

The Northwestern Lutheran

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Jan 18

The Lord our God be with us, as He was with our fathers, lest He leave us, nor forsake us. 1 Kings 8: 57.

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WITH JESUS.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh, 'tis not in grief to harm me,
While Thy love is left to me:
Oh, 'twere not in joy to charm me,
Were that joy unmixed with Thee.

Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear:
Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Savior died to win thee;
Child of heaven, shouldst thou repine?

Haste then on from grace to glory,
Armed by faith, and winged by prayer,
Heaven's eternal day before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days;
Hope soon changed to glad fruition,
Faith to sight, and prayer to praise.

—H. F. LYTE.

COMMENTS

Union and Unity While the kingdoms and states of the world are arrayed in arms against each other and the trumpets of war are heard to the ends of the earth the voices raised in the various church bodies, north and south, east and west, are loud and insistent for union and unity. Martin Luther in The Lutheran of May 23rd gives an interesting report on a movement of this kind begun in the east. He says:

"A somewhat unique conference was held at St. Luke's Lutheran Church, West 42nd street, Rev. W. Koepchen, pastor, Tuesday morning, May 7th, when about 100 Lutheran ministers representing almost all the various bodies of our Church came to-

gether to discuss the "Desirability of Lutheran Unity in the United States and Plans for Bringing It About." Dr. G. U. Wenner was elected temporary chairman and Dr. W. A. Snyder secretary.

Rev. William F. Schoenfeld opened the discussion. Free and open discussion followed. It was evident from the tenor of the speeches that the time is ripe for at least unity among Lutherans in and about the metropolis. Pastor Schoenfeld moved that we organize ourselves into a conference for the discussion of all questions of doctrine and practice and the vote was unanimously carried. Rev. Dr. Snyder (Synod of New York and New England) was elected president; Rev. A. Brunn (Atlantic Conference), vice-president; Rev. J. Nelson (Augustana Synod), secretary, and Rev. C. F. Intemann (New York and New England Synod), treasurer. St. Luke's Church was chosen as place of meeting and the next one will be held Tuesday, June 4th, at 10 a. m. The first article of the Formula of Concord will be the subject and the paper will be read by a member of the Atlantic Conference. These meetings are to be held monthly except the summer months. There was good spirit in the meeting and all went away feeling a step had been taken in the right direction. It is believed that by a fair and free discussion of questions of doctrine and practice which prevent union we can better come to an understanding of each other and thus lead to unity. These conferences will be open for all Lutheran ministers in the Metropolitan district. Judging from the outpouring at this the initiative meeting, these gatherings are going to bring our brethren together in large numbers. It looks like a new chapter is about to be written in Metropolitan Lutheranism, and there is optimism among the pastors of all synods. It may be the day of union is far ahead, but it is certain that of unity has already dawned."

We sincerely hope "that the day of unity has already dawned" and that the voices heard are true heralds of it, for where there is unity the bond of true brotherhood makes one in spirit if not in organization. While union may be an indifferent matter, unity will always be essential. "Behold, how good and how pleasant it is for brethren to dwell together in unity," Ps. 133:1. So, let the good work, the striving for unity, go on; and may the Spirit of Truth and Peace, control and bless all efforts in this direction! This end attained, union will, no doubt, follow. G.

Lutheran Statistics Once More

There is much excitement in some editorial sanctums about the injustice which American Lutherans are made to suffer in recent religious statistics. In the figures compounded by the Bureau of the Census, the statisticians place the Lutheran Church outside the nine leading church-bodies, while really it ought to stand third among Protestants. The eight leading Protestant bodies are, according to these figures, Northern Baptists, Southern Baptists, Colored Baptists, Disciples of Christ, M. E., M. E. South, Presbyterian, Protestant Episcopal. The Lutherans are not included because they are listed by synods. Add up the various figures for Lutherans, and do the same for the rest, and we find that the totals stand thus: Catholics, 14,663,342; Methodists, 7,782,018; Baptists, 6,442,393; Lutherans, 2,460,937; Presbyterians, 2,225,466.

"An injustice," it is said. And there are those who immediately add: Here is proof that all Lutherans must get together, otherwise this offense will be continually repeated!

But we have a larger grievance. How about the split-up condition of Protestantism? Romanists are counted as one body, with the huge total of almost fifteen million; how we Protestants could shine, if we were all one body—25,000,000!! So let us unite—get together—hang the creeds—wipe out theological differences—get together at any price, so the statistics will show up big!

You will say that is absurd. Lutherans would never unite with Calvinists simply to make a big showing in the census figures; we cannot deny the truth in order to have a big Protestant body. Just so. And we cannot deny the truth simply to have a big Lutheran body. If there are Lutherans—as there certainly are—who believe that even ministers ought to be free to join a lodge, we cannot be united with them. If others permit their leading men to teach error regarding Conversion, the Lord's Supper, Baptism, the Sabbath, Temperance, or are involved in political propaganda designed to make the world good by law, we cannot unite with them without denying Christ. It makes no difference whether they are Lutherans or not, if Christian bodies permit error to dwell in their midst, we cannot fellowship them. To say, "Get together, in order that the census may show us up big," is about as nonsensical as urging two stout young people to marry in order that the town may have the heaviest couple in the State. But you can depend upon it that unionists will find a new reason for fuddling the brains of Christians every passing week. It was lack of newspaper recognition some time ago, now it is the crying injustice of the census.

For us, we do not care a whoop for the standing of our denomination in the census lists. Loyalty to the

Truth of Christ and His apostles is positively the only thing that counts. Of all the external things that a Church has, certainly the most external is that which results from counting noses. How many? So many. What of it? Does our success depend upon numbers? Then the work of Jesus Christ was the greatest failure ever recorded. He had only a small following, and when it came to the worst, there was one man and two or three women at the foot of the cross. Pentecost brought a large accession, but we do not find that returning missionaries in apostolic times paraded the number of their converts. We know practically nothing concerning the size of the early congregations. Paul, in his epistles, is silent about numbers. The only exact statistics he offers concern **the stripes which he received!**

Any one who puts bigness in numbers to the forefront in discussing church-work is a dangerous man. Striving for bigness leads to denial, apostasy, ruin. The fact that many in the Lutheran Church to-day are observed by the spirit of bigness is one of the most disheartening features in our denominational life.

Why not receive this "disgrace" heaped on us by the census man in a spirit of meekness and repentance? We boasted insufferably for two or three years. We dinned it into the ears of everybody until they were utterly surfeited with listening to our "biggest Protestant denomination in the world," "80,000,000 Lutherans," "40,000,000 in Germany," "10,000,000 in the United States,"—and now we—don't show up at all unless we get a little boy to figure us all up! This is our little punishment. We have deserved much more for our boasting last year. And we are getting more.

—G. in The Lutheran Witness.

THE REVISION OF OUR CONSTITUTION

Our Joint Synod last year appointed a committee which is to lay before the convention of 1919 a plan for the revision of our constitution. We are now working under the constitution of 1915, but the chief provisions of the revised constitution, proposed by the trustees of the synods and their various boards in 1917, were adopted as the rules under which the Board of Trustees is to work. This was necessary, as the laws under which our synod is incorporated require that all matters of finance rest in the hands of the trustees.

The present committee recommends the adoption "in toto" of the revised constitution, proposing at the same time further changes in the direction which was taken in the first revision. These plans will be submitted to the districts for discussion at their meetings this summer. They should receive the earnest consideration of the districts, and the result of these discussions should be reported to the committee, which

will then embody them in the plans to be laid before synod in 1919.

The controlling thought of the revision of 1917 is that of centralization for effective work in the various fields of synodical endeavor. It aims at making our synod really one body. There are to be no local or special interests which could detract the attention of the individual district from the common cause. The men and moneys available are to be used as wisely and effectively as possible for the general good, the right balance being held between the various branches of synodical work.

But this centralization is not to be arrived at by taking from the districts and their congregations the right of judgment and the opportunity for work. On the contrary every congregation is to be drawn into the work of the synod as far as possible. While the districts will meet but every other year alternately with the synod, the various conferences of the districts will have the opportunity to discuss the work at meetings of ministers and delegates to be held in the year in which synods convene, or, as the committee suggests, annually.

In these smaller circles, the delegates of our congregations will be better able than in larger gatherings to gain desired information and to express the thoughts and wishes of their churches. This exchange of ideas at the conferences will prepare them to represent the synod at home and to discuss the issues at the meeting of the districts. Then the districts can, after they have deliberated on the various questions, delegate to the convention of the synod men who bring ideas with them and are ready to take an intelligent part in the synod's work. In this manner the synod will become as nearly as possible, the true expression of its many members.

The executive work, so far as it concerns the finances of the synod, is, it is true, committed entirely to the Board of Trustees, and it may not prove feasible to assure each district representation on this board, though two plans which have this in view are proposed. But the Board of Trustees must act as the synod directs. In giving its instructions to the Board, the synod will always be guided by the recommendations of the various boards and committees to whom a certain part of the work is entrusted.

The proposed revision of 1917 already reserves to the district the election of the members of its Board for Home Mission, whose chairman with a lay member represents it in the General Board for Home Mission. The plan submitted by the present committee would extend this idea to the boards for our educational institutions as well. Thus the men whose reports the synod would hear and by whose recommendations it would be guided in instructing the Board of Trustees would be the direct representatives of the in-

dividual districts, though acting together as a board of the Joint Synod for this or that purpose. In this manner we would achieve the centralization necessary for efficiency and at the same time avoid the usual undesirable features of centralization.

A full and free discussion of these questions at the meetings of the districts will be of material assistance to the synod in deciding what changes ought to be made when it approaches the revision of the constitution next year.

J. B.

A LETTER

Editor Northwestern Lutheran:

Reverend Sir—It seems superfluous to emphasize the need of Lutheran Pastors for our soldiers, but the following remarks of Prof. Vaughn of Lawrence College, made by him in the course of a Memorial address, testify not only to the deplorable state of Christlessness that more or less infests the modern church, but especially to the real dangers to which our boys are exposed.

The story told by Prof. Vaughn, though not quoted verbatim, is substantially this:

On the eve of an attack in France one of our boys approached a Y. M. C. A. Secretary with the following question, You said to us that we are fighting for the same principles for which Jesus Christ died. I'm going over the top tomorrow and am anxious to know, whether you still hold that to be a fact?

Certainly; Jesus Christ died for the cause you are defending.

Then if I should die in battle, will Christ overlook my past life and beyond the grave extend to me his hand and reward me in the future life?

That is my sincere conviction.

And Prof. Vaughn used this story to illustrate his point that the Church is returning to Christ. E.H.S.

MINISTERIUM OF PENNSYLVANIA RATIFIES

The Ministerium of Pennsylvania in session at Philadelphia adopted the following resolutions relative to the merger of the General Council with other general bodies for the organization of "The United Lutheran Church of America."

"Resolved, That the Ev. Lutheran Ministerium of Pennsylvania and adjacent States ratifies the action of the General Council of the Evangelical Lutheran Church in North America to merge with other Lutheran Bodies under the constitution proposed for the United Lutheran Church in America in such wise as to pledge its delegates to carry out such steps as may be taken by the three general bodies to effect the merger.

Resolved, That the Ministerium's delegates to the 36th Convention of the General Council, held in Phila-

delphia, October 24-29, 1917, be and are hereby continued in order to represent the Ministerium of Pennsylvania and Adjacent States in an adjourned meeting of the General Council to be held on the second Tuesday of November, 1918, with full authority.

Resolved, That the Ministerium of Pennsylvania instruct its delegates to vote for the dissolution of the General Council, if such dissolution be found necessary, and to enter in and participate in the first convention of the United Lutheran Church in America, with full authority to join in organizing the said "The United Lutheran Church in America."

As the last of twenty-four district synods of the General Synod; the Susquehanna Synod at its recent convention took unanimous action in favor of the merger of the three General Bodies. J. B.

PRESENT-DAY CHRISTIAN MARTYRS IN BIBLE LANDS

Take a map of Asia and draw a line from Mount Ararat to Mount Sinai, and from there to Troas and back to Mount Ararat. The triangle thus enclosed by you would include hundreds of thousands of Christians suffering untold hardships because of their faith. Many have suffered martyrdom during the past three years because they would not deny their Savior. At a low estimate eight hundred thousand have made the supreme sacrifice, while probably two million remain to suffer and starve if not helped by their brethren and sisters in faith.

Few races have suffered as much as the Armenians. But through all their sufferings they have faithfully clung to their faith. And though the Christianity of these poor Armenians is far from being pure, yet even in its adulterated form it has been the great moral force sustaining and inspiring them against the attacks of the bloodthirsty Kurds and other hordes, who in their fanatic discipleship of Mohammed have delighted in inflicting atrocities and barbarities untold and unnumbered on this poor race.

But the height of cruelty was reached when this poor nation was driven wholesale from their homes into the desert. Homes were uprooted, families captured, men killed, and women and girls violated or forced into harems. Such was the distress of these poor exiles that mothers threw their babes into rivers or sold them to strangers, to save them from starvation or butchery.

For example, at Mamuret-el-Aziz the people were subjected for a long period to almost indescribable tortures: feet, hands, and chests were nailed to a piece of wood; nails of fingers and toes were torn off; the feet were hammered with nails as is done with horses' hoofs; and others were hung with their feet up and heads down over closets! Even the wives of the barbarous Kurds came with their knives and participated

in this work of murder. To prevent the poor Armenians from escaping, the Turkish government left those who were to be deported into the wilderness without food for several days, in order that they would be too weak to flee. Judged by the numbers involved and the methods used, this massacre of the Armenians even outranks the persecutions of the early Christians or the Massacre of St. Bartholomew, and will therefore go down in history as the greatest single horror ever perpetrated by man. Of Armenian Christians alone 800,000 were murdered.

Though for the past two years systematic relief has been regularly given by American missionaries in certain localities, yet the distress among the stricken people is actually beyond any power of tongue or pen to describe. The American Ambassador and consuls report that the work done by the missionaries, especially considering the limited funds at their disposal, is most commendable, and will in every way compare for system and economy with any relief work done anywhere. Every case is carefully investigated, and no one need fear that Armenian or Syrian relief funds are either wasted or given to the undeserving. Through soup kitchens, industrial relief, and personal supervision the greatest efficiency is secured with the most economical use of funds at the disposal of the missionaries.

How great the number of those is that stand in need of help may be judged from the following: Former Secretary Tarler of the American Embassy says that the number of children in daily need runs high into the tens of thousands. The former American consul at Mersina states that there is a population of at least fifty thousand sufferers in the district of Adana and Konia, who are in great need of help; former Consul Jackson asserts that 120,000 dependent persons in Aleppo and vicinity have no other resource for bread than the relief coming from America, and that, once this relief stops, these people will disappear from the face of the earth. Mr. William T. Ellis writes in the Sunday-school Times: "In Erivan I was early overcome by the stupendous fact that I did not have to look for stories; literally every one of these Armenian survivors has a story, a tale of tragedy, any of which would be worth a column if told to an American newspaper by the original narrator. May I transcribe mere suggestions of a few of the narratives we heard, hot from the lips of the actors themselves?"

"Out of a household of thirty-seven a little girl of thirteen years and six others escaped alive, only one of the survivors being a man, who is not now in the village. (By way of explanation let us say that in the East the old patriarchal system of three generations living under one roof still obtains.)

"There is an interesting family of five children, boy twins of twelve, with two younger brothers and one

sister. Their father was killed at Sassoun. For an entire year these little ones lived in the mountains, subsisting on berries and roots. How trivial besides theirs seems the nursery tale of the 'Babes in the Wood!' When Russia captured the city of Mush, they entered, having seen and heard the battle, and so made their way, within the Russian lines, to this distant spot.

"Of a family of seven, one old woman and a young boy alone escaped, wounded, and lived for seven months among friendly Kurds; for some Kurds and Turks did protect Christians in the days of the great tribulation.

"A girl of eight years from Bitlis draws near, holding the hand of a pathetic baby, who had been orphaned by the Kurds. The narrator is the only member of a family of eight. Her father was killed by the Turks, and her mother died in bitter captivity. Her only sister, too, was carried off by the Moslems. Now the brave lassie is trying to care for the wee cousin, who is her only living kin.

"A woman from Mush saw a sight that would sear memory. For three days, from a place of concealment, she watched the killing of the city's Armenian men. And before her eyes the surviving women and children were herded into houses, kerosene poured upon them, and the torch applied."

The children have become so emaciated and worn that it is not an easy thing to get a smile from them. It will be hard for us to imagine children who have forgotten how to smile! Three children, quite young, were found on a street in Jaffa extremely weary and hungry. When questioned about their home, they explained that both father and mother had recently died in Jerusalem, and that they had set out for the sea. The forty-five miles of road through hills and valleys in this war zone they had traversed by themselves, and on foot.

We may get some idea of the appalling catastrophe that has overtaken this people when we learn that of 100,000 refugees in one province fully 20,000 are fatherless children. A consul writes: "I was eating a piece of melon, and was paying little attention to the people around me. I tossed aside the rind, when instantly a man pounced upon it like a hungry wolf. He chewed on it for a few moments, and he, in turn, tossed it aside. Another man, who had been watching him with the eyes of a hawk, picked it up and devoured the rest." An American doctor coming down the mountainside from the Lebanon noticed in the distance a crowd of children, and wondered why so many were gathered in one place. Upon coming near, he discovered that a camel had died by the roadside, and those famished children were in desperation picking the last shreds of flesh from the skeleton of the fallen beast. Children eagerly picking grains from the dung of animals in the street have become a common sight.

One of the hardest tasks for the missionaries is that they are often compelled practically to sign the death-warrant of hundreds of poor children. For example, in one case there were 430 children to be cared for while there were funds for only seventy at hand. The missionaries were forced to select the seventy and say no to the equally or possibly more destitute 360.

So far as Syria is concerned, Beirut, Palestine, and the Lebanon have suffered most. Whole villages have become completely depopulated. An American, in passing through a village last summer, saw only one house open. In one doorway sat a little girl, apparently all alone in the world. She kept on saying over and over, "I'm hungry! I'm hungry!" The children in all the villages have the faces of old men and women. In Aleith no grapes are expected for the children have eaten shoots and young leaves to quiet the gnawings of hunger. In many cases children have pulled up the planted wheat to eat the seeds clinging to the roots. An American consular agent reported some time ago that in his daily walk from his house to the consulate he counted as many as twelve bodies of persons who had died of starvation during the preceding night. More than half the population of the Lebanon is dead from starvation and resultant disease. Another writes of standing beside a trench which was the grave of 2,000 victims who had been cruelly murdered after they had surrendered their arms upon the explicit promise that they would be spared. The moment these poor people had become defenseless they were compelled, at the point of the bayonet, to dig the trench, into which they were forced, and then hacked to pieces with axes.

To prevent the return of the deported hundred thousands, their homes have been destroyed, their orchards and vineyards laid waste, and the trees that might afford lumber cut into lengths too short for boards. Even the terraces that held up the soil on the steep mountainsides have been broken down, thus bringing about the destruction of what represented centuries of labor and toil.

May God bless the work of love which American missionaries are doing among these stricken thousands! May God continue to fill these laborers with love and sympathy that they may break unto these poor people bread for the soul and bread for the body! May God also open the hearts and hands of many, and impel them to assist in the work of mercy which is just now so necessary in that land where once our dear Savior performed His great deeds of mercy and proclaimed the glad tidings of the Gospel with His own sacred lips!—F. J. L. in *The Lutheran Pioneer*.

"Love," says Augustine, "is our weight, it makes the spirit sink; yet before God, he is the highest who seems to sink the lowest."

HYSTERICAL AND HERETICAL

The war has made some people hysterical and many others heretical. The hysterical people are seeing things, big things, happening, the biggest things since the ascension of Christ. They are on the tiptoe of expectation, eagerly scanning the various periodicals, running to and fro to hear the latest outbursts of preacher-prophets, and drinking in with open-mouthed wonder the sensations furnished by them to keep the people guessing.

The war has also brought to the surface many things heretical which were slumbering and smoldering in the hearts of men. Tracts, pamphlets, books, by the score are keeping the printing presses hot with such words as "Seventy Weeks, Millennium, the Close of the Times of the Gentiles, the Restoration of Israel, Jerusalem to Be the Capital of the World, the Jewish Nation at Last to be Converted to its Messiah-King."

We are not surprised that "Pastor" Russell and his International Bible Students should rave about these theories to counteract the disastrous failure of their 1914 prophecy of the end of the world. We were almost prepared to expect that the capture of Jerusalem by the British would awaken in all sections of Judaism the hope that soon "the Law and the prophets will be fulfilled, the exiles will return, the temple be rebuilt, the nation will be restored, and then the long-expected Messiah will appear."

We might have expected that the recent flood of literature on the second coming of Christ to reign on earth a thousand years might sweep others along on its devastating course. But we never thought that the conservative State of Wisconsin and the city of Milwaukee contained a victim of this heresy in the person of a "Lutheran" preacher of the General Council who claims that, "Ours is a strictly Lutheran Church in word and practice," and then, after endorsing the English Manifesto on the Second Advent and its interpretation by Rev. James M. Gray, D. D., (in which millennialism runs riot,) and asking his people to "read every word," the aforesaid pastor writes in *Reformation Gleanings*, his monthly church-paper: "One of the signs that all prophetic students of the Bible agree on is the return of a large part of the Jewish people to Palestine, called in modern language the Zionist movement. This sign is being partly fulfilled in the recent conquest of Jerusalem by the British and the plan of a large number of Jews to form a distinct colony there." That this preacher is a through-and-through millennialist is also evidenced by the fact that he recommends to his parishioners a list of books "as a start of a home library," among which we find mentioned *Jesus Is Coming*, by Blackstone, a book filled with millennial theories, even stating the place where Christ will stand when He comes again, namely, on Mount Olivet, whence He ascended.

Prof. Lewis B. Paton, of Hartford, Conn., tells us of a kindly Englishwoman who had established her little home on the Mount of Olives in the hope that when the Lord descended upon that mount she might be the first to offer Him a cup of tea. Perhaps the "Lutheran" preacher of Milwaukee who can swallow Blackstone's theories so easily could find time to assist the kindly English lady in her sentimental endeavors.

Sheboygan, Wis.

W. M. CZAMANSKE.

—In The Lutheran Witness.

YOUNG MAN, BEWARE!

Present-Day Heresy. Dying in Battle—Passport to Heaven.

PREACHING in London, England, recently, a leading dignitary of the Church of England made the following statement:—"I have no place in my heart for harsh judgment on those who die nobly, although their lives may have been very imperfect. The man who had died for England, believing that his country's cause was the cause of God, and who might have gone over the parapet with an oath on his lips, might still be received by Christ with the words, 'Well done, thou good and faithful servant.'"

A LEADING NONCONFORMIST has pronounced as follows:—"Oh, how many bodies broken! How much blood shed out there! What a Calvary! But Golgotha is not a terminus; only a way station, on the way to Olivet and Heaven! Can we not believe that He who brought peace out of the Crucifixion of His only begotten Son, and not only peace but eternal glory, will also bring peace with honor, immortal honor, out of the martyrdom of our sons on the stricken field? This Calvary, remember, is His as well as ours. In all our afflictions He is afflicted. 'We are members of His body, of His flesh, and of His bones.' It is still His body broken, His blood shed. May not the modern Calvary have its place in the great world atonement—be a way station to a Terminus of World Peace, and the reconciliation, as the Apostle puts it, of all things in heaven and in earth, that is, the ultimate harmony of the universe after all its discords have been resolved."

IN MAKING SUCH STATEMENTS these popular preachers are but emphasizing a view that is being constantly used as an inducement for our young men to fling themselves into this world catastrophe, that has been echoed and re-echoed in camps, billets, and hutments, throughout the entire area of the war.

That the evil is widespread is confirmed by communications that are continually reaching us from all parts and from all classes of the community. A minister laboring in a large church, which gave hundreds of men to the British forces under the voluntary systems, writes, "We hear from some of the lads at the

Front about the 'Dying in battle—passport to heaven heresy," and some of our young fellows out there are tackling the Chaplains about it."

We thankfully acknowledge the numerous tracts and leaflets that have been published by the hundreds of thousands of copies refuting this dire heresy and would beg to add our quota, by the way of sympathy and support, and, at the same time, appeal to the young men of our country to be on their guard concerning such misleading teaching.

THE FACT IS, the Church of God today is up against the most flagrant denials and betrayals that it has ever known. Whatever the cause may be, and from whatever source they spring, our young men are going forth on the service of the Empire totally deceived by the gross misrepresentation of the principles of Christianity, and nothing worse has ever come to light outside the pale of heathen and Mohammedan teaching.

HEROISM NEVER YET SAVED A SOUL, and never will. A fine spirit of self-sacrifice and devotion to duty never saved a soul, and never will; the most ardent devotion to duty, and the most faithful adherence to principles in the day of trial and temptation never saved a soul, and never will. Salvation is the exclusive work of the Holy Spirit, He alone can convict of sin; He alone can deliver from the thralldom and bondage of evil; He alone can impart a new nature and bring the rebellious heart into allegiance to the teaching of the blessed Revelation of God.

The fostering of this erroneous teaching by those occupying the highest places in the churches has gone far to destroy the moral tone of the nation, and has permeated to an appalling extent all branches of Christian and social service. With but few exceptions, practically every class of worker is advocating today this soul-destroying heresy and is accountable for multitudes of souls who have passed from time into eternity deceived and deluded.

YOUNG MAN, BEWARE! to hold the present-day popular view denies the true conception of Deity. The righteousness of God demands the expiation of sin in order to attain eternal salvation, and this can only be obtained on the ground of the free gift of God's love and mercy found in the meritorious death of our Lord and Savior, Jesus Christ. In order to obtain salvation it is absolutely essential that there be personal saving faith in the substitutionary sacrifice of our blessed Lord on the "Accursed tree." Further, to hold such a view denies the authority and claim of Holy Scripture. The Written Word has been given in order that Christ the Living Word might be revealed through the teaching of the Holy Spirit to all men.—Selected.

CHURCH PEWS

A middle-western woman came to New York for a little rest, this last winter. She had heard for many years of a certain preacher. He belonged to her own religious faith, and on her very first Sunday here she repaired to his church. She found many people standing in the vestibule, but she made her way through the crowd into the body of the church.

Here she found more people standing; the aisles, in fact, were half full of folks, although the pews were only partially filled. She stood for a long time.

The woman, much puzzled, asked an usher for a seat.

"We give no seats to strangers, madam," he said, "until the pew owners are here and seated."

The visitor flushed a little and waited with the rest of the strangers. She waited until the sermon was well begun, for the pew-owners were late in coming to church. When she was finally seated, a little sense of resentment detracted from a full enjoyment of the really great sermon that was preached. She told her experience that evening to a woman who knew New York churches well.

"Many of the churches are entirely free here," she said, "but some of them do not allow strangers in the rented pews at morning service under any circumstances. There are churches like that clear across the country. Of course, the people who support a church ought to have their pews, I suppose, and yet—"

"And yet," said the middle-westerner, "I wonder what Christ would have said if He'd stood in the aisle this morning, with the rest of us strangers?"—Delin-eator.

ENGLISH LUTHERAN CONFERENCE

Realizing the importance and the benefit of meeting and discussing topics of mutual interest to those engaged in building the kingdom of God by the preaching of the Gospel in the English language, the following pastors of our Wisconsin English Lutheran congregations met at Waukesha, May 20 and 21, and organized an English Lutheran conference:

The pastors Emil Schulz, H. J. Diehl and Raymond Huth of Milwaukee; Pastor F. E. Stern of Watertown and Pastor H. Wogahn of Waukesha. Rev. H. Wogahn was elected chairman; Rev. H. J. Diehl, secretary. Problems confronting us in our mission work were discussed; special stress was laid on the fact that we are seriously handicapped in our work by the lack of booklets, tracts and an English Sunday School paper for general distribution at our mission churches. We realized that sitting idly by and bemoaning the lack of these things would not change matters, and therefore, requested Rev. Emil Schulz

to submit a number of tracts at the next meeting of the conference and to urge the early publication of an English Sunday School paper. Rev. Huth was asked to present an exegetical work on the gospel for the second Sunday in Advent; Rev. Stern a homiletical essay on "Characters in the Passion History"; Rev. Diehl a practical paper on "The Sunday School." The next meeting of the conference will be held October 7 and 8 at the English Ev. Luth. Church of the Divine Charity in Milwaukee (H. J. Diehl, Pastor). The conference service with Lord's Supper will be held Monday evening. Rev. R. Zieseimer of Appleton will preach. (Rev. H. Wogahn, alternate.)

H. J. DIEHL, Secretary.

SYNOD MEETING

The West Wisconsin District will convene at Tomah, Wis., June 27 to July 1. In spite of the prevailing high cost of living the congregation at Tomah has taken it upon itself to provide quarters and board to all guests gratis. Procuring the necessary quarters, however, is going to be no small task, and for that reason all desiring quarters must apply before June 9. Later applications positively cannot be considered.

Special resolutions and communications to the Synod should be sent in to the President, the Rev. J. G. Glaeser, before June 9.

Opening service Thursday, 10 A. M.

O. KUHLOW, Sec'y.

MEETING OF THE SOUTH EAST DISTRICT OF THE SYNODS OF WISCONSIN, MINNESOTA, MICHIGAN, NEBRASKA, AND OTHER STATES.

This body will assemble in first annual meeting July 10th to 16th in the congregation of the Rev. Chr. Sieker at Burlington, Wis. The opening service, Wednesday, July 10th, begins at 10:00 A. M. The doctrinal discussion will be led by the Rev. Prof. A. Pieper: the subject and theses are published elsewhere in this number. Delegates are requested to present their credentials immediately after the opening service. Under the new constitution credentials must bear the signature of the **president and the secretary** of the congregation sending the delegate. Pastors should not forget to send in their parochial report. Send in all requests for quarters before June 15th and address to the Rev. Chr. Sieker, 495 Madison St., Burlington, Wis. Make your request on a postal card and use a separate card for each individual application.

N. B.—Quarters referred to above are not free, but will be subject to a reasonable charge, as at last year's meeting.

HENRY GIESCHEN, Sec'y.

NORTHWESTERN COLLEGE

Friday, June 21, will be Commencement Day at Northwestern. The exercises will take place in the college gymnasium and begin at 10:00 A. M. All friends of the institution are cordially invited to attend.

The annual meeting of the Alumni Society will take place on the same day at 3:00 P. M. in the tower room of the gymnasium.

THESES FOR THE DOCTRINAL DISCUSSION TO BE CONDUCTED BY PROF. A. PIEPER AT THE MEETING OF THE SOUTH EAST WISCONSIN DISTRICT AT BURLINGTON, WIS.

Rejecting Grace, the Church Must Perish.

I. Grace is the free bestowal of eternal life on the eternally damned.

II. To reject grace is to esteem the world higher than grace.

III. Rejecting grace, the church must perish: for such rejection, as a sin against the office of the Holy Spirit,

- 1) destroys faith and a good conscience;
- 2) inevitably calls down the wrath and punishment of God.

TRUE JUSTICE

"A holy God can no more evince His mercy at the expense of justice, than He can deny His being. For if God gives a law, and annexes not a penalty to the breach of that law; if He punishes not the transgressor, but passes by the breach; if He condemns not the transgressor, **He condemns Himself**, and virtually declares His law unjust." —J. H. EVANS.

"All trades have their mystery and difficulty; so hath Christianity. A young carpenter gives more blows and makes more chips, but an old artist doth the most and best work."—Brooks.

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