

The Northwestern Lutheran

Rev. C. Buenger, Jan. 20
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us or forsake us. 1 Kings 8: 57.

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TRINITY

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

For Who hath known the mind of the Lord, or Who hath been His counsellor?

Or Who hath first given to Him, and it shall be recompensed unto Him again?

For of Him, and through Him, and to Him are all things,— to Whom be glory forever. Amen."—(Romans 11:33-36.)

"Ye must be born again."—(John 3:1-15.)

O Depth of boundless riches,
How can I fathom Thee?
How can I grasp Thy wisdom,—
Eternal Trinity?
Unsearchable Thy judgments,—
Thy ways past finding out,—
My reason at Thy greatness
Doth tremble, fear, and doubt!

O who hath e'er advised Thee,
Almighty God and Lord?—
Or what hath mortal granted
Thee to receive reward?
Can erring human reason,
Thou Holy One in Three,—
E'er comprehend Thy knowledge,—
E'er grasp Eternity?

The planets in their orbits
Roll on through endless space;
O when my understanding
Thy footprints seeks to trace
In wonders of Creation,
In moon, and stars, and sun,—
Its carnal search, though ceaseless,
Has ever just begun!

Ah, once before Thy presence
Man's visage did not pale,
When fearless, pure, and sinless,
He dwelt in Eden's vale!
But sin's infernal power,
The tempter's cruel lie,
Placed on Thy fallen creatures
The Curse of Sinai!

Thy Love, Divine Creator,
Sought not the sinner's death,
But planned complete redemption
Through Christ of Nazareth!
The sacrifice, O Father,
Of Thy Incarnate Son,
On Calv'ry's cross-crowned mountain,
The lost again has won!

Conceived in sin, and sinning,
By Adam's guilt defiled,—
Can lost and fallen creature
Again become Thy child?
Ah, hidden is the myst'ry
From minds of carnal men,—
But Christ, Thy Son, hath spoken:—
"Ye must be born again!"

O precious Revelation,—
Creator,—born anew
Of Water and the Spirit
In Thy blest Word so true!
Thou art again my Father!
The pure baptismal flood
Hath sealed the pardon purchased
With my Redeemer's Blood!

O blest Regeneration,
Wrought by Thy Spirit's might!
O blest New Birth, which brought me
Back to Thy Kingdom bright!
Saved by Thy Grace, my Father,
Through Faith in Thy dear Son,—
Grant me Thy Spirit's Witness
Until my course is run!

Thine, Thine be all the glory,
Thou Triune God above!
On earth I'll sing the praises
Of Thy so boundless love!
And when, through Grace, I've anchored
On Heaven's blissful shore,
O Father, Son, and Spirit,
I'll praise Thee evermore!

For Trinity Sunday, 1919.

ANNA HOPPE,
Milwaukee, Wis.

COMMENTS

Can a Minister Be a Christian? We raise the question when we give you the explanation offered by the Reverend Mr. Taylor of Detroit as he handed his resignation to the deacons of the Highland Park Congregational church. He said: "I leave the church in order that I may live a less cramped and stifled life. I desire to live a Christian life, and that is impossible for me to do and at the same time be a 'successful minister'."

We sympathize with Mr. Taylor. It can well be imagined that the demands for a certain kind of success made by many churches are enough to drive a self-respecting man and a Christian out of the church. There are, indeed, many churches in which it is very difficult to be a member and a Christian; to be the pastor of such a church and a Christian is almost im-

possible. We have no information as to the character of Mr. Taylor's Detroit church, but we have an indication of Mr. Taylor's troubles in the newspaper's remark that he was a "Christian Socialist."

It seems he is a victim of his own plot. The sociological church has become a fixture in American church life. It has broad aims of general helpfulness and leadership. It conceives its mission to be the eradication of poverty, the introduction of wholesome amusements and entertainments, the guardianship of the morals of the community. It usually works from the top down; it being understood that the prosperous, educated, or would-be educated, members are the top. As a Christian Socialist Mr. Taylor was in hearty accord with the general idea that a church to-day need not waste much time on doctrine and the Gospel of Redemption and should devote all its power to social betterment; but he appears to have differed with the majority merely in method. He was anxious to work from the bottom up to the top. He thought that the laboring men should be given the directive in social betterment. No doubt he called himself a spokesman for the masses, for the proletariat. The wealthy uplifters should come down from their high estate, then a natural shifting of weight would bring up the balance of the lower estate. He meant to use the sermon of the mount for his purpose, but it seems the uplifters (from-the-top-down variety) had very set views about the interpretation of that text. In short, though so beautifully harmonious on the general principles of church activity, Mr. Taylor, working from the bottom up, could not agree with those who thought that the church must work from the top down. It was awkward for both, for everything was upside down. The reformers suddenly found themselves subjects for reformation; those who were to be bettered were called upon to organize and better themselves and their "betters."

Mr. Taylor's fate is not interesting excepting to himself; his predicament is, however, of greatest interest to every American church member. Here you have the inevitable result of misdirected effort. If the church is nothing but a social agency, then why not let it be one of the kind that Mr. Taylor preferred? But that will lead to conflict and bitterness. Of course, it will. Strange that so plain a conclusion is so rarely drawn. Such conflict will completely undermine the strength of the church by estranging those members who will in every generation be found to differ upon method. It will limit its usefulness to a minimum, even in its legitimate sphere; instead of broadening out it will find itself, as Mr. Taylor puts it, "cramped and stifled."

The moral that may be drawn is evident: the Christian church has no business whatever to hamper itself with a social program. Let professional sociologists and political theorists work in that field to their hearts'

content; it is their province. We, the church, have quite another. We are concerned with other values and other estates than those found in sociological systems. We recognize no top nor bottom, no up nor down, in the scale of the soul's value. Our message, which is our possession, is not a method, it is redemption, it is regeneration.

H. K. M.

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Faith-Confession Is it a man's personal faith, or is it his confession that decides whether or not we can accept him as a member of our congregation? On this question every one who has to deal with the relation of the Church to the lodge member should be clear. Some time ago, a writer in the "Wachende Kirche" contended that unbelieving lodge members must be excommunicated but that lodge members who still have faith may and should be permitted to remain in fellowship with us.

To this the "Lutherische Kirchenzeitung" replies, in substance, as follows: This is an error that ought not to be found among Lutherans. A little reflection will show that everything is made to depend on the personal faith of the man concerned. If he has faith, he may remain a member; if not, we must excommunicate him. Our only need, then, is some one who is able to read the heart of a fellow man. If we had some one with that gift in every congregation, such questions would be very easily solved.

But why this discrimination only in the case of lodge members? No one will actually want to say that only unbelieving lodge members should be excommunicated, while other unbelievers are to be permitted to remain members of our congregations. To attempt to discriminate between believers and unbelievers among professing Christians is nothing but the ancient error of the Donatists. No one has the right to judge the heart of another; everything depends on the confession, by word and by deed, of the person who seeks our fellowship. Where the confession by deed contradicts the professions of the lips, the former is decisive. The question of the personal faith of an applicant for membership should, in this connection, be entirely disregarded. Suppose that a Methodist, whose denomination is not represented in our city, should ask to be admitted. May we receive him? No. Why not; do we by refusing him declare that he has no faith? By no means; for do we not know that there are many true Christians to be found in heterodox churches? Still we cannot receive him—the fact that he still confesses the errors of Methodism is decisive. Or, assume that a member of one of our churches renounces Lutheranism and joins a church of another denomination. Certainly, we will make every effort to show him the error of his way. But if this proves in vain, we will sever our fellowship with him. Does this mean that we condemn him as an impenitent sinner? Again, no. We

may even be convinced that he is a Christian. But his confession decides. No one confessing the errors of another church can remain in our congregation. It is easy to apply this principle to the lodge question. There is a much wider difference between our confession and that of the lodge than there is between our confession and the confessions of the various Christian churches. They still have the Gospel, at least in part, while the lodge has no Gospel whatever. All the religious exercises of the lodge are anti-Christian. Whoever, therefore, by the act of joining a lodge and remaining in it makes its confession his own, confesses an error so terrible that no faithful congregation can tolerate it. A congregation that will do this nevertheless, by the very toleration becomes a partaker of the sins of the lodge member. But when the congregation, after fruitless attempts to convince the lodge member of his error, excludes him from membership, it is thereby not condemning him as an impenitent sinner, but is merely condemning his false confession.

Never should a congregation tolerate the confession of errors on the part of its members, because it still considers them believers. Our duty is not to judge the heart of our fellow men, but to judge their confession. Let us carefully avoid doing the former, while we strive faithfully and earnestly to do the latter.

We would add that cases will be found where the discussion of the lodge question with a person will make it evident that he is not even a Christian. In a case of this kind, we would excommunicate him as a manifestly impenitent sinner. J. B.

* * * * *

Boy Scout Week We have with us the Boy Scout Week. Under the slogan "Invest a dollar in boyhood to build manhood," a campaign covering every community in the country has been inaugurated. As has become a habit with the campaign engineers, the church has been reminded that it is especially responsible for the success of the campaign and that it will reap many of the benefits; it is inferred that the church has an obligation to encourage the movement.

We dare say there will be few Lutheran churches in which this campaign will arouse very much enthusiasm. Fortified, as it is, with a proclamation from the President himself, we are still somewhat in doubt as to the merits of the project. Perhaps, even, some of us are quite sure that for us it is not very promising but rather undesirable.

We admire the enthusiasm of the promoters of this enterprise. We realize that if they succeed in getting a million adult patrons for the Boy Scouts they will have gone a long way in making that organization an almost inevitable part of every American boy's life. But there are other considerations.

Foremost the American boy himself. We know

what ails him. We know what will help him. We have that help available. And it is not the Boy Scout movement.

This campaign is undertaken by good men of our country because they see the symptoms of the ailment that is troubling the American boy; that accounts for their eagerness to do something. They feel that there is an essential part of the boy that is neglected, underfed, undeveloped. They call it his character, sometimes his moral nature. They are aware that public schools cannot overcome this deficiency. In seeking for a way out they have picked up the Boy Scout organization. That is to supply the leadership and the moral influence that will lead to character. Because boys take to the mummery and the rigmarole of the boy scout game, it is supposed that they will respect the pledges they take and will connect high ideals and noble moral thoughts with their assumption. Maybe. But if successful with this "one-good-deed-a-day" philosophy, the boy scout leader has merely changed the original ailment to another, possibly less tolerable than the first. To put it bluntly, too bluntly for some delicate ears, we have changed a hoyden into a hypocrite; at first the boy never troubled himself about good or bad, now he is led to believe that he is quite good if he is not too bad.

"Let us guide the dangerous gang-spirit of the American boy into safe channels," say the boy scouts. "Let us keep our boy out of every dangerous gang," say we.

What ails the American boy? First, a Christian home that recognizes its responsibility toward its children and will not delegate its heaven-imposed duty to any irresponsible agency, including the Boy Scouts. Secondly, a Christian school that will mold the boy and girl by a steady and unremitting guidance into believers in Christ. The American boy (and every other) does not need "Christian principles," sugar coated by khaki uniforms and leather stocking jargon; the American boy needs Christ.

In making our diagnosis of the ailment of the boy, and in refusing to waste time over mere symptoms, by going to the root of the matter, we have also indicated what will help him. A Christian home and a Christian school. We know that we have, or should have, both. If this remedy is not in use, it is our business to urge its use. The boy scout dollar is not much as money; but if you believe you are "investing a dollar in boyhood to build manhood," you are wrong.

The Boy Scout campaign is a challenge to you to make your investments for boyhood and manhood in your Christian home and in your Christian school. The more boy scout movements, the greater the need of Christian education from the cradle to the grave; in the home, in the parish school, in the high school, in the Christian college, and parallel with these at all times in the Church.

H. K. M.

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RELIGIOUS FREEDOM ENDANGERED

(Continued)

II. Results As Seen To-day

The situation cannot become much worse than it is without a complete enslavement of the churches under the whim of any person who can make himself heard above the inarticulate din of opinions. Even now a certain official is sending a circular to all clergymen, urging them to preach the Victory Liberty Loan, a purely financial enterprise of the government; dictating to them what biblical texts to use for their sermons; and instructing them, with calm assumption of authority, to "remember that a Minister's duty in this day of 'human service' stretches far out from the theological path." Similarly, the public press seems to feel entirely justified in urging the churches to participate as churches in carrying out a diversified program of political and social enterprise as their share in the work of reconstruction. Editors, reporters, and magazine writers believe themselves to be in a position to lay down the law for the churches as such, instructing them with admirable impudence what their business is supposed to be. They seem to assume, without further thought, that the Church of Jesus Christ, whose only Master is the Lord Himself, belongs to those social forces which men in positions of political authority may direct and control at will for political purposes.

Undoubtedly this is mostly done in utter forgetfulness of the principles involved, and this forgetfulness is a natural result of the attitude persistently exhibited by the Reformed churches. No true American will deliberately and purposely speak or act in direct denial of any one of the inalienable rights of citizenship guaranteed in the first ten amendments. But absolute religious freedom, implying absolute non-interference of the government and its officials in religious matters, is the very first demand of the bill of rights. This must mean that any religious body is guaranteed the

unmodified privilege to determine for itself the sphere of action which it recognizes as assigned to it by God. Its decision on this point must not even be questioned by anyone who is not in its fellowship. Any assumption of right on the part of government officials to determine what the church as a church should and is required to do, is plainly an unconstitutional interference with the free exercise of religion. Any effort to create a public sentiment which is to act as a coercive force outside of the law, compelling religious bodies to do what they themselves do not recognize as part of their God-appointed work, is again an infringement upon a right which every American must claim for himself unless he is at heart a traitor to the constitution. This brands as fundamentally un-American and disloyal all those effusions printed by a rampant press in which churches were freely threatened with the stigma of disloyalty unless they accepted certain standards of activity foisted upon them from the outside.

On the other hand, it is equally plain that the constitutional guarantee now under consideration acts as a direct restraint upon the churches. The price to be paid by the churches for the non-interference of the government—if price it should be called—is their non-interference with work which lies within the sphere of governmental action. If Congress be prohibited from establishing a state church, it necessarily follows that no church may claim any right whatever to interfere, by assuming directive or even advisory privileges, in any affair in which the state is concerned. If Congress must not control in any way the exercise of religion, it is conversely true that no religious body may rightfully assume to direct and control the free exercise of the powers of state. This is true for Protestants no less than for Roman Catholics as such. While a Presbyterian or a Roman Catholic Christian may and should exercise his right of citizenship in accord and with his religious convictions and may even, as a citizen, urge his point of view upon officials of all degrees of authority, no religious body as such has any right or duty in the premises. To illustrate: It is absolutely un-American and a violation of the constitution for any church body whatever even to pass a resolution calculated to influence executives or force legislative action in any matter which is purely political.

It would therefore delight the heart of every true and intelligent American if the gentlemen of the press would now hasten to call the churches to order in this respect. They should begin their efforts at Americanization here, where they will not expose themselves to the accusation that they are trying to establish arbitrary standards of patriotism. Let the press insist that by virtue of the first amendment the sphere of political activity is closed to the churches: that it is just as intolerably un-American for Protestant

churches to interfere in matters of state in the name of the church as it would be for the Roman hierarchy to do so; that much of the deplorable disrespect for the first amendment recently exhibited in our country is directly traceable to the pernicious activity of those churches which set the fashion and made it popular; that this country cannot remain, or be, a real democracy, a land of free men, unless the severance between the spheres of church and state be maintained with absolute rigidity by both alike! And should some moulder of public opinion stand aghast at this Lutheran insistence upon the full bond of the first amendment, fearing that this stand is a close approach to heresy in the religious sense, let him be re-assured: for the Lutheran principle here agrees, not only with the American constitution, but also with the expressed will of the Lord of the Church, Jesus Christ Himself. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18: 36.) He has enjoined His Church to preach the Gospel of salvation from sins to all mankind; He has distinctly not told the Church to run the governments of this world.

In view of the dense ignorance concerning this truth which prevails among American citizens, the hysterical scheming of most churches to take a hand in the political reconstruction of all the world, including our own country, foreshadows nothing but disaster. We have no room to discuss all phases of this subject here, but must confine our remarks to the general propositions advanced by such agencies as the Federation of Churches of Christ of America, which claims to speak in the name of all Protestantism in the country. This Federation is at present flooding the country with circulars and pamphlets addressed to pastors and churches urging them to concerted action in reconstruction work. Do they confine their aims to the business which Christ has set for His Church? Do they endeavor to show that the visitations of divine wrath under which the whole world has been groaning for several years, call for supreme efforts to spread the Gospel of Salvation thru the blood of Christ? Do they first of all and with a ringing voice call the people of the United States to repentance for the deplorable disregard of the Word of Life which has become the common and most heinous sin of the country? In short, do they propose to preach Jesus, the Son of God, and Him crucified, as the only hope of salvation from the welter of sin and death in which all mankind is struggling? You find nothing of this in all that literature. But you do get the impression that the church as represented by this organization has outgrown the real Gospel and has put on the habiliments of the political agitator. We are told that the churches of America now have before them the great task of aiding in the political and social

rehabilitation of the world—to promote international amity and peaceful commercial intercourse; to devise means of permanently alleviating physical distress wherever it appears on earth; to carry the blessings of prohibition to the uttermost ends of creation; to establish the democratic form of government everywhere and to ensure its permanency, etc. All this in name of Jesus Christ and His Church, not, however, by means of the Word which proclaims His salvation, but—well, by persuasion. Naturally the promoters of these plans are loth to tell us at the outset that there are various methods of persuasion; but we have read of certain men who hope to establish world peace and are perfectly willing to kill off all opposition. The work outlined above, being strictly political, presupposes the mailed fist to drive home the arguments, and thus we here see the Church urged to take the sword which Christ most certainly has not entrusted to its care!

This misrepresentation of the duties of the Church, exasperating as it is in itself, also involves an immediate and most serious danger to religious freedom, because by proposing such a plan of action for itself the church unavoidably and at once places itself under the control of powers outside of it. We would under-rate the astuteness of political leaders if we were to expect them to spurn such an offer; and we would have to ignore the history of the politico-religious agitator, if we were to hope that he will not actually seek the aid of the professional politician. He always did it; he always will do it. But that is tantamount to subjecting the Church to the dominance of the politician. As we have shown above, leading men of our country are even now under the impression that the Church is, and by right ought to be, at the beck and call of government officials; and the churches who have for so many years engaged in political and social agitation, have worked hard to produce that impression. If this idea were true, then the Church has already lost its heritage of freedom and has become a mere handmaiden to the state.

But there is another aspect to this matter which makes it even more ominous. The spirit of religious indifference is abroad in our land, as witness the Federation above. By the very terms of the coalition that aggregation of churches stands for the obliteration of all lines of demarcation heretofore existing between the denominations concerned. The Calvinist and the Arminian here work in harmony of spirit as tho the peculiar tenets of each, which had kept them apart for centuries, were entirely irrelevant. If this is astounding how shall we characterize the fact that the Federation boasts even of some Lutheran members? It is impossible to suppose that the leaders of this organization hope to retain whatever their fathers found to be sufficient to justify the establishment of the various denominations; but if so, we may be very sure

that the people belonging to the church bodies concerned have clearer vision. In fact they have begun to proclaim their understanding of the matter in no uncertain terms. The daily press keeps us informed on the progress of this movement and openly applauds the efforts of a multitude of alleged Christians to achieve deliverance from the irksome yoke of the definite dogma. Their slogan is, Down with the Creed! And many who raise the cry realize quite distinctly that the process, if carried to its logical completion, will result in a religion from which all the characteristic features of the Gospel of Jesus Christ have been eliminated. The Christ-less church, but still masquerading as the Christian church is distinctly discernible in the offing!

The danger of this movement to our Lutheran Church is so apparent that we shall not enlarge upon it in this connection, but leave it to the reader to calculate just how much resistance against the spirit of syncretism may be looked for among those Lutheran people, ministers included, with whom he is personally acquainted. Our particular purpose is to demonstrate that the movement is even now becoming a serious menace to our religious freedom. Have you never happened to read that here or there someone has discovered a new standard of loyalty and patriotism embodied in the slogan, One country, one people, one language, **one church, one God?** You have, and you probably considered it too foolish to merit a second thought. But you may also have read that a federal official of considerable prominence recently wrote a magazine article in which he complained most bitterly of that officiousness which desecrated the hallowed names of patriotism and loyalty by making them a cloak for actions outraging every sense of fairness and justice. This writer saw fit to characterize the public mind as one which is controlled by **catch phrases**. Every sane observer of certain recent happenings must recognize the truth of this criticism. In times of tense excitement a catch phrase skillfully worded will immediately be taken up by thousands of unthinking minds, without analysis, without due consideration of its ultimate bearing, and at once you have a "public opinion" which is apt to thunder along with the fine discrimination of an avalanche. Do you now see the menace of that catch phrase in which the unity of the country and its people is suggestively coupled with the oneness of church and of religion? Perhaps it will not really appeal to the public fancy, seeing that the emotional excitement incident to the state of war has abated very noticeably. But suppose it should slowly gather momentum, as did the catch phrase of prohibition—what is the result which it threatens? The phrase plainly contains a demand that the first amendment be abrogated as far as it refers to religious freedom, and that Congress shall by law establish an "American" church to which every citizen

must belong by virtue of loyalty and patriotism—or by police coercion. Under such laws the tenets of the new religion would be defined by legislation and court rulings. Not only would the Word of God be disqualified as the final arbiter of divine Truth, but it would become a high crime to defend a Bible truth which the courts have rejected. Nor would the Church have disciplinary powers over its members; in fact, all citizens would be members in good standing by force of their citizenship alone, and woe to the minister who would dare to refuse his services for any reason whatever. But from past experiences we may anticipate that the formal abrogation of the amendment would not be awaited. If "Americanism" calls for a state church, the mob spirit will see to it that a state church is established without law—and with utter disregard of the most elementary human rights. No fanaticism is more irresponsible and bloodthirsty than religious fanaticism. May the Lord of the Church mercifully preserve our beloved country from such a dire visitation!

J. SCHALLER.

(To be concluded.)

WHAT NEXT?

We take the following from the Wisconsin-News of May 21st, 1919:—

"SMOKE AT CHURCH, BRITISH PROPOSAL; PASTOR FAVORS IT

London, May 21.—A movement to allow smoking in British churches has been started here, and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway, and it will not be long before men and women may be seen smoking cigars, cigarettes and pipes while listening to a sermon.

Dr. Fort Newton, pastor of the Temple of London, and one of the best known clergymen in London, favors the movement, saying:

"The church is too much bound by custom, and the respectability of it cramps good fellowship. People want the church to be less conventional."

Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings.

Surprising? Not at all! The custom to turn the pulpits of sectarian Churches into lecture-platforms for the discussion of every topic except the Word of God has become so common in these days of apostasy as to meet with little if any comment. Movies, socials, dances, entertainments, etc., which have been resorted to, have been considered quite necessary as an "attraction" to draw a crowd. In order to be ultra-fashionable, and in advance of his fellow-modernists, the "Rev." Dr. Newton has suggested that smoking be permitted. Women, who have acquired the habit, are

very numerous in "fashionable society" circles, and undoubtedly the Doctor will subsequently let down the bars of conventionality still further, and permit these society belles to fondle their poodles during the "sermon." If this happens to be "dry," the men folks will very likely be permitted to indulge in a game of cards, and if the plan proves a success, there will probably be an intermission, with refreshments. As a further inducement, and a matter of convenience to the "patrons," matches, are likely to be supplied by the ushers, as well as smoking-jackets, etc., but as the Doctor's plan progresses, and new features are added, it will undoubtedly necessitate the charging of admission fees. Overdrawn,—do you think, dear reader? Pardon us, if you think so, but what can be expected of a "Church," even if its pastor is one of the "best-known clergymen" in the world's metropolis, which will permit the above, because it fears that the "respectability of custom cramps good fellowship"?

The Doctor's prediction that "the church of the future will not be so much a place of worship as a place for companionable gatherings" has already been fulfilled to such an extent, especially in our large cities, that it needs no comment. But if this continues to be the case, why in the name of common sense do these sectarians consecrate these club-houses to the Living God? Of course, we old-fashioned Lutherans are so far behind the times in these things. We consider a consecrated building just what the name implies,—"consecrated,"—set apart from a common to a holy use. We do not want anything common, ordinary or profane to take place in our consecrated houses of worship,—nothing but what will be conducive to the promotion of religion,—and God has mercifully kept our pulpits free from the discussion of politics, and kindred subjects foreign to the Gospel, placed in our trust,—no matter how much such discussions may benefit our earthly well-being. To us the tabernacle of God is a holy place; we enter it with awe, reverence, and prayer, and go there for worship. We want our churches for religious purposes only. To us the words of the Psalmist still vibrate their full meaning: "How lovely are Thy dwellings, o Lord of Hosts. My soul longeth, yea fainteth for the courts of the Lord." God in His infinite mercy has kept His Holy Word in our dear Lutheran Church in all its purity and sweetness. Have we always been as grateful as we ought to be for this "unspeakable gift"?

May He give us grace to hear His Word and keep it, bearing fruit abundantly, and thus let our light shine in these last days of sore distress that others may see our good works and glorify the Father in Heaven. There have been preachers among sectarian denominations who have truly "cried aloud and spared not," and who have repeatedly warned these churches of the subsequent result of their down-grade movement,—but as it was in the days of old, "who believeth

their report?" Still while a worldly, luke-warm, apostasized Church is heading for the Niagara Falls of destruction, may the Holy Spirit thus enliven us, guide us into all Truth, and keep us loyal to the "faith once for all delivered to the saints," so that the words of the Revelation may truly apply to our beloved Lutheran Zion: "Because thou has kept the Word of my patience, I will also keep thee from the hour of temptation which shall come over all the world."

What the Churches as well as the world needs most in these days of "Reconstruction" is the "old, old story of Jesus and His love."

"In these last days of sore distress,
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy Holy Word and Sacrament."

May the dear Lord grant us these priceless treasures, and through them, the peace which the world cannot give, and we will gladly bear the scorn and rebuke of being "old-fashioned," woefully "behind the times," and so "bigoted" and "conventional" as to give the word "consecrated" a literal interpretation in our observance of Church decorum, as we worship the Triune God in the beauty of holiness.

Wonder whether the Doctor above referred to could conscientiously deliver a discourse on "Christ cleaning the Temple" while his "smoker" is in progress!
Wonder!
A. H.

REPORT OF ARIZONA CONFERENCE

The Arizona Conference of our Synod, after having had to postpone its fall meeting repeatedly because of the recurring scourge of influenza, finally met at Tucson on the 3rd of May. For the first time in over a year the brethren were privileged to be mutually strengthened for their labor in this part of the Lord's Vineyard, a section of the Vineyard that yields fruit of both red and white vintage.

The undersigned was requested by the conference to send in somewhat of a report to The Northwestern Lutheran. Two things seemed to cause them to do this: First, that the writer is a newcomer in the Great Southwest; secondly, that he was the only "layman" present. Despite the handicap of being a "layman" the conference kindly took him into the fold as a member. Which latter may be good pastorate praxis, but is usually of indifferent pastoral practice. The Reverends Paul Lutzke and Martin Wehausen were also welcomed into the conference.

The impressions gained by the work here in the West are manifold. One cannot escape the conviction that what there is of Christianity in the West is of a stancher type than the average. Not only is there an earnest Christian spirit to be found among the missionaries one and all, but also among the members of the congregations, as well as among the converted

Indians. A proof of this spirit is the frequency with which one meets families and individuals—giving a tenth of all to the Lord's work. Above all there is an earnest searching of the Scriptures for the Truth, which shows itself not only in discussion, but also in the lives of the individuals. There are so-called "laymen," not only white, but Indian also, that might put not a few "clergymen" to shame with their profound understanding of the Gospel of Salvation.

It is wonderful to note how the Gospel of Jesus Christ in this western environment in a short time makes real men and gentlemen of its servants. Not one but has an independent, but friendly Christian spirit. There are men in the work in Arizona who while at school displayed a vacillating or timid spirit. They have lost it in the desert or buried it on the mountain-tops; enough, they have become brave soldiers of the King—about the King's business.

To return to the conference. Meetings were conducted from the 3rd until the 7th of May. Beside the routine business, an exegetical paper was read by the Rev. I. Frey of Phoenix on Rom. 14. It was very well received and formed the theme for discussion throughout the conference, although there was another paper in reserve. The Rev. H. Rosin was chosen delegate to Synod at New Ulm. Sunday was given over to two services. In the morning service the Rev. A. Uplegger found the theme for his discourse in Gal. 2: 20; in the evening the Rev. E. Guenther, with the help of slides, showed us the course of the Gospel among the Apaches.

There is one outstanding need apparent, not only in the Indian Mission, but also in the white, and that is the need for men, men to carry out the command of our Lord, "Go ye into all the world and preach the Gospel to the whole creation." The Indian Mission has lost a faithful servant in the person of the Rev. A. Zuberbier, who for six long years with his wife lived and worked at Cibecue, isolated from civilization and thirty miles or more from his nearest brother. His going to Michigan has left a large hole in the ranks, ranks that have never been solid from the beginning because of lack of men to fill them.

According to reports made at the conference there is a man needed urgently at Globe and Miami to work among the white people and the Indians. Two men should cover the field at Cibecue instead of only one as hitherto. In addition to this the Government has offered us the privilege of establishing three new schools on the reservations. This action on the part of the Government is significant in that it is a tacit testimonial on its part to the fact that the Christian school is superior to the Government or state school in point of education and "Erziehung." If we are slow to grasp the opportunity to spread the Gospel through these channels opened to us by the Government, the ever active Catholic Church will find a way

to take it from us. Already Rome is investigating to find whether the plum be not ripe for the picking, leaving the somewhat tardy husbandman empty-handed: our Lutheran Church of the Joint Synod.

Therefore let us cast off our indifference. Let us not count the cost in dollars and cents, regard the souls. Our Father in heaven counted not the cost, but gave his only begotten Son to die for us. And that Son, Jesus Christ, counted not the cost, but shed his life-blood drop by drop for us. So let us in thankfulness and filled with new vigor carry out the work He has given us to do. This our mission in Arizona is, no doubt, our main mission and it should be a matter of Christian pride with us to do this work well, which the Lord has entrusted to us. Or are we going to bury our talents?
T. O. I. S.

DELEGATE CONFERENCE OF THE SOUTHERN CONFERENCE, SOUTH EAST WISCONSIN DISTRICT

Pastors and delegates (Church Councils) belonging to this Conference meet at Kenosha, Wis., on July 8th, 9 a. m. (Rev. C. Buenger.) Rev. Th. Volkert will read a paper on "Language Question."

H. FLEISCHER, Sec'y of the S. C.

Lake Geneva, Wis., June 2nd, 1919.

MEETING OF ENGLISH CONFERENCE

The meeting of the English Conference, postponed from April 21, will be held at Trinity Lutheran Church (Rev. F. E. Stern) at Watertown Tuesday and Wednesday, June 17 and 18. Conference service with Lord's Supper Tuesday evening. Preacher: Ziesemer. (Substitute: R. Huth). H. J. DIEHL, Sec'y.

LAYING OF CORNERSTONE.

On Sunday afternoon, May 18, Zion's Church of St. Louis, Mich., laid the cornerstone of their new church. A large number of people gathered at the appointed time at the place of the new building. The local pastor had charge of the services, while the Rev. J. H. Westendorf of Saginaw spoke instructively on the words: Isa. 28, 6: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." As the services of this congregation are mostly in English, it was thought best to hold this service in the language of the country. May the Father in heaven strengthen hearts and hands to the glory of His name.
C. W.

CHANGE OF ADDRESS

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