

# The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

Vol. 5.

Milwaukee, Wis., April 21, 1918.

No. 8.

## SAINTS IN HEAVEN

Rev. 7: 13-15

What are these in bright array?  
This innumerable throng  
Round the altar night and day  
Tuning their triumphant song?  
"Worthy is the Lamb once slain  
Blessing, honor, glory, power,  
Wisdom, riches, to obtain,  
New dominion every hour."

These through fiery trials trod,  
These from great afflictions came;  
Now before the throne of God,  
Sealed with His eternal name,  
Clad in raiment pure and white,  
Victor-palms in every hand,  
Through their great Redeemer's might  
More than conquerors they stand.

Hunger, thirst, disease unknown,  
On immortal fruits they feed;  
Them the Lamb, amidst the throne,  
Shall to living fountains lead;  
Joy and gladness banish sighs,  
Perfect love dispels their fears,  
And forever from their eyes  
God shall wipe away all tears.

—James Montgomery.

## COMMENTS

**War Work—**  
**Regular Work** "President Stevenson (General War-Time Commission of the Churches) urged that the churches see to it that their regular work does not suffer because of the attention given to the needs of the soldiers. He pointed out that the Y. M. C. A. had already found it necessary to make special efforts to reinforce its regular work in order that even the special work might not suffer. He cited the instance of a theological student who had been rejected by his local draft board solely on the grounds of the need of ministerial leadership. The student appealed to the War Department and was told that it was not the policy of the Government to deplete the moral and religious leadership of the nation and that he must go back and prepare with all of his strength for fullest service. Every church can share most fully the needs of the time by making its own religious life strong, deep and compelling and by maintaining and increasing the regular resources of the church. "These

things ought ye to have done and not have left the other undone'."—From Federal Council Bulletin.

This is sound advice, which we would do well to heed. It is not merely an appeal for more funds for the regular church work, it is a call for more men as well. The Government is willing to lose a fighter in order to retain a preacher. We must have laborers, mechanics, business and professional men, but we could easily spare a goodly number of them to swell the ranks of the preachers and the parochial school teachers.

What is your policy; will you give your son, and assist in recruiting others for our synodical colleges? If we are alive to our opportunities and responsibilities and zealous for the cause of the Church, our institutions will, in September, be able to report a noticeable increase in the number of students that have entered in order to prepare for work in the ministry or in the parochial school.

J. B.

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**President Smith's Advice** At the eighty-eighth semi-annual conference of the Mormon church President Joseph F. Smith advised all widowers that they marry again. He found that seven out of every thousand of the members of the Mormon church were widowers. In his estimation they were neglecting their duty. At the first glance the advice seems strange. But it isn't. It fits in very well with the familiar Mormon policy and practice. The founders of the Mormon error were not actuated by motives of sensuality alone when they fostered polygamy. They were willing to get all the advertising there was to be had so cheaply by defending this practice; they knew that they would gain many converts by means of it, not only among the men, but still more easily among the women; and they knew that the natural increase of a body that is closely kept against the outside world will in few years make it a formidable power. Their cold-blooded speculation proved to be correct. In spite of occasional defections from the ranks, the Mormons are still increasing, how much, no one can accurately tell. Their growth is attributable to the new blood coming up from their own families. Seven widowers among a thousand members (a number so small that with us it would be considered negligible) looks to President Smith like a waste. Among Mormons it is the rule to follow the President's advice.

Rev C Buenger Jan 18  
65 N Ridge

Another bit of presidential advice touches a topic that we would never associate with church business. Smith tells his followers not to wear shoddy. They need not wear "showy" clothes, but they should make it a point to wear clothes of good quality made by the best methods and the best labor. What can be the object of that? Quite plausible it is that Smith wants his Mormons to show the "gentiles" how prosperous the Latter Day Saints are in this world's goods. He believes the time past when the Mormon brethren set themselves aside from the rest by their uncomplaining frugality and simplicity. Smith correctly believes that the gospel of prosperity is now the best and most effective recruiting agency. His Mormons, by all we hear, are easily in the position to follow his advice. In material things they have prospered. They have much wealth. Advertising it will not hurt their cause.

They have money and they spend a rather large amount of it in their proselyting. Smith reports that last year \$2,169,482 was spent in furthering their religion. Two temples, one in Canada and the other in Hawaii, alone will cost \$126,745.

H. K. M.

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#### The Treasurer's Report

In this issue our treasurer, Mr. Wm. H. Graebner, reports on two of our synodical funds. Other reports will follow. The object is to keep the members of our synod informed on the state of its finances. The Home Mission Fund shows an overdraft of \$2,708.97. That means that we are in debt to that amount. This is our debt, for our delegates voted the appropriations. The only honest thing to do with debts is to pay them. Let us not shirk our duty. In the Army and Navy Fund there is a balance of \$5,823.86; but this may soon dwindle considerably, as the bills will be coming in faster in the future. We must continue to work for this fund. The burden resting on us is heavy; but this is an unusual time demanding unusual sacrifices. May the love of Christ make us willing!

J. B.

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#### Billy's Dishonest Sponsors

More than necessary has been said about the Reverend Billy Sunday's activities. The columns of the Northwestern Lutheran have condemned the man and his methods without qualifications. There is, however, an aspect of his engagements in the various communities which he visits that shows a condition of spiritual degeneracy that threatens to be much more pernicious and lasting than Bill's ephemeral performances and their passing influence. Of the many hundreds of ministers and leading laymen who sponsor Sunday, there are mighty few who are willing to accept him without qualification. Since he has appeared in Chicago many ministers who endorse his work have publicly aired their views on different phases of his work; nearly all of them show essentially different opinions in most vital matters. They stand

selfconfessed as dishonest and hypocrites in the judgment of all fair men, surely in the judgment of Christians. Some of them have brazenly repeated the iniquitous principle attributed to the Jesuits when they were at their worst: "The end justifies the means." Is it possible that Christian morality has changed to such an extent that there is room for this satanic gospel in the Christian's faith? Paul was accused by his enemies of preaching: "Let us do evil that good may come." It was a slander, but, he adds, if it were true the condemnation of his critics would be just. (Romans 3:8). These ministers and elders close their churches and herd their parishioners to Sunday's tabernacle, believing in their hearts that much they are to hear there is wrong; they profess to believe that "good is to come of this evil."—It is amusing to note that these learned gentlemen, most of them are called Doctors of Divinity, have solved their difficult position by assuming that there is a difference between theology and religion. "His theology is nearly all bad, his religion is nearly all good," says one of these profound doctors. Again, "I wish he would let theology and theologians alone, for he does not have the equipment, or the temperament which might enable him to deal judiciously with those topics. He is not a teacher; he has not the preparation or the type of mind that fit him to be an instructor, and I wish he would leave instruction to those who have themselves been instructed." Isn't that a noble plea? There are so many simple Christians that still thought when they heard their pastor preach, they were hearing something which had some bearing on religion. It seems that religion and theology are not supposed to mix. And Billy's "religion" is to find its mark without theology; he is to preach without teaching; he is not to instruct, yet his work is to result in "conversions." Heaven preserve us from this sort of argument! It makes one dizzy to follow the learned gentlemen. The dignified Doctor of Divinity whose signature adorns the statement from which we just quoted is a bigger clown than Billy; Sunday does his acrobatic stunts on a specially constructed stage, as advertised—his critical sponsors are parlor gymnasts, hazardously balancing the piano on the tip of their noses while they walk across the tea table without knocking down a single cup. It is worthy of note, too, to observe that the learned doctors do not object seriously to all the gross familiarities with which Billy treats Jesus and the Trinity, but they are quite offended when he deals lightly by their cherished "theological science." Sunday is bad. His dishonest sponsors are worse and far more dangerous.

H. K. M.

—“To attempt to mortify sin by outward reformation, is altogether as incongruous as if a man should lay a plaster upon his clothes to cure a wound in his body.”  
—Hopkins.

## IS THE GOSPEL OF THE FIRST CENTURY TOO OLD-FASHIONED FOR THE TWENTIETH?

The Ladies' Home Journal of March 1918, contains a lengthy article from the pen of the Rev. Joseph H. Odell, D.D., entitled "Why I Cannot Preach My Old Sermons Now." The editor of the periodical mentioned adds this comment:—"There is not a preacher in America but should carefully read, ponder over, and personally apply the message that is written strong and direct in this article. The pew already feels it, but is beginning to wonder whether the pulpit realizes it."

In order to give the readers of The Northwestern Lutheran who perchance have not read the article mentioned, but who have "already felt the message which every preacher in America should carefully read, ponder over, and personally apply" an opportunity to ascertain whether their respective pastors have "fully realized it",—the following excerpts from the Rev. Odell's "message" are quoted:—

"My experience," said a ministerial friend, "teaches me that people do not want the preacher to touch upon current events of contemporaneous history in his sermons. For one thing, they think they know more about such matters than he does, and for another, they object to a secularization of the pulpit. The overwhelming majority wants just the plain old Gospel, delivered with traditional dignity".

"Shades of the Prophets! Think upon it!

"If Moses, or Isaiah, or Jeremiah, or Ezekiel, or Christ, or Paul, or Peter or John happened to be living today he would not be available for a modern sacrosanct pulpit.

"If St. Augustine, or Savonarola, or Wycliffe, or St. Francis of Assisi, or Calvin, or Knox, or Wesley should be in our midst, he could not receive a call to the pastorate.

"If Edwards, Finney, Bushnell, Beecher, Storrs or Phillips Brooks was now here and in his prime, not a church would desire him.

"If my ministerial friend was correct, then not a man who had part or lot in making the Bible would be eligible as a public servant of God today. Indeed, when I come to think of it, if that canon had been applied to preachers in the past we should never have had a Bible at all.

"There is another reason also, why I think the statement far from true. The overwhelming majority of people on Sunday morning are playing golf or tennis, sailing or automobiling, sleeping or reading the newspaper, and seem to prefer such occupations to the **stirring up of the ancient doctrinal dust which passes as "just the plain old Gospel."** They treat the church as an archaic remnant of another age, a dull survival of the immemorial past, a thing irrelevant to modern life. Why? Not because they do not need light and

guidance, and inspiration, but because they do not find such help in the church for life as they have to live it to-day. Living amid the grueling realities of the twentieth century, they are impatient of truth which can express itself only in terms of the first, fifth, or the fifteenth century." \* \* \* \* \*

"**They do not care a snap of their fingers whether Abraham was justified by faith or works,** if predestination can be reconciled with free will, how many Isaiahs wrote the book which bears that name,—when and how the world will end. All they want is a spiritual interpretation of the world-rending and home-smashing events that are taking place. Everything else can wait."

The Rev. "Doctor of Divinity" continues:—

"It so happens that I am the blessed or accursed possessor of a sermonic "barrel". Three hundred sermons, fully written, tempt me week by week. \* \* \* Three hundred sermons! Three hundred sermons cold and dead. Yes, so dead that I dare not even hope for a resurrection. They can no more be preached again than the men can fight who passed away at Gallipoli or on the fields of Flanders. **The war killed the sermons just as the war slew the men.**" \* \* \* \* \*

"One can preach often upon sacrifice, self-abnegation, self-surrender, vicarious suffering, obedience to the will of God, reconciliation and atonement, without saying much.—But who need falter now, with the blood-red glory of vicarious sacrifice dyeing hundreds of miles of French and Italian soil, and even staining afresh the sands of Palestine!

"The men of Liege, the valiant British force that was all but wiped out between Mons and Ypres, the unspeakably gallant French armies on the Marne and at Verdun, these lead us with unflinching steps straight "to the place that is called Calvary." Men are still dying for men, for liberty, for honor, for truth, for righteousness. No-one need hesitate again to picture the splendid tragedy of Golgatha, where one could not save Himself and save others too,—**when the redeeming act is multiplying itself by the millions before our very eyes.**" \* \* \* \* \*

"Sermons on the social element in the Gospels, expositions of Pauline theology, descriptive discourses upon the romantic incidents in the history of Israel, careful studies in the reconciliation of Science and religion,—well, they all did good service in their day, **but in matter and mood they would be considered an impertinence now.**"

We pause for breath and ask **WHITHER IS MODERN PROTESTANTISM DRIFTING?**

It certainly does seem strange that a "modern" Doctor of Divinity should be surprised when a ministerial friend (who probably was a bit old-fashioned), informs him of his experience that the majority of people who attend church want "just the plain old Gospel." The reverend Doctor also seems surprised at

the apparent opinion of his friend that the exponents of "the ancient doctrinal dust" such as Knox, Wesley, Savonarola, Finney, and others would not be welcome in the pulpits of fashionable American Churches to-day.

The sum and substance of the article indicates that in the opinion of its author the "plain old Gospel" as preached by the apostles to Christians in the first century does not satisfy the Christians of the twentieth, its "shortcomings" being especially noticeable in the case of those whose loved ones have left to "die for liberty, honor, truth, and righteousness."

The Scripture "thinking themselves wise, they became fools" immediately suggests itself when articles such as the foregoing are given prominence in our secular magazines, and one's assurance is made doubly sure that the Reformed branch of Protestantism has to a great extent drifted from its moorings. Writers in various periodicals of Reformed denominations have repeatedly affirmed the fact when they claimed that a Calvin, Knox, Finney, and Wesley would be unwelcome in the pulpits of their respective churches to-day. Higher Criticism, Evolution, New Thought, and other Modernisms which have crept into Reformed colleges during the past century have caused a Munhall to cry out: "Breakers, Methodism Adrift!", a Spurgeon to utter his burning words in defense of evangelical truth against what he termed the "down-grade movement" in the Baptist Church, which resulted in his resignation from the Baptist Union in 1887, and a Pierson to drop his name from the Presbyterian Church, because he no longer desired to be "unequally yoked together with unbelievers". Those who have read Haldemann's "Signs of the Times" must consider it as a miracle indeed that there is any primitive Christianity left in the Reformed branch of Protestantism. So great has been the apostasy from "the faith once delivered to the saints" and so outspoken their criticisms of the Bible, that an evangelical missionary who for the same reason withdrew from the Congregational communion recently suggested that their respective seminaries hang out a sign "Heresy Hunters Not Wanted", so as to leave them undisturbed in their settled unbelief. Hundreds in pulpit and pew, however, have heeded the call of the Bible and conscience.—"Come out from among them and be ye separate."

But can it be possible that the Rev. Odell is correct when he states that Protestant laymen are indifferent as to the doctrine of Justification? If it is true that they do not care "a finger snap" about the very foundation truth of Protestantism, why do they not return to the Law entirely,—join the Jewish synagogue, or the Church of Rome? Undoubtedly, there are thousands of modern "Athenians" in our day who are continually seeking "some new thing", and their number appears to have increased considerably since the days of Paul. The "plain old Gospel" has ceased to give

them what they crave for, so they much prefer a "modern" pastor, preferably a recent graduate of what Haldemann terms a "Jericho College," who will tickle their ears with lectures on all the issues of the day, from the latest in fashions to politics and the controversy between Capital and Labor.

The Rev. Odell appears to be one of the advocates of the popular doctrine that all who die in battle are saved eternally, whether they accept Christ as their Savior or not. He apparently considers their sacrifice a passport to heaven. But has this conception the sanction of the infallible "Thus saith the Lord"? Far from it. Acts 4, verse 12 makes this clear enough, as do numerous other passages of Scripture. True it is, the Scriptural statement: "Greater love hath no man than this, that a man lay down his life for his friends" might well be applied to our boys on the battlefields of Europe, but what are all human sacrifices compared to the sacrifice of the Son of Man on Calvary? Even sectarian periodicals have called attention to the danger of this "salvation by works" theory.

Thank God, our beloved Lutheran Church still preaches the "plain old Gospel" of Justification by Faith, of Salvation by Grace alone without the deeds of the Law. The war has not "killed" the sermons that appear on the printed pages of her literature, nor can it kill the verbal ones that echo from her pulpits to-day, for "the Word of the Lord endureth forever". She has sent that Eternal Word to her thousands of boys who are with the colors, in the firm hope that "the plain old Gospel" alone can comfort and guide them, as it comforts and guides their loved ones at home. As far as considering Pauline theology an "impertinence" in this worldly-wise twentieth century, she continues to put her trust in the writings of that great apostle as the inspired Word of God. Grant God, that the Mother Church of the Reformation will continue to defend that bulwark of Protestantism,— "The Just shall live by Faith", as the Pearl of great Price, whether present day Pharisees "care a finger snap" about the doctrine or not. She might be old-fashioned, and woefully behind the times since she clings to "the ancient doctrinal dust", and faithful to her mission, still preaches "the plain old Gospel", but she has the Scriptural assurance:—"Heaven and Earth shall pass away, but the Word of the Lord endureth forever". With this war-torn world on the verge of collapse, what better security or firmer foundation can she ask?

Now, having "carefully read, pondered over, and personally applied" Dr. Odell's wonderful "message", the writer of these lines is convinced that the "plain old Gospel" of the first century is just as up-to-date in the twentieth, and the Lord be praised, our Lutheran pastors have "always realized it". No, Mr. Odell, not all the "ladies" who read the Ladies Home Journal agree with you.

"Preserve Thy Holy Word, dear Lord,  
 Preserve it through the ages,  
 For worldly wisdom's carnal sword  
 With might against it rages,  
 Ever alert for something new,  
 A worldly pulpit, worldly pew,  
 Ignores its sacred pages.

Preserve Thy flock, o gracious Lord,  
 Forsake nor leave us never,  
 Bind us securely to Thy Word  
 That naught the bonds can sever.  
 Thy promise still remaineth sure,  
 That great Gibraltar shall endure  
 Forever and forever. —Anna Hoppe.

### WOULD ELIMINATE PAROCHIAL SCHOOLS

In a recent letter to the editor of one of our daily papers the following was set forth:

"Those who founded this nation repudiated autocracy in all its forms. Their spirit of democracy finds expression in the Declaration of Independence and the federal constitution. "We, the people of the United States," are the rock upon which this nation is founded; and upon that rock must we build if the structure is to be completed and the people attain the freedom and individual development dreamed of by those patriots and promoted by their sacrifices. We, the people, have ordained and established a state separate from the church, to the end that the churches may be alike free from dictation and persecution. We recognize and respect the religious opinions of every soul, granting special privileges to none and protection to all. And adherence to these principles has made the United States great among nations. But, so high an ideal can be realized only through intelligent citizenship, through education in our public schools, wholly free from sectarian control, unprejudiced by partisan teaching. The foundation of Americanism and true Christianity lies in the free public school system instead of the parochial. Government is a civil, not a religious institution. To set the authority of religion over the individual citizen is equally disastrous with setting the authority of state over the individual conscience."

The intent of such utterances is obvious. They would advocate that all parochial schools be abolished, and that the Government should take entire control of all the children of the Nation in religious as well as secular education. While it is conceded in this letter that our democracy recognizes the complete separation of state and church, and while it is further emphasized that we American citizens "recognize and respect the religious opinions of every soul, granting special privileges to none and protection to all"—yet it is stated here, that "so high an ideal can be real-

ized only through intelligent citizenship, through education in our public schools, wholly free from sectarian control, unprejudiced by partisan teaching." And this is based on the assumption that "the foundation of Americanism and true Christianity lies in the free public school system instead of the parochial."

A more confusing statement of how such high ideal of Americanism as referred to here can be realized and attained is hardly imaginable; nor can one imagine how the foundation of Americanism and true Christianity lies in the public school system. And we might well pass over the matter as too absurd and too contradictory in itself as to take cognizance of it, if it were not for the fact that the thought expressed in this letter reflects the sentiments so rampant in our days.

It is the same hostile spirit which has always been agitating to abolish the denominational schools. Years ago a bill arousing nation-wide attention was pending before the U. S. Senate—the so-called Blair Educational Amendment bill. It proposed to amend the National Constitution so that it shall empower Congress to enforce upon all, the teaching of the Christian religion, and its object was to open the way for the national power to eliminate all parochial schools, and to take total control of religious as well as secular education of the children of our Nation.

In support of this bill Senator Blair said in part at the time: "Two great institutions in our society undertake to control the education of the child. The public school system undertakes to give universal education, and aims to impart that training and to convey that kind and degree of knowledge which shall insure absolute freedom of action to the individual in all the affairs of public and private life which are the subject of voluntary control, and to secure right action by the influence of intelligence and upright motives." . . . . "The other great system of education seeks to control the whole course of the subsequent life of the individual by the imposition of an extraneous authority upon the will or deciding power of the soul in that period of life when it is easy to fashion the fate of the child." . . . "Think of the tremendous superiority of the spiritual over the temporal power when once the former has obtained dominion of the soul, as measured by their great test—a comparison of the penalties which each one may inflict upon him who violates their respective commands. The one can kill the body, and that is all. The other can burn both body and soul forever. Now, it is this latter proposition which is the secret of the Church's power over the child taught in the parochial schools.

"If this idea of church authority should come to permeate the public school system, the parochial school would disappear."

The Blair Educational bill is long since dead, but its spirit still survives, as may be seen from ideas expressed

in the letter quoted above, and that is, to destroy all religious education of children given by church schools and to supplant the same by the teachings of the state school. But what a monstrous idea! Is it imaginable that the free public school system can supplant the religious education of children in the parochial school? Is it really true that the foundation of Americanism and true Christianity lies in the free public school system? Or is it necessary to be more explicit? What does true Christianity imply? It is self-evident that Christianity pertains to Christ, and that nothing can be taught in regard to Christianity without teaching about Christ, His Person, His work, His redemption. Now, all we know of Christ is contained in the Scriptures of the Old and New Testament, and therefore that which is taught of Christ, in teaching Christianity, must be what the Bible reveals concerning Him. But to whom has Christ committed the teaching of His Word? To the Church or the State? If to the State, then the State becomes a religious institution. But no, the State can never do such work; it does not belong to the State at all. Christ never committed it in any sense, nor in any degree, to the State. He committed it to the Church. He established the Church solely that this work, the teaching of true Christianity, might be performed among all people, the old as well as the young.

Hence, while we have not a word to say against the public schools, we do say that the public school cannot give instruction in religion at all, much less can it give instruction in true Christianity. And believing with all our hearts the religion we confess, it is more precious to us than life, and we must teach it to our children; and that it may be taught to them in a way to do them the most good, we establish and support our parochial schools.

So doing it does not follow that there is, or that there shall be, any conflict whatever between the Church and the State, or between church authority and the authority of the State. The Church has its sphere, the State has its sphere also. These are totally separate and distinct from each other. The sphere of the Church is spiritual, and has to do with spiritual things only. The sphere of the State is temporal; it has to do only with temporal things, and never with things spiritual. To ascribe to the authority of the State matters which belong to the Church is just as bad as to place the authority of the Church over that of the State. It is evil, and continually increasing.

J. J.

An Indian villager, asked if he would persist in his determination to become a Christian after his house had been pulled down by the order of the village headman, replied: "You can destroy my house and all that I possess, but you cannot destroy what God has put in my heart."

## CHURCH ADVERTISING, BAD AND GOOD

People in a certain large city have been startled to see many large posters, 7x9 feet in size, printed in flaring circus-poster type, and containing the following legend:

STOP! LOOK! LISTEN!

Come to

ST. PAUL'S ENGLISH EV. LUTHERAN  
CHURCH

Corner ..... and ..... Sts.

REV. .... PASTOR

EVERY SUNDAY EVENING AT 7:45 P. M.

BEGINNING FEB. 17, UNTIL EASTER

TOPIC:

"FOLLOWING CHRIST TO CALVARY"

The same wording, on smaller posters, is displayed in all parts of the same city. We have seen the larger poster on bill-boards, flanked with theatre advertising. Is it any wonder that an old-fashioned Lutheran shook his head, and said, "I do not go to places of amusement during Lent." The association of the sacred Passion-tide season with the theatre and other flaring billboard announcements was painful to him. It is not necessary to state the name of the synod to which St. Paul's church belongs.

In contrast to this church, which evidently is hard-put-to for members, is the experience of a Synodical Conference congregation in the same city. This latter congregation also held Lenten services. But there were no posters, no printed announcements, no paid newspaper advertising, no resorting to catchy phrases. The writer attended four or five of these services. Each time the big church, seating over 1,200 people, was filled. Once it was necessary to bring in folding chairs. The pastor of this church is not sensational. While others are running here and there, distributing cards and hand-bills, arranging for display advertising, and raising money to pay for bill-board posters, this Synodical Conference pastor is quietly preparing good, Scriptural sermons.

"You've got to advertise to get the people out," says the first pastor. And yet he does not get the people. The other pastor's only advertising is a strong, Scriptural, conservative sermon. And when the people leave Lenten services, there is a solid procession reaching several blocks in every direction.

Bill-board advertising, flaming posters, hand-bills, startling expressions and the pastor's picture on window-cards may draw a few curiosity-seekers once. But only the Eternal Gospel can hold them. We believe in advertising. Let the department stores, the tobacco manufacturers, the chewing-gum men and the automobile tire manufacturers advertise. Let them use eye-catching expressions. But the true Lutheran knows that such tactics cheapen the Church, and repel

the sincere worshipper who goes to hear the Word of God, and not to be amused or startled by an eccentric pulpit clown.

F. R. W.

**NORTHWESTERN COLLEGE**

In these serious times we are apt to forget a war which is of far greater importance than the struggle on the battlefield. That is the war which the Christian Church must wage with spiritual weapons against the powers of darkness. Now, more than ever, we need devout church members, good teachers, faithful ministers. Let us ask our Lord for these great blessings. Now, more than ever, we need students in our college, because it exists just for this purpose, to give a good Christian education. In the first place we want to serve those who come to prepare themselves for the ministry or for teaching. But we offer a good education also to those who do not intend to become ministers or teachers. We should like to remind you of our Business Department. Do you know of any boys who would like to study for the ministry? Do you know of any who want to get a higher education after finishing the parochial or the grade school? We ask you, dear reader, to help us gain new students for this, your college. For that reason we should appreciate it very much, if you would send us the names (with the addresses of their parents) of those who might be induced to enter our college. Please send all letters to our secretary, Prof. Wm. Huth, 812 Richards Ave. He will gladly answer any inquiries.

The Faculty of Northwestern College.

**MINNESOTA CONFERENCE AGAINST MERGER**

For the past year a movement has been on foot to unite the General Synod, the General Council and the United Synod in the South. The matter was referred to the district synods within those bodies for action. The General Synod, of course, is enthusiastically in favor of it. But the first body within the General Council to act upon the question, voted against it by a considerable majority. This body was the Augustana Synod's Minnesota Conference, with 327 congregations. It is the largest body within the Augustana Synod.

One of the prominent leaders of the Illinois Conference, next largest in number, states that this body will likely go against the proposed merger.

The Augustana men feel that the merger represents a liberalistic tendency which they cannot endorse. The indifference of the merger platform on lodgery, unionism, etc., does not gain the confidence of either Augustana pastors, or of any other Lutherans who are loyal to the principles of the Lutheran Church. Many General Synod pastors, including their president, are

Freemasons. Many of them are unionistic. Many are absolutely indifferent on important points of doctrine, some even denying plenary inspiration of the Bible. The Augustana Synod is to be congratulated that it has men within it who are opposed to this un-Lutheran unionistic combine.

F. W.

**DR. MARTIN LUTHER COLLEGE**

At the meeting of the Board of Directors of the Dr. Martin Luther College, in session April 4, 1918, at New Ulm, Minn., Rev. John Brenner was unanimously elected as president of that institution. It was also decided that Prof. Palmbach should receive a permanent call.

F. A. KANNENBERG, Sec'y of the Board,  
St. Paul, Minn., April 5, 1918.

**INSTALLATION**

On Sunday, April 7th, Rev. Raymond Huth was installed pastor of the missions "Messiah" and "Timothy" at Milwaukee by the city missionary, the Rev. Emil Schulz, Prof. Wm. Huth, of Watertown, Wis., assisting.

Address: REV. RAYMOND HUTH,  
303 Rusk Ave., Milwaukee, Wis.

**TREASURER'S REPORT ON HOME MISSION FUNDS**

Receipts:—

1917 July,	North Wis. Dist. ....	\$ 84.70	
	West Wis. Dist. ....	106.50	
	South East Wis. Dist..	40.00	\$ 231.20
August,	Michigan Dist. ....	234.34	234.34
September,	Michigan Dist. ....	689.36	
	North Wis. Dist. ....	274.65	
	West Wis. Dist. ....	988.61	
	South East Wis. Dist..	223.66	2,176.28
October,	North Wis. Dist. ....	913.59	
	West Wis. Dist. ....	823.82	
	South East Wis. Dist..	866.19	2,603.60
November,	Michigan Dist. ....	247.70	
	North Wis. Dist. ....	944.81	
	West Wis. Dist. ....	1,223.32	
	South East Wis. Dist..	603.28	3,019.11
December,	Pacific Dist. ....	18.00	
	Michigan Dist. ....	180.00	
	North Wis. Dist. ....	346.42	
	West Wis. Dist. ....	148.88	
	South East Wis. Dist..	464.46	1,157.76
1918 January,	Pacific Dist. ....	19.18	
	Michigan Dist. ....	91.50	
	North Wis. Dist. ....	270.12	
	West Wis. Dist. ....	445.59	
	South East Wis. Dist..	424.17	1,250.56
February,	Michigan Dist. ....	56.52	
	North Wis. Dist. ....	511.35	
	West Wis. Dist. ....	395.20	
	South East Wis. Dist..	486.48	1,449.50

March,	Michigan Dist. ....	12.72	
	Minnesota Dist. ....	552.21	
	North Wis. Dist. ....	25.00	
	West Wis. Dist. ....	15.55	
	South East Wis. Dist..	107.91	713.39

Total .....\$12,835.79

Pacific Dist. ....	\$ 37.18	
Michigan Dist. ....	1,512.14	
Minnesota Dist. ....	552.21	
North Wis. Dist. ....	3,370.64	
West Wis. Dist. ....	4,147.47	
South East Wis. Dist. ....	3,216.15	

\$12,835.79

2,708.97

Overdraft .....

\$15,544.76

Disbursements:—

1917 July .....	\$ 300.00	
August .....	3,100.00	
September .....	1,950.00	
October .....	26.88	
November .....	1,992.39	
December .....	3,151.77	
1918 January .....	766.15	
February .....	1,849.45	
March .....	2,408.12	

\$15,544.76

Wis. Synods July, August and Sept. ....	\$5,350.00	
Michigan Dist. October and November. ....	1,929.62	
Minnesota Dist. March .....	525.00	
N. W. Wis. November and March. ....	4,461.72	
W. Wis. November and March .....	1,117.24	
S. E. Wis. November and March. ....	2,161.18	

\$15,544.76

W. H. GRAEBNER, Treas.

TREASURER'S REPORT ON ARMY AND NAVY FUND

Cash Receipts:—

November, 1917 .....	\$ 270.00	
December, 1917 .....	1,281.92	
January, 1918 .....	1,665.29	
February, 1918 .....	1,984.47	
March, 1918 .....	4,754.40	

\$9,956.08

Pacific District .....	\$ 655.30	
Nebraska District .....	778.52	
Michigan District .....	193.24	
Minnesota District .....	2,587.17	
South East Wis. ....	2,680.73	
West Wisconsin .....	1,114.16	
North Wisconsin .....	1,946.96	

\$9,956.08

Disbursements:—

October, 1917 .....	\$ 49.11	
November, 1917 .....	119.90	
December, 1917 .....	872.81	
January, 1918 .....	682.81	
February, 1918 .....	959.61	
March, 1918 .....	1,447.98	

\$4,132.22

Cash on Hand April 1st .....\$5,823.86

\$9,956.08

Disbursements for March.....\$2,995.93

W. H. GRAEBNER, Treas.

A distinguished American visitor to Siam, inquiring about the government schools, was told by the Viceroy that the only schools worth seeing were those conducted by the missionaries.—The Lutheran Companion.

ITEMS OF INTEREST

Lutheran Ministers Aiding Liberty Loan

At a conference of forty-three Lutheran ministers of the ninth federal reserve with A. R. Rogers, chairman of the general Liberty Loan Committee the following resolutions were adopted:

"Whereas, It is a tenet of the Lutheran Church which every Lutheran minister of the Gospel preaches and teaches that Christians owe obedience to their government in all matters not contrary to Scripture, we, Lutheran ministers of the ninth federal reserve district, pledge to our government's executive committee our assistance and co-operation in placing the third Liberty Loan, by continuing to preach publicly and privately to our parishioners the above mentioned duty."

RUSSIAN CHURCH HERE TO COMBAT BOLSHEVIKI

New York—With a view to Americanizing the priests and members of the Russian church in this country and to counteract the effect of the Bolsheviki doctrines, the Association of the Citizen Clergy of the Eastern Holy Orthodox church of America has been incorporated at Albany.

The purposes of this action, according to the Rev. Ingram N. W. Irvine, D. D., head of the English department of the Russian church, was, "to unite clergy and laity more closely, to further the interests of the church among the Russians and other various nationalities holding a similar doctrine in America; to encourage American citizenship among clergy and laity; to secure necessary financial assistance; to create high spiritual and social ideals among the laity; to stimulate interest in American schools and institutions; to protect the clergy and laity from unwarranted and libelous attacks; to hold the Episcopate as sacred and to take all means to prevent the appointment of unworthy persons to the clergy."

—The Milwaukee Sentinel.

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