

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.

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Rev C Buenger
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HYMN ON THE INSTALLATION OF A PASTOR

Almighty God,—Eternal Father,—
Thou ever-present, gracious Lord,
In this Thy house of prayer we gather
To worship Thee,—to hear Thy Word.
As Thou hast promised, be Thou near us,
For Jesus sake, we pray Thee, hear us.
Let Thy blest Spirit witness bear
Unto our hearts that Thou dost harken!
Suffer not Faith's bright lamp to darken;
Abba, dear Father, hear our prayer!

O grant unto our congregation
A loyal shepherd, dearest Lord.
Bless Thou, we pray, his ministration
Of Thy pure Sacrament and Word!
With heav'nly manna do Thou feed us,
In Scripture's verdant pastures lead us!
Lord of the Church,—forsake us not!
Guard us from unbelief's disasters,
Give strength unto Thy faithful pastors
To preach the Truth, by Jesus taught!

O keep in Thy divine protection
The ministry, ordained by Thee.
Guard Thy pure doctrine from infection!
Stem worldly wisdom's tyranny!
O grant us love Thy Truth to cherish!
Let reason's vain conceptions perish!
Hold Thou us captive in Thy Word!
Preserve, we pray, that priceless treasure!
Thy pow'r alone, in boundless measure
The strength to battle can afford.

Protect Thy Church! Protect her altars!
Sustain her pastors by Thy might!
Our feeble Faith so often falters,
When clouds of earth obscure Thy Light.
O Triune God, cease not to bless us!
Let Thy paternal Love caress us!—
As through this world our way we take!
Of sin's vast guilt we make confession,
Forgive our every transgression,
Grant us Thy peace,—for Jesus' sake!

Awaken all who idly slumber
To serve Thee in Thy harvest-field.
Send toilers in abundant number
And let Thy vineyard fruitage yield.
O spread the Gospel of Salvation
O'er all the earth, till ev'ry nation
Hails Christ, Thy Son, its King and Lord!
Seek Thou the lost,—return the straying,
Strengthen the weak. O hear our praying,
As Thou hast promised in Thy Word.

Thy Holy Church, on Jesus founded,
Through endless ages shall endure.
On Scripture's Rock securely grounded,
She rests upon Thy promise sure.

Through her Redeemer's blood-bought merit,
A Crown of Life she shall inherit
On Canaan's eternal shore!
Dear Father, through Thy Spirit guide her!
In Thy divine pavilion hide her!—
Till earthly storms shall rage no more!

Bless Thou, we pray, Thy faithful preachers,
Let Thy blest Spirit be their guide!
And grant them strength, as loyal teachers
To e'er exalt the Crucified!
O keep them true in all oppression,
And steadfast in Thy Word's confession,
Let them not fear the world's complaints!
Illume their path, Thou Light Supernal,
Preserve, O Thou Divine Eternal,—
The Faith delivered to the saints!

ANNA HOPPE,
Milwaukee, Wis.

CAST OUT FIRST THE BEAM OUT OF THINE OWN EYE

Luke 6: 42

Not that we are not at all to pull out the mote that is in our brother's eye, for this is indeed our duty. The sins of our brother concern us. We are to reprove him, to comfort him, to assist him in his struggle against his sin.

But first we are to cast out the beam out of our own eye. He who so readily discovers the faults of the neighbor without; however, seeing his own, which may even be greater, is a liar and a hypocrite. He may, perhaps, save the soul of a fellow man, but he will lose his own soul.

He may—but there is great danger that he will not. The man who does not know his own sin actually does not know sin at all, sin as that damnable thing that offends the great God, sin as that terrible thing that defiles and destroys man. Nor does he truly know the only comfort that will suffice the conscience-stricken sinner, the pardoning and saving grace of God.

He may speak the very words the erring brother needs, but there is danger that his own example will harden the sinner in his sin and prevent these words from bearing fruit.

Great tactfulness is required in dealing with a sinner, the tactfulness that he only possesses who loves. "Be ye merciful," the Savior admonishes, "as your Father also is merciful."

God is merciful, His nature is love; yet the Son of God went into training, as it were, in order to be able to serve the erring children of men. "We have not an

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high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted."

From Him we must learn mercy, which is more than merely a natural good-naturedness, and we learn it by tasting of His mercy. He who daily kneels before the cross seeking pardon for his many faults trusting in the mercy of his Savior will learn to show that mercy to the erring brother. "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." J. B.

COMMENTS

Interchurch Front Broken After much bickering and heated argumentation that extended over many days of their one hundred

and thirty-second general assembly, the Presbyterians have severed their connection with the Interchurch World Movement. It is an interesting history in itself to follow the currents and cross currents that agitated and influenced the assembly.

To begin with, the committee appointed to report on the relation of the Presbyterian church to the Movement brought in two reports. The majority report recommended severance of relations, the minority report represented the view of those who wished to remain within the Movement. However, the majority report had a rather weak tag end in which the Interchurch undertaking was mildly praised. It made it rather easy for the friends of the Movement to cry down the opposition and to stampede the assembly into a vote favoring the continuance of the old relations.

So it seemed that the Presbyterians were committed to stay in the ranks and to hold their place in the phalanx of the stalwart "twenty-two." But something happened. A new light broke on the assembly and finally and definitely reversed the first decision.

A Pasadena banker, who was attending the assembly as a lay delegate, had some information that changed the opinions of many. He reported in regard to the responsibility to pay off obligations that might exist against the Interchurch: "There is one denomination that has been named first and there is one individual who has been named second as preferential creditors." The amounts so far involved in these preferential underwritings were stated to be between two and three million dollars.

In every day language the banker's story meant that when and if the Interchurch ever gets into financial difficulties there is a certain denomination which has first claim on payment, and after this certain denomination has been paid there is a certain individual who comes

next before any other creditors may be paid. At present the whole Interchurch debt is nearly \$10,000,000. The wild campaign for \$300,000,000 dollars is not proving to turn out according to the predictions made in the flush of enthusiasm. The Presbyterians evidently are none too sanguine of the financial outlook and under the justifiable excuse that they were invited to join in the Movement without being informed of the preferential character of its obligations they are now getting out from under. They plainly have no longing to be caught holding the bag.

The bald financial grounds on which the separation was made leave the cause of the Interchurch uncriticised officially. It would have been more in keeping with the best traditions of the Presbyterian church if, after they had once made the mistake of joining a movement of which they could not whole-heartedly approve, they withdrew from it for other reasons than the existence of an unfavorable financial policy.

Incidentally it might be mentioned that the gossip on the corridors freely mentioned certain names that the banker in his statement had left blank. The preferred church was said to be the Baptist church, north, and the preferred individual was thought to be John D. Rockefeller, Jr. On the face of it these guesses—they appear to be more than guesses—are very near the truth. Some delegates were quite positive that Mr. Rockefeller ought to come forward and pay off the whole debt himself instead of trying to collect moneys owed him as a preferential creditor.

Another of the leaders of the Movement who came in for sharp criticism was John R. Mott, one of the ever-present religio-social fixers whose reputation places him in the very forefront of such undertakings. It was noted with great disapproval that Mr. Mott, who had been chairman of the executive committee of the Interchurch, suddenly resigned from his position a few weeks ago and sailed for Europe. His action is brought into connection with the formidable deficit which has been piling up against the Interchurch.

While discussing the topic of Interchurch finance it will not be amiss to append a few comments made by influential Presbyterians on the floor of the assembly and in sermons. Dr. Maitland Alexander, of Pittsburgh, said in a sermon speaking of the Interchurch: "No amount of dollars can take the place of Pentecost." And that indicates the trend of all his remarks. Another noted Presbyterian whose utterances we have been able to commend on numerous occasions is Dr. Mark A. Mathews, of Seattle. Under his influence the Seattle Presbytery declared in a memorial addressed to the assembly that "the expenditures of the Interchurch World Movement are excessive, needless and destructive, as evidenced by its large cost of rental, its great multitude of employes, its numerous and expensive conferences and its excessive cost in publishing and distributing printed matter, etc., all of which assumes to involve to the extent of

\$1,000,000, in addition to its normal administration expenses, the boards and authorized agencies of the (Presbyterian) church."

At Philadelphia, the place where the general assembly met, Dr. Mathews preached what has been termed a sensational sermon. His topic was "Enemies of the Fundamental Doctrines of Protestantism." In this sermon he criticised particularly that the Interchurch made its campaign for funds in part among men who were not members of a church. Of the total budget worked out by them and which amounted to \$336,777,572 they expected to collect \$40,000,000 from men and women who belonged to no church; these were referred to as "no man's land." According to the last report available "no man's land" had so far only contributed \$3,000,000.

Dr. Mathews is on the right way to discover that funds for any true church work should be collected from within that particular church and not even from those who are members of some other church. If that is done then the whole vexed question of preferential creditors cannot arise. Furthermore, even casual thought on the matter should suffice to make plain that when individuals and churches have the foresight to have their financial claims secured ahead of others whose claims are exactly as good, it is inconceivable that they will not try to secure the achievement of certain favorite objects through the Movement, even if this will run counter to the wishes of some associates.

H. K. M.

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Zoning System to Help City Churches

"New York City now has a zoning system by which certain sections will be reserved

respectively for residence, for retail business, for wholesale business, and for manufacturing. The purpose is, of course, to stay the invasion of undesirable business and offensive factories into certain districts and to prevent periodical upheavals of real estate values. Illinois is considering a similar law for Chicago, and the plan may possibly be tried in other large cities. It seems to *The New World* (Chicago) that an element of interest to all Catholics, and to Protestants also, will be the protection of church property. As this Catholic weekly points out:

"In every large city of America the average life of the parish has not been much over twenty-five years. A magnificent parochial equipment built to last centuries finds its work very much hampered and almost, if not wholly, strangled after a quarter of a century. A big problem, therefore, always confronted the ecclesiastical authorities as to the investment to be made in churches and schools when there was a fair certainty that the lease of life for both would be short. The emigration of parishioners was not brought about by any discontent over the location, but rather by the facts that little by little the attractiveness of the home was destroyed by the encroachment of business or by the erection of factories. The proposed law therefore, will give a measure of security to the Church that has been lacking up to this

time. The zoning law will lift a heavy burden from those who have already invested large sums in parochial institutions and will give a fair assurance that the parishioners will not be forced out by the haphazard design of the shopkeeper, the manufacturer, or the real estate exploiter."—The Literary Digest.

Our congregations have met with the same experiences. If the plan works out as it is hoped, it will benefit many. But as far as our schools are concerned, we should not depend too much on this plan. In every city in which there are several of our churches a common Lutheran school ought to be founded. The buildings for the lower grades should be placed near the homes of the children; the higher grades should be taught in schools centrally located; and then there should be one or more high schools, as the demand may be.

J. B.

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New Thought— To a Christian the world of today
Old Thought presents a particularly pitiful sight floundering as she is in the quicksand of her own knowledge and ability and striving to build up again what the recent world war brought crashing about her ears—the structure of her own greatness. In Milwaukee we have the institution of the Open Forum where light is to be brought to bear on the world's darkness, causing it to be dispelled. What has emanated from this institution thus far is not encouraging.

One of the speakers recently said the following:

"I suggest that we build our lives on the essential soundness of human nature, on the rock faculty which stands unmoved despite all. We shall not be defeated. We will find the meaning of life. We will create a social state where all of us can realize our higher and nobler aspirations." Nothing strikingly new about that, is there? It is simply a bald denial of man's sinfulness and his crying need for a Savior. The speaker purported to speak on *The Present Predicament of Religion*; his words show that the present predicament is the old one, man's enmity toward his God. "We are asking ourselves," says he, "whether we shall return to the old religion, reconstruct religion, or turn our backs on it altogether." It is the latter, we think, that New Thought is doing, and there is nothing new about it except its pronounced effrontery in the face of a patient God.

Another apostle of the same school gave voice to the following "New Thought": "To call Jesus Christ the savior of your souls is the stupidest, most ridiculous supposition ever made. He was an economic savior, not a savior of souls. There never has been a lost soul and there never will be one. God is omnipotent, omnipresent, ubiquitous. If there is a hell on earth, it is in God—if there is a devil, he is God." A startling blasphemy, but nothing new about it. They told Jesus of old that he was a Samaritan and possessed of the devil; that he was in league with Beelzebub. New Thought—Old Thought: So take heed of St. Paul's solemn warning, Col. 2: 8, 9, 10: "Beware lest any man spoil you through

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philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Yea, he "is made unto us wisdom, and righteousness, and sanctifications, and redemption."

G.

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"The Friendly Citizens" The "friendly citizens" have sorely disappointed the leaders of the Interchurch World Movement. They

had been expected to contribute \$40,000,000 but gave less than \$3,000,000. *The Baptist* has this to say concerning them:

"It is an interesting discovery that there are practically no 'friendly citizens' apart from the churches. We have been told for years of people who were reported to love God, but who hated denominationalism. Now it appears that if there are any of that sort they are tightwads. The men and women who have money to give and the spirit to give it are either in one of the religious bodies of the country or prefer to give their money through one of these. We should henceforth be spared talk of these wonderfully Christian 'friendly citizens' who are not friendly to the churches. Mostly they do not exist."

A report of the Interchurch World Movement offers the following explanation: "This is due to the fact, which has been proven, that many of those who would otherwise have fallen into class B ('friendly citizens') were solicited by the denominations, and also that, as discovered, those who contributed to purposes of this kind were more largely related to the churches than had been anticipated."

Which of the two is right? Perhaps both are. We agree with *The Baptist* that we have no reason whatever to look for "friendliness" toward Christ among those who do not affiliate themselves with a church. A Christian will confess his Savior with his brethren in the faith.

The report quoted above may be right also. The churches have become so accustomed to look for support also from those who are not members that they may have found it simply impossible even under these circumstances to pass over their former victims.

The moral is this—Churches should seek members, not patrons. If a man disdains to become a church member, he should not be permitted to pose as its patron. Sinners

are to be saved, not exploited. A man may be a Christian without belonging to a church; that is a matter between that man and his God. But we must be guided by his confession.

J. B.

SHUTTLECOCK AND BATTLEDORE

It's the old, old subject. We might as well order our printer to keep it as a standing head for use in every issue. Ever since there was a church there has been the conflict between church and state. If, under "church", we mean any religious system we may extend our statement and say that ever since there was a state of any kind this conflict was on. The only state which did not need to have this strife was Israel beginning with the time when Moses rallied the people under the standard of the Lord—and that wasn't a state but rather a "church", or, as we have it in our books, a theocracy, a government of God and by God for a purpose quite different from any other that ever made use of a national organization before or since.

Even Israel did not avoid the clash of the two interests. It was not content with a pure church and demanded a kind and a state, "like the others."

In the governments of the earth, which God permits to function and which thereby become divinely protected under the Fourth Commandment, the Church of Christ must have its being. We are not concerned with the principles and methods of other religious organizations.

Three conditions may obtain. First, the state may try to influence and control the church for its own purposes. Secondly, the church may try to influence and control the state for purposes that seem desirable. Thirdly, the church may keep itself free from any attempt to influence and control the state and at the same time be alert and vigorous to prevent any encroachment of the state upon the affairs which belong to the church.

In some countries the constitution provides for a certain control of the church by the state. In others the church is given a certain share in certain activities of the government. There is not much to choose between the two systems; one is as bad as the other and both are weak compromises that invite both parties to the agreement to await the favorable opportunity when they may enlarge their sphere.

In our country the question is settled as it should be. The state and the church are entirely separate; the state exercises no control over the church and the church has no governmental functions to perform, as a church. When the makers of our Constitution made this provision they did not act from any deep Christian conviction but rather from the dictates of common sense and pure human reason. The Church of Christ arrives at the same solution by a different course but is happy and grateful to God that He prepared for us in our country so favorable conditions from sources so unfavorable.

But the constitutional provision did not stop the game of shuttlecock and battledore between church and state.

Back and forth the gauntlet flies. Now the one sees an opportunity to secure some advantage by using the other, and at the same time, perhaps, there is an opening in some other place where the roles are reversed.

The war period saw many constitutional barriers broken down, or at least badly splintered. What had been going on before almost unobserved during the drowsy days of peace was given violent momentum when the hysteria of war made many little minds think that they could do great things.

Just now we are slowly—too slowly—overcoming some of the effects that were caused by the war saturnalia. Timidly we open our bleary eyes and blink in the direction of the sun to see whether the world is still in that mad whirl. Cautiously we raise our hand to our head to see whether it is still there after our wild debauch. We are too easily reassured. It is true, some heads are still found loosely affixed just north of the neck, but a good many of them were permanently damaged by intoxicating stimulants and will never be quite the same again. A goodly number of such outpatients of the Keeley cure for mental inebriates are found in our legislative halls, and others, no less numerous, disturb the dust and cobwebs that gather in pews and pulpits of churches.

In Michigan the state is asking for a law to prohibit parish schools; in Illinois the state is anxious to become an evangelist by putting the Bible in its public schools. In the District of Columbia the custodians of our liberty are discussing a bill "that will guarantee the proper observance of Sunday as a day of rest and worship."

On the other hand, the Presbyterians in their general assembly had much to say about the shabby treatment the League of Nations received at the hands of Congress and admonished that body "speedily to compose its differences" and to adopt that document for its own. To be sure, the resolution did not pass unanimously; in fact there was very much opposition, but that was overruled and the resolution declared passed without a count of the dissenting votes. The same body also generously declared its intention of advising the American people to "keep hands off Ireland, to refuse to contribute to the cause of Irish freedom, to remember that Protestant Ireland is asking for nothing but to be let alone."

Not much behind in their concern for the guidance of the state are the Methodists. In their general conference at Des Moines they braved the perils of international complications and emerged with a fine, full-sounding resolution exhorting Congress to assume a mandate for America over Armenia. They also "deplored" the sad conditions that prevail in Corea and China.

The instances could be multiplied indefinitely. The legislators, through ignorance, or self-interest, or malice, or sheer indifference to religion, are constantly nagging and pecking at the church. Their excuse dare not be that half the time they are put up to it by church people; they are sworn to prevent any encroachment by any in-

fluence upon any guaranteed right which Americans enjoy.

The churches, some of them, in their mad scramble for public notice and public importance have no right to plead that they are actuated by the highest motives, that they are only working for the moral betterment of the nation. It is the inalienable right of an American to make his own definition of morality and to seek his own moral betterment by methods of his own choosing.

That is the game. It has been going on so long that church and state have eaten into each other and often interlace. It goes down to the smallest community. It goes down to things seemingly quite negligible. We know of a community that used the public moneys of the township for district parish schools of one congregation. Almost every community knows the calm assurance of the solicitor who informs you that the Y. M. C. A., or the Catholic Hospital, or the Salvation Army are institutions of public service with a legitimate claim upon the public.

The Lutheran who lets the instruction that is his privilege if he is a hearer of the Word guide him in disposing of the smallest matters according to his better insight will be keener to discover the improprieties and iniquities of greater undertakings. He will then find the courage to act according to his better knowledge come easier as he uses it more freely. At the same time he will begin to note that his neighbors will treat him with increased respect and consideration. His opinions will be worth something to others. He will have more and better opportunity to keep his country what it should be, from the smallest hamlet to the Capitol, "the land of the free." The trouble is too many want the land of the free without furnishing its complement, "the brave."

H. K. M.

THE MICHIGAN AGITATION

As reported in a former issue of our paper the following amendment is to be incorporated into the state constitution of Michigan:

"Section 16. All residents of the state of Michigan, between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade; provided, that in districts where the grades do not reach the eighth, then all persons herein described in such districts shall complete the course taught therein.

"Section 17. The legislature shall enact all necessary legislation to render section sixteen effective."

The proposed amendment, sponsored by the Wayne County Civic Association, makes it compulsory for all children of school age to be educated in the public school only. Its purpose is clear; it is to destroy once for all the parochial or denominational schools within the borders of that state. The spirit which actuates this and similar agitation against the parochial school system is so diametrically opposed to the whole policy of our national

government and to the equality of all before the law, that it is a matter of surprise that such an illiberal and un-American policy should be advocated in this age of ours which boasts of true Americanism.

We venture to show the menace of all such school legislation from the following aspects, the historico-political, the constitutional, and the religious aspect.

1. *The historico-political aspect.*

The agitation staged in Michigan is similar in character and identical in purpose with that of Senator Blair's educational bill and amendment to the national Constitution, proposed in 1890. It was agitated by the senator at that time with all the political force at his command that the nation "assume complete and total charge of the education of all the children therein," inclusive of their moral and religious training by incorporating into the national Constitution the following amendment:

Sec. 2. Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of learning, in virtue and morality, and in knowledge of the fundamental and non-sectarian principles of Christianity. But no money raised by taxation imposed by law or any money or other property or credit belonging to any municipal organization, or to any state, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, beliefs, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character, nor shall such peculiar doctrines, tenets, beliefs, ceremonials, or observances, be taught or inculcated in the free public schools.

Sec. 3. To the end that each state, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guarantee to every state, and to the people of every state and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

Sec. 4. That Congress shall enforce this article by legislation when necessary.

Allied to such school legislation were the famous Bennett law of Wisconsin and the Edwards school law of Illinois, enacted in 1889.

The aim of all such legislative measures was the same then as it is now; to destroy or at least confiscate the church schools and have the national or state power to supplant the family and the church; and the spirit which actuates them is the same now as it was then. According to the estimate of their advocates, everybody who believes in the efficacy of the parochial or denominational school is an enemy of our American institutions, an alien and foreigner who must be Americanized. Compare the fol-

lowing statements made thirty years ago and those that are made now in support of such school legislation. In a letter to the New York "*Mail and Express*" of April 19, 1890, Senator Blair states among other things:

"Only a homogeneous people can be great. No nation can exist with more than one language, more than one religion, more than one general form of education for the masses. There may be changes, modification, improvement in all these, but community of languages, religion, and of educational forces are indispensable to the development of nationality, and there is no hope of prolonged existence of great communities where there is not either already complete unification in all these respects, or a strong and increasing tendency to the same. The American people instinctively feel and know these things to be so. Hence it is that everywhere we now find the public mind arousing itself, and grappling with the adverse and hostile elements which are almost everywhere to be found in our physical, mental and spiritual life."

Speaking of Rome's influence through her educational system, and in this he includes the entire parochial school system, Senator Blair says in the same letter: "Religious belief is a matter of education and hence no free people will or at least can safely permit a system or a practice of education which sets up any human master of the human soul—save only the supremacy of each soul over itself."

"This does not imply that the people will undertake to teach affirmatively the dogmas of religion in the sectarian sense, or perhaps, even, in the most general and fundamental sense. But it does imply that the people of the republic will see to it that certain things are not taught to the American child. The people will not rest until they have subverted all schools and teachers who create in the soul of a child a belief in a power greater than the right of private judgment and less than the authority of God." "The people will not rest in the subject nor in the regulation of the educational forces of the land, until they have compelled all citizens to be the masters of the English tongue—until they have secured the eradication of all religious teaching which enslaves the soul of a child to any other master than its Supreme Father, or which clothes a mere man with powers which partake of the prerogatives of God."

"The people are studying these subjects anew. They are questioning whether there be not some mistakes in theories of religious liberty which permit the inculcation of the most destructive errors in the name of toleration, and the spread of pestilence under the name of that liberty which despises the quarantine." (Reprinted in "*American State Papers*" compiled by W. A. Blakely.) Note: Calvinistic principle pure and simple!

Now compare the following statements. In a pamphlet issued by Dr. Eli J. Forsythe in support of the Michigan amendment we find quotations like these: Dr. Archibald McClure, Fellow of McCormick Theological Seminary, Chicago, in his book, "*Leadership of the New America*," referring to training for religious leadership, says: "One

of the most vital things for the immigrant students to grasp is the free American evangelical idea of Christianity. No matter how helpful the faculty and surroundings of an institution may be, if all the students are of foreign birth and parentage, and especially if some have been brought up in a Roman Catholic atmosphere, it will be difficult for them to get a true grasp of America and American evangelical Christianity. They need to be in a more native American atmosphere, to be surrounded by American-born students, to hear the English language spoken without a foreign accent. This they will find in a purely American seminary." To this the writer of the pamphlet mentioned adds: "If this be essential for religious leadership, how manifestly essential for the training of our young in the elementary schools. How tremendously handicapped is the scholar who comes to the higher courses of study, if the elementary duties have been pursued in an undemocratic, un-American parochial school; for we should commence the education of our youth with the thought of leadership in mind, and this, without the slightest doubt, our forefathers had in mind. No less a 100 per cent American than Bishop William Burt, of the Methodist Episcopal church, writes, in a personal letter, "Our fathers intended that our public schools should be the basis and source of our patriotism and democracy, but we have allowed other agencies to come in and destroy or nullify these nurseries of our liberties. Fundamental to all our free institutions is the maintenance of our public schools with compulsory, uniform education for all."

Again, in his book, "Religious Education and American Democracy," Walter Scott Athearn, Boston University, says: "We are living in a democracy and the life of a democracy depends upon a system of public schools. People who are to do collective thinking must have a body of common knowledge and common ideas, ideals and standards. The public school is the agency through which these common ideals and experiences are maintained. The homogeneity of our people depends primarily upon the work of the public schools. That which causes any church to withdraw its children from the public schools and establish parochial schools is not in the interest of our common democracy."

We have quoted somewhat extensively from past and present enemies of the parochial school system to show that our remonstrance against such or similar school legislation as the Michigan amendment is well founded. Whether, in our remonstrance, we shall be able to stave off the calamity threatening the existence of our parochial schools, is not for us to state here. Yet we wish to call to memory what has been the fate of political movements against the parochial schools some thirty years ago. Not only has the Blair educational amendment to the federal Constitution been defeated by Congress, and not only has the Bennet law of Wisconsin, as well as the Edwards school law of Illinois been annulled from the statute laws of these two states, but the defeat has been so decisive

and has had such a strong bearing on the public sentiment of those days, that both of the two great political parties of our country found it expedient to take a firm stand in opposition to all such movements infringing upon the rights of parents to educate their children according to the dictates of conscience.

Here are the declarations of the two national platforms, adopted in 1892, to this effect:

The Democratic platform declares: "Freedom of education being an essential of civil and religious liberty as well as a necessity for the development of intelligence, must not be interfered with under any pretext whatever. *We are opposed to state interference with parental rights and rights of conscience in the education of children as an infringement of the fundamental democratic doctrine that the largest individual liberty consistent with the rights of others insures the highest type of American citizenship and the best government.*"

The Republican platform declares: "The ultimate reliance of free popular government is the intelligence of the people and the maintenance of freedom among men. We, therefore, declare anew our devotion to *liberty of thought and conscience*, of speech and press, and *approve all agencies and instrumentalities which contribute to the education of the children of the land*; but, while insisting upon the *fullest measure of religious liberty*, we are opposed to any union of church and state."

Does the declaration of these principles hold good today? We think it does. The platform adopted by the Republican national convention at Chicago recently "re-affirms unyielding devotion to the Constitution of the United States and to the guarantees of civil, political and religious liberty therein contained." But why the necessity of reaffirming unyielding devotion to these principles, if it were not for the fact that the very principles of civil and religious freedom are endangered now as never before in the history of our country, endangered in particular by such obnoxious school legislation as the Michigan amendment?

In our next article we purpose to show the menace of this amendment from the Constitutional aspect. J. J.

HELPING THE MINISTER MAKE GOOD SERMONS

On this subject the Watchman-Examiner some time ago had the following to say:

"Some people seldom hear a good sermon, themselves being the judges. There is always something the matter with the preacher and the preaching. The sermon is too long or too short. It has not enough illustrations or is nothing but 'a string of stories.' It is too doctrinal or has no doctrine in it. The preacher's style is not pleasing. His enunciation is not clear, and his pronunciation is faulty. His gestures are awkward or he gives the impression of being 'stuck' on his own gracefulness. It is astonishing how much poor preaching there is, and in how

many ways it is poor—according to some folks! And there are some people who never hear a poor sermon. No matter who the preacher is, or how ignorant he may be, or how he lacks in eloquence and the grace of oratory, or how confused in his thinking, they always find something in every sermon to enjoy and commend. Perhaps it is not always and altogether in the preacher and the preaching after all. That eccentric Southern evangelist, Sam Jones, used to say that no *one* can make a good sermon. It takes at least two—the one who preaches it and the one who hears it. Maybe there is something in that. How would it do for some of us to stop criticizing our minister's sermons for a while and help him make them?"

Some time ago we read a letter from a church member which in part caused us to clip the above for use when occasion might offer. This particular party was disgusted with every one and everything. Our church papers lacked spirituality and didn't give him anything for his soul. If he went to church to hear his pastor he got nothing there; the sermons were dry and uninteresting. His only solace was that he had the Word of God in his home and could get some spiritual food in that way.

It isn't difficult to understand what is the matter with this kind of church members. There has been an inner falling away from God, and they are trying to shift the blame for their lack of interest in the church service on the preacher whose sermons they say are dry and void of spiritual power. The very fact that they never once intimate that there might be something the matter with themselves is proof positive that the trouble really lies in their own heart. But it will not be long before such people show their real inner nature and drift away from church and openly become servants of sin.

We have in mind two concrete examples of persons of this type. In our boyhood days we had a Sunday school teacher who for a while was doing excellent service. Then he discovered that the rest of the church members were not true Christians, they had all kinds of faults, and the pastor wasn't any better. You could tell that by his sermons, because there was no longer anything in them to satisfy a deep religious soul like his. So he finally left the church and joined a little band of "Mission Friends" who were all true Christians. But he didn't stay long with them either, because they too had faults. So he joined the English Baptist church of the little town. The last we heard of the man he was living in the outskirts of another town estranged from God and Church and, you might say, humanity. And all the while the real fault was in the man's own heart.

The other instance occurred during the first year of our ministry. Early on Sunday morning a stranger walked into our study and sat down and began to talk of spiritual things. There was something radically wrong with the Christians of the day, and he wasn't quite sure but what there was something wrong with the Lutheran preacher too. We concluded that such a thing might be possible so when the man asked for permission to pray

for us we gladly gave it, and he prayed long and fervently. When he was through he departed and didn't even stay to attend our services. Afterwards we had occasion to learn of the personal life of this at one time sincere Christian and it was not a model one by any means.

You say these men were religious cranks. No they were not. They were typical of a group of church members that are always with us, the people who always see and magnify the faults and shortcomings of others, but who do not seem to be aware of any faults in themselves, the people who are always severe in their criticisms of the poor pastors and their sermons.

Let us beware of this tendency to find fault with others, and especially let us cease to criticise the sermons of our pastors. It is possible for every church member to help his or her pastor to preach good sermons every Sunday during the coming year, not only by attending, as far as possible, every Sunday service, but also by always thinking kindly of the pastor and praying for him that his work might be richly blessed. This true Christian spirit will bring its own rich reward, because it will make possible a real work of the Holy Spirit in our own hearts. There is nothing that so grieves the Holy Spirit as this finding fault with God's servants. And nothing pleases Him more than a spirit of true Christian charity. He who has this and endeavors to show it in his relation to others will grow in grace and spiritual wisdom and will become a strength to the Church.—The Lutheran Companion.

GALILEE

A Descriptive Letter Written by Elisabeth Charles in Pre-War Days

On Monday, June the 30th, our sojourn at Tiberias was to close. Once more mounting our horses, we walked over the places in the immediate neighborhood of the baths which had grown so familiar to us. The hot springs, steaming with their sulphurous odor as they poured into the lake over the shingly beach; the black stones and rocks scattered around; the little waves curving round our creek; the steep cliffs behind, their slopes tufted here and there with dry, thin vegetation. We gathered a few pebbles and shells, sat a few moments on the rocks, and listened to the ripple of the quiet waves—drew the sweet, fresh water from the lake in the hollow of our hands, and drank, and bathed our faces in it; and brought every sense into contact with the sacred scene, as if instinctively to stamp its reality on our hearts, and to associate a recollection with every sense, when memory and pictures would be all we had left of it.

We had seen the lake in so many aspects. At midnight we had looked out from our tent door, quite close to the water's edge, over the clear sky, full of brilliant stars and countless nebulae, with one planet shining over the dim hills on the other side, and casting a long silvery reflection like moonlight on the rippling lake. At early morn we had watched the glorious golden dawn spread over

the sky above the eastern hills, till the sun rose behind them; in the haze of noonday heat we had seen it with the reflection of the opposite mountains warm and rich, and every crevice and cove distinct in the reality and the reflection; with the breeze rippling the waters, and crisping the little waves into foam, and so still that the fish could be seen swimming through it in multitudes, their leaping up the only sound which broke the stillness. We had been by its deserted cities, its gardens or wildernesses of oleanders in full rosy bloom; its quiet sands and pebbly beaches; its black, volcanic, craggy hills, and "desert places near the cities;" and now we were to travel for a few days through Galilee of the Gentiles.

We soon climbed the shoulder of the height above Tiberias, and reached the hill with two summits or horns on the edge of the table-land, from which we had our last near, yet comprehensive view of the lake. This hill is called Kurun Hattin, and is entitled by tradition the Mount of Beatitudes—those who have studied the subject seem to think with every probability of truth. It is a mountain—a distinct and elevated summit—and yet not wild and craggy, but containing platforms and slopes on which multitudes might have gathered and listened. Its situation is central; great multitudes from the towns and villages among the wooded hills of Galilee on the north, from Decapolis, even Jerusalem, and from beyond the Jordan, might easily congregate here—whilst Capernaum, into which our Lord entered so shortly after the sermon on the mount, and healed the centurion's servant, is (if the site be near Khan Minyeh) quite close at hand on the shore below.

There is something in the commanding situation of Kurun Hattin peculiarly suitable for a discourse spoken "with authority." The sermon on the mount is so different in character from most of our Lord's teaching. It is not so much the Oriental teacher, the Rabbi, impressing truths on disciples with endless variety of parable and illustration. Still less is it the friend conversing with friend, as on the quiet beaches of Gennesaret. It is the Law-giver, the royal Law-giver, proclaiming from the throne the laws of the kingdom of God—the laws by which He will judge when He sits on the judgment seat. And this hill, commanding the wide plain of Hattin, and, far below, the blue waters of the Sea of Galilee in their deep, oval hollow, (then reflecting in its bosom the white walls of busy cities, and the marble facades of Roman villas, and the sunlit or tawny sails of countless boats,) seems a fit throne for such a proclamation.

It began not judicially, but divinely; not with denunciations, but with benedictions; and then through all its searching and humbling, yet homely precepts, sealed by the majestic "I say unto you," it proceeds to the announcement of that day when the most appalling words that can be heard will fall from His lips, "I never knew you; depart from me, ye that work iniquity." The benedictions were unheeded, the promises were disregarded, the warnings were despised; and now on that house of

prosperity and splendor, "built on the sand," the "rain" has indeed "descended," and the winds have blown, and it has fallen, and "great has been the fall of it."

The gracious title, Mount of Beatitudes, echoes with a reproachful tenderness, sadder than any curse from that height on the deserted shores of the forsaken, lonely Sea of Galilee.

With the recommencing of our journey, recommenced one of the most continually interesting features of our sojourns in the Holy Land—the realizing in some measure, by our own toil and fatigue, what the toil and weariness of our Lord must have been during the ceaseless journeys on foot of the years of His ministry, so much of which was spent in Galilee. Galilee is not an easy country to travel over in this hot climate. It is very hilly; and it is impossible to pass from one village to another on these hillsides, or among these narrow valleys, without climbing many a steep and rugged path.

After leaving Kurun Hattin we crossed a ridge of hills, partly wooded with evergreen trees and shrubs, with prickly or glossy leaves, into another plain, or low, broad valley, parched and waterless. Here, we had been told, was one of the supposed sites of Cana of Galilee; but our guide, through some misunderstanding, had been left behind, and therefore we had to trust to our own researches.

The soil of the valley seemed fertile, and in some places cultivated; but the crops had all been gathered in, and we had to plough our way through the dry clods of brown, sun-baked earth, among which from time to time were scattered round stones like potatoes, which, when broken, we found contained crystals of spar in the center. Hills more or less wooded swept down into the valley, and on the sides of these we often saw ruins, which we thought might be those of Cana, and where sure must be those of towns and villages where our Lord taught and healed the sick on His many journeys to teach and preach in their cities. We rode up the hill sides to two of these heaps of ruins. Their extent, and the size of the carefully hewn stones, gave them more claim to the title of cities than to that of mere villages. In both there were a number of ruined walls, not merely scattered stones, as in the poor ruins of Southern Palestine, but fragments of well-built, massive walls, with extensive water-tanks and deep wells, now, indeed, all dry. At the second there was a very fine deep well, with a large carved trough beside it, all now dry and empty, and full of snakes, crawling up the sides. We should have examined this more closely, but for a skirmish among our horses, one of which was vicious, and in his efforts to bite another, nearly wounded one of us, but happily only tore the clothes instead. Nevertheless, we had time to speculate whether this well, now so significantly haunted by serpents and noisome reptiles, was not once the pure and abundant fountain from which were filled the six water-pots of stone at the marriage-feast. No vineyards now on these slopes, no water in these fountains to be turned into wine by miracle, or by the wondrous chemistry of nature meekly ministering,

always at the command of the same voice; no festive homes now in the village, where Jesus, and His mother, and His disciples once were guests!

On descending the hill we had to ride still a long way through the hot valley, without shade, or water, or refreshment of any kind (our muleteer with the provision saddle-bags having failed us), until we came to a village. It was a dreary, oppressive ride along that burning plain or valley, where the hills kept off all the air, but gave no shade. From sunrise when we started, till past noon, throughout that valley, we saw not one human being, and tasted not one drop of water but the cupful we had brought in our little flasks. This is perhaps partly the reason why the village we reached that noon, (the name of which we do not know) stands out as such a cool, refreshing picture, a green tye of shade, and refreshment, and rest. It was situated on a slope at the farther end of the plain. The oxen were treading out the corn on the threshing floor levelled in the rocky side of the hill, and near it was a spring of good, cool, sweet water, an abundance of which was poured into the troughs for our thirsty horses. It was always one of the especial pleasures of our journey to see and hear the eager delight with which those tired, patient creatures sucked the water when we came to a well.

The people of this village were very friendly and open-hearted. When we dismounted they brought us bread and water, and what was a rare luxury, an abundant supply of good sweet milk.

Our horses were fastened to the outer branches of a gigantic oak, whilst we rested under the shade of the same tree; and the villagers assembled in various groups around us, the men gravely sitting on the ground in little parties, discussing the strangers, and the women timidly approaching in the background, wondering especially at the Frank "sit" lady).

(To be continued.)

WASHINGTON LETTER

About the same time that the women banner bearers in behalf of Irish freedom came into the toils of the law, of which I wrote in my last communication, Mr. Rockefeller came to Washington, not indeed as a Friend of Irish Freedom, that is not his side—he has too many Anglo-French bonds locked up in his safe—he came in the interest of the Interchurch World Movement which he is supporting with his big influence and tremendous financial power. While the militant women, Friends of Irish Freedom, were in their cells subsisting on prison fare, Mr. Rockefeller and the Interchurch World leaders were having a supper at the most modern and swellest hotel in Washington. The visible Church has traveled a long way in recent years and the children of this world are no longer wiser even in their own generation than the children of light—both are pretty much alike nowadays.

Besides Mr. Rockefeller, Mr. Lansing and other prominent men were present. The chief attraction, however, was Mr. Rockefeller. His name appeared in big type in the headlines of the daily press, and his remarks were given the largest space of all, even larger than Mr. Lansing's. What is a former Secretary of State after he is deposed from office, even though he signed the document which brought us into the greatest conflict which was ever waged on this mortal earth, and dethroned an emperor or two and gave Ireland, that little bit of heaven on earth, its inspiration for its fight for freedom, what is he in comparison with the powerful oil king who can put another cent or two on gasoline and make every owner of an automobile wish he had never bought one? Of course, everybody was anxious to hear what Mr. Rockefeller would have to say, people are curious to know just why he and other big men have suddenly become so zealous in behalf of the Churches and why they are lending and giving their silver and gold shekels so liberally. Can it be that there has been a change of heart and that big business no longer looks upon men and women with a material eye merely as producers of wealth, but sees them in a spiritual light, as having immortal souls which must be saved? This would be fine, indeed. Alas! Mr. Rockefeller's opening remarks shattered such expectation and let the cat out of the bag. He said the following: "Whether you men here are all Church members or Christians, or whether you are business men, it is to your interest to relate yourselves to this great world movement. What one of us would want to live in a town where there are no Churches; how safe would the banks be; how safe would the credit be; how safe would our homes be?"

Of course, he said something about the Brotherhood of man and the Fatherhood of God, the theme which was formerly preached with so much gusto from many pulpits, but which disappeared from the repertoire of these preachers as the German opera disappeared from the stage in New York, when the war came; now it is beginning to be revived and becoming popular again. How this glorious truth is perverted and abused! Mr. Rockefeller's words are plain. These men are supporting this movement, lending and giving it their money freely, for selfish and material reasons. It is not men's souls, but their money and securities that they are concerned about. They are mortally afraid of the unionism, socialism, I. W. W.'ism, and Bolshevism of our day. They want to rehabilitate the Church and restore its influence and power and make it a bulwark against these menaces to capital, they want to use the Church in their propaganda and fight against these radical tendencies. Mr. Rockefeller said in his remarks—and it is true: "No bank, no credit, no home is safe where there are no Churches." He speaks as a shrewd financier, and not as a humble

Christian, he recognizes it is good business to support the Churches, for they help to protect his wealth. The Church, however, is not here to fight the worldly battles of men. We are not to take sides either with capitalism or unionism and to champion any ism whatever. Its duty is to preach the saving Gospel of Christ, and to teach and uphold the moral principles of the law of God, to declare both to the ungodly capitalist and ungodly unionist that if they do not repent and turn to God, they shall be damned eternally, that they are lost sinners, and their only hope is to turn to Jesus Christ and put their trust in Him. Unfortunately, a great proportion of the visible Church will lend itself readily to all kinds of secular purposes; it has to a great extent become quite worldly. This is evident from the character of its preaching and its activities; it has lost sight of the true mission and real work of the Church, to preach the Gospel and to save men's souls for time and eternity, and not merely to build up human character and to make the world better.

The big plans and stupendous finances of the movement are intoxicating many of the clergy and hypnotizing the mass of the Protestant laity. However, when the excitement is over, and the noise has ceased, the visible Churches will be deader than ever, and the great mass have less use for them than before. God open our eyes to see through the glamour of the false Churches and their glittering worldly activity and to appreciate the glory of the true Church and its high and blessed work! Never since the days of the great Reformer have we had such a great mission as in this our day—never was our work so needed. The times demand that we carry it on with greatest zeal and energy. Never has the contrast between our Church and others stood out so greatly, never was it more apparent that these Churches have a different spirit, and never more evident in respect to our Lutheran Zion, "That Thy true Church indeed is here!"

Washington, D. C.

J. FREDERIC WENCHEL.

—In The Lutheran Witness.

A LETTER FROM OUR APACHE MISSIONARY

Fort Apache, Ariz., May 24, 1920.

Dear friends:

Yesterday was a very happy day for us. We were all glad because God did good things to our Mission on that day. Over 73 Indians came to hear the Word of God in the chapel here on East Fork. Some of these people came from Whiteriver, some came from below the Post. They came a far way, many of them. My people are coming to chapel more all the time. My people now want to come and learn. We used to go to notify on Saturday, "Come to chapel tomorrow," but now we don't have to

do that any more. That tells me that my people are learning what is good for them. When I came back from the East last summer I feel like I could not be a missionary for my people. I feel like my people would not listen to me and I feel they would laugh at me. But I do not feel that way now. My people are all willing and glad to hear me tell them about God and Jesus and what Jesus did for them. When I went below the Post not long ago with one of my people then those Indians there told me to ask the mission to get them some more missionaries of their own people. My people want me to come to their camps very often, but there are too many camps and I cannot go to their camp very often. That is why my people want more missionaries. They want you to make some of their own people missionaries and also other missionaries. There are some people willing to work for the Mission.

The other day one of my people came to my camp and asked me some more what baptism means. Then I told him all I know and he said: "Some day I want to be baptized with my whole family." This man knows very much about God and His book and he talk to his people about it. Too bad this man does not understand English. He would be good missionary.

I just want to tell you people this to show you how my people feel about the Mission.

Yesterday we all thank God for He was good to us. Our Mission must thank God, for yesterday we confirmed and baptized Marion Savage, Walter Aday and Paul Gass, all three big boys. These boys go to Mission School. Then Tom Wycliffe and his wife and their boy, Edward, 19 years old, were baptized. After that we take Lord Supper and there were nine with our missionary that took Lord Supper. And there are many more of my people who would come to be baptized if we would only have time to see and talk to them all. I want to ask you all to help us as much as you can.

Your friend,

JACK KEYES.

Jack Keyes has since last fall been employed by our Board of Indian Missions as a lay worker. Himself an Apache, he understands his people and knows their needs. His letter is to us the cry that Paul heard at Troas: "Come over into Macedonia and help us." Of Paul we read: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

How will we respond to this appeal?

J. B.

—I have no intention of fleeing, nor of leaving the Word in danger, but I mean to confess it unto the death, so far as Christ's grace sustains me. But I am certain that the bloodhounds will not rest until they have put me to death.—Luther, when summoned to the Diet of Worms.

June 2, 1920.

LIST OF CANDIDATES FOR THE NEW PROFESSOR AT THE DR. M. LUTHER COLLEGE

- Prof. A. Ackermann, nominated by the Zion's Congregation at Essig, Minn.
- Rev. F. Brenner, nominated by Prof. M. Wagner.
- Rev. Richard Buerger, nominated by Rev. R. F. F. Wolff.
- Rev. E. Guenther, nominated by Rev. P. E. Horn, Immanuel's Congregation, at Town Eden, Brown County, Minn.
- Rev. O. Hensel, nominated by the St. Paul Congregation, New Ulm, Minn.; Rev. P. E. Horn, Immanuel's Congregation, Town Eden, Brown County, Minn.
- Alfred Schweppe, nominated by A. L. Boock, New Ulm, Minn.; Hermann Aufderheide, New Ulm, Minn.
- Rev. Carl Schweppe, nominated by the St. Paul's Congregation, New Ulm, Minn.
- Rev. Peter Schlemmer, nominated by Rev. P. E. Horn, Immanuel's Congregation, Town Eden, Brown County, Minn.
- Mr. Louis Serrahn, nominated by Rev. Ad. E. Frey.
- Prof. E. Sampe, nominated by the First Ev. Luth. Congregation, Manitowoc, Wis.; Louis Serrahn.

The meeting of the Board of Trustees of the Teacher's Seminary to call one of the candidates will be announced in the next issue of the "Gemeindeblatt."

J. F. GAWRISCH, Secretary.

FINANCIAL REPORT OF THE LUTHERAN CHURCH BOARD FOR ARMY AND NAVY, U. S. A., FOR THE YEAR ENDING APRIL 30, 1920

The statement of receipts and disbursements, hereinafter, for the year ending April 30th, 1920, is complete and practically closes the war activities of the board. During the year our efforts were principally in the interest of selling out and closing our activities, although we have assisted in defraying expenses of pastors at hospitals, wherever the situation was called to our attention, when found necessary. At the present time we are still assisting at Fort Sheridan, where Rev. Herman Meyer of Wilmette, Ill., has charge. In the Texas District Rev. Wachholz is spending his entire time covering the hospital camps; the Rev. J. H. C. Sieck is assisting Rev. Wachholz part time, both of them visiting the following camps: Fort Bayard, N. M.; Camp Furlong, Columbus, N. M.; Hospital of the War Risk Insurance Bureau, Deming, N. M.; Ft. Stanton, N. M.; Whipple Barracks, Camp Shannon; Ft. Bliss, Tex.; Camp Taylor and Hospital; San Hoserio, Tex.; Marfa, Tex.; Tucson, Ariz.; Prescott, Ariz.; Rev. J. W. Behnken, acting for the Texas District Mission Board, is in charge, and the board pays salary and expenses on all matters that are leavings of the war.

Mr. Fred H. Wolff,
Treasurer, Lutheran Church Board for
Army and Navy, U. S. A.,
Chicago, Illinois.

Dear Sir: Pursuant to engagement, we have made an audit of the books and accounts of the Lutheran Church Board for Army and Navy, U. S. A., for the year ended April 30, 1920. The financial results shown therein for such year are summarized as follows:

Expenses and other charges.	
Main Office—	
Salaries	\$ 1,896.03
Stationery and office supplies	44.61
Carfare, exchange, telephone, telegrams and postage	119.58
Legal	943.26
Rent, light, express and miscellaneous expense	1,035.05
Camp Pastors—	
Salaries	6,639.97
Rent, traveling, stationery, board and camp expenses, etc.	4,678.71
Lutheran Centers—	
Camp Dix	10.00
Camp Funston	73.35
Camp Grant	47.95
Camp Lee	42.50
Camp Sevier	78.75
Camp Sherman	58.15
Overseas—	
Emergency Fund Expenditures, A. E. F., reported and approved	1,269.55
Printing, periodicals and publications	2.68
Amount donated to the Walther League	4,036.40
Amount paid to the Evangelical Joint Synod of Wisconsin, Minnesota, Michigan and other states to cover its proportion of the realization on assets disposed of and expense refunds	5,041.44
Soldiers' and Sailors' Bulletin	18.45
Statistical expense	356.47
Automobile maintenance	935.11
Miscellaneous	54.25
Loss on assets disposed of	20,258.69
Equipment given for services rendered	818.90
Total	\$48,459.85
Income and other credits—	
Amount charged to the Evangelical Joint Synod of Wisconsin, Minnesota, Michigan and other states to cover its proportion of disbursements, being approximately one-fifth thereof	\$ 3,448.98
Interest on bank balances, discounts, etc.	833.29
General contributions	74.95
Soldiers' and Sailors' Bulletin—Subscription	16.00
Amount charged to the Walther League to cover expenditures for printing periodicals and publications, and the deficit from the publication of the Soldiers' and Sailors' Bulletin	5.13

Miscellaneous refunds, insurance cancelled, sale of Bibles, Hymnals, overseas advance expense, etc.	600.74
Rent of equipment	94.00
Total	\$ 5,073.09

Excess of expense and other charges over income and other credits	\$43,386.76
Surplus May 1, 1919	91,127.85
Surplus April 30, 1920	\$47,741.09

The monthly charges to the Evangelical Joint Synod of Wisconsin, Minnesota, Michigan and other states represent one-fifth of the gross disbursements made by the board, including such as are chargeable to the Walther League.

The item, amount donated to the Walther League, \$4,036.40, shown under expenses and other charges, was made for the purpose of enabling the League to pay in full its account with the board, it being the belief of the board that several thousand dollars were collected through the efforts of the League for which the latter have not received credit, owing to remittances having been made to the general treasurer of the Missouri Synod.

The item, loss on assets disposed of, \$20,258.69, shown under expenses and other charges, represents the difference between the purchase cost and the amount realized from sale of the following:

Camp Pastors—Automobiles, 7 cars	\$ 2,309.29
Camp Pastors—Furniture and fixtures	46.85
Camp Pastors—Typewriters	66.75
Camp Pastors—Communion sets	239.60
Camp Funston—Furniture and fixtures	333.67
Camp Sherman—Furniture and fixtures	71.50
Camp Taylor—Furniture and fixtures	293.92
Main Office—Furniture and fixtures	855.48
Camp Funston—Land and buildings	7,126.21
Camp Grant—Land and buildings	818.86
Camp Sevier—Land and buildings	8,096.56
Total	\$20,258.69

The charge of \$818.90 for equipment given for services rendered consists of the following:

Camp Pastors—Furniture and fixtures	\$ 16.75
Camp Pastors—Communion sets	15.60
Camp Dix—Furniture and fixtures	66.38
Main Office—Furniture and fixtures	710.17
Petty cash fund donated to E. Faulstich	10.00
Total	\$818.90

The general contributions, amounting to \$74.95, consist of \$71.70 representing the proceeds from sale of one organ, \$30.00; one revolving chair, \$5.00; thirty-five benches, \$28.70; and two tables, \$8.00; and contributions amounting to \$3.25.

The item of \$5.13 charged to the Walther League, as shown under income and other credits, consists of the following:

Printing, periodicals and publication expenses for the year ended April 30, 1920	\$2.68
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Soldiers' and Sailors' Bulletin—	
Printing, paper and mailing expenses	\$18.45
Less subscriptions	16.00
Total	\$5.13

All cash receipts of record were deposited in bank in a separate treasurer's account and properly accounted for, and all disbursements were made on vouchers approved and signed by the proper officers of the board. The correctness of the distribution to the various expense accounts was verified.

The surplus at April 30, 1920, \$47,741.09, is represented on the books by the following accounts:

Real Estate—	
Camp Cody	\$ 500.00
Camp Sherman	9,414.63
Total real estate	\$ 9,914.63
Accounts Receivable—Evangelical Joint Synod of Wisconsin, Minnesota, Michigan and other states	321.90
Cash	37,504.56
Total	\$47,741.09

There were no liabilities of record, April 30, 1920.

The entries in the real estate, furniture and fixtures, and automobiles accounts during the period under review were examined by us and found to be proper.

The accounts receivable, \$321.90, represent the amount due from the Evangelical Joint Synod of Wisconsin, Minnesota, Michigan and other states for their proportion, one-fifth, of the expenses of the board for the month of April, 1920.

The cash balance of \$37,504.56, shown above, was on deposit with The Northern Trust Company, Chicago, and was verified by certification obtained from that bank.

Yours truly,
HASKINS & SELLS,

Approved by the Lutheran
Church Bd. for A. & N., U. S. A.

WILLIAM C. KOHN,
A. C. STREUFERT,
FRED H. WOLFF,
H. BOESTER,
F. F. ROHRMAN,
Board of Directors.

Approved by Ev. Luth. Synod of
Missouri, Ohio and Other States.
WILLIAM GAUERKE,
PAUL SCHULZE,
Auditing Committee.

Supplementing the above report and quoting from a statement covering the period from July 1, 1917, to April 30, 1920, 23 have been supported to the extent of

\$611,020.53, plus the \$23,529.66, which was realized in the sale of properties, automobiles, furniture, etc. The total expenditures were \$319,276.24. In the financial report, real estate at Camp Sherman and Camp Cody is shown as an asset; however, since this report was made these two properties have been sold, although at a great sacrifice; nevertheless, we have at this time turned everything into cash and there are no contracts, liabilities, or obligations other than the hospital situation, to which we have already called attention.

We desire to again express our great appreciation of the wonderful co-operation of our pastors and congregations, and sincerely hope that the work conducted was to the benefit of our soldiers, to the advantage of our church, and, especially, to the glory of God.

Respectfully submitted,

Lutheran Church Board for Army and Navy, U. S. A.

W. C. KOHN,
President.
FRED H. WOLFF,
Treasurer.

BOOK REVIEW

What's Wrong with the World? A Candid Inquiry into the Underlying Spirit and Its Trend That Made Possible the Great World War. By G. H. Gerberding, D.D., LL. D. Lutheran Theological Seminary, Maywood, Illinois.

The author wrote a series of papers for the American Lutheran Survey during the war and appealed for a thoughtful, sane and righteous judgment of transpiring events. These articles finding great favor with their readers were followed up by requests for a treatise of the subject in book form. "What's Wrong With the World?" is the answer to such requests.

In the foreword the writer says: "Already the market is flooded with war-books. It is going to be glutted. Thus far we have not seen a single one that considers the subject impartially, without prejudice or partisanship and from a positive, Christian standpoint." He is right and his book offers an antidote to the poison with which the mind of the reading public is still being poisoned.

Germany, France, England, America are viewed separately and in order just given; naturally Germany comes in for a large share of attention, but the other great nation do not suffer neglect. The closing chapters deal with "The Peace Treaty" and "The Church's Part in Righting the Wrong." The chapters are clear and concise, the language apt and scholarly, the treatise very thorough and searching, imbued throughout with the Christian spirit of seeking out the truth impartially in the light of God's Word.

We hope the book will find favor and be widely read, proving a blessing to many who are today searching for the truth in the maze of human error.

We cannot join the writer in deploring that the Peace

Council (p. 151) was not opened with prayer; our ideas concerning unionism and the clear-cut separation of Church and State prevent it.

The book, published by the Wartburg Publishing House, Chicago, Ill., is for sale at all Lutheran Book Stores. Price 75c. G.

INSTALLATION

On Trinity Sunday Rev. G. Luetke was by the undersigned, assisted by Rev. H. Heyn, installed as pastor of Zions Church, Toledo, Ohio. May God bless his ministry with richest blessings. E. WENK.

Address: Rev. G. Luetke, 954 Belmont Ave., Toledo, Ohio.

LUTHERAN CHARITY CONFERENCE

The Charity Conference of the Evangelical Lutheran Synodical Conference will convene from the 13th to the 15th of July in the congregation of Pastor O. Boecler, Chicago, Ill. All delegates and guests desiring lodging, or dinner only, are requested to make announcement thereof before July 1st, to the pastor, 1501 Melrose St. The opening service will be held at 9:30 a. m., July 13th, in Rev. O. Boecler's Church.

PH. WAMBSGANSS, President.

MEETING OF JOINT SYNOD

The adjourned session of the Ev. Luth. Joint Synod of Wisconsin and other states will be opened July 14, at St. Mark's church, Watertown, Wis. The delegates of 1919 are the official representatives of their respective districts for the adjourned session to be held in 1920. See synodical report of 1919, page 181, No. 51. The undersigned begs leave to call attention to a few additional facts. Prof. J. Koehler will read the doctrinal paper.

As the synod will at this session take action upon practically all business matters that were postponed in 1919—see report of 1919, page 74—each delegate will find it practical to keep his report of 1919 at hand for this session. As a matter of expediency in handling the great mass of business affairs and as a matter of courtesy toward the local congregation, the following changes will be in effect on the day of opening, July 14: *The opening service* will be conducted in the *evening*, thus complying with a wish of the congregation, and the first *business meeting* will begin at 10 o'clock in the *morning* of the same day. All delegates and guests desiring lodging are hereby requested to make mention thereof *without delay* on a *postal card* to Rev. J. Klingmann, Watertown, Wisconsin.

GERHARD HINNENTHAL, Secretary.

MEETING OF SOUTHEAST WISCONSIN DISTRICT

The Southeast Wisconsin District will meet in Friedens' congregation at Kenosha, July 7-13. The opening service on Wednesday, July 7th, will begin at 10:00

a. m. The doctrinal discussion will be led by the Rev. O. Hagedorn. All credentials of the lay delegates must be signed by the chairman and secretary of their congregation, and are to be presented to the secretary immediately after the opening service. Every congregation is requested to pay for lodging and board of their delegates; \$7.00 will cover the expenses for one person. All requests for quarters are to be sent to the local pastor, the Rev. C. Buenger, 65 N. Ridge St., Kenosha, Wis., before June 25th, and are to be written on *postal cards*, a separate card for each individual application. All reports, petitions, etc., must be made in a written form and must be in the hands of the president of the district, the Rev. C. Buenger, before June 25th.

HENRY GIESCHEN, Sr., Secretary.

SYNODICAL CONFERENCE

Ev. Luth. Synodical Conference of North America will, D. v., hold its 27th convention in St. John's Lutheran Church of Milwaukee, Wis. Opening service Wednesday, Aug. 18th c., at 10:00 a. m.; closing service Monday, Aug. 23d, at 7:30 p. m.

Every synod (or district) of Synodical Conference numbering up to 80 members is entitled to 4 representatives; synods (or districts) numbering more than 80 members may send 2 delegates for every 40 members or fraction of that number; the clergy and the laity, however, always to be represented in like proportion.

All delegates are requested to send their credentials to the Rev. Joh. Brenner, 814 Vliet St., Milwaukee, Wis. In the opening service a committee on credentials will be announced.

Secretaries of the various districts are requested to send a list of elected delegates to the Rev. Joh. Brenner at their earliest convenience. Besides, every delegate desiring free quarters should make personal application not later than July 21st.

As all efforts to secure theses for doctrinal discussion failed, the secretary, encouraged by the Watertown professors' conference, will submit a brief paper on our attitude in the struggle for our Lutheran schools.

All committees for reviewing the doctrinal discussions of the various synodical districts that were unable to report in 1916 are requested to make their returns to this year's meeting.

JOH. MEYER, Secretary.

New Ulm, Min., June 18, 1920.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

May, 1920, completes the sixth month of our activities as a relief society. Our charitable Christians have contributed \$11,630.73 in money and about \$12,000.00 worth of clothing and food supplies. We are sincerely thankful to all who have made contributions to this worthy cause. We now have received word from nearly all to whom shipments of food, money, or clothing were made,

that such relief goods arrived safely in their hands. The situation in Germany, however, is of such a character that it is absolutely necessary to continue in the work. We, therefore, again urgently appeal to our friends for all kinds of relief contributions. Now, there being no more the question: do the goods really reach the sufferers? we feel that all ought to respond to our request with a willing heart and an open hand. Send contributions of money to your District Treasurer or directly to our Financial Secretary, Mr. Arthur E. Thom, 502 Merchants' Bank Building, St. Paul, Minnesota. Clothing and food and soap should be sent to the address of our Secretary, Rev. G. A. Ernst, 566 Humboldt Ave., St. Paul, Minn.

We hope that this appeal will be heard and a goodly amount of relief goods will be forwarded to our organization. We can assure our friends that distribution is made after careful consideration of the needs in the various districts of Germany and other stricken countries of Central Europe. The proper precautions are taken in shipment so that as far as human agencies are concerned the goods will arrive safely in the hands of those for whom they are intended.

A. C. HAASE,
President of the I. R. S. O. N.-W.

OFFICIAL MONTHLY REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST, FOR THE MONTH OF MAY, 1920.

Receipts.

Julius H. Wolff, St. Paul, Minn., St. John's Church..\$	31.72
Rev. H. W. Herwig, Lewiston, Minnesota.....	132.50
Rev. H. A. Pankow, Warren, Wisconsin.....	44.00
Julius H. Wolff, St. Paul, Minn., St. John's Church..	22.00
Frau Louise Wolff, R. F. D. No. 3, Mayville, Wis...	101.00
W. H. Graebner, Treas. Ev. Luth. Joint Synod of Wisconsin	698.26
Total	\$ 1,029.48

Disbursements.

Paid over to A. H. Gerber, Treas. of the International Relief Society of the Northwest:	
June 1st, 1920	\$ 1,029.48
Cash on hand	\$00,000.00

Recapitulation.

December Receipts'	\$ 2,293.90
January Receipts	3,462.60
February Receipts	1,626.40
March Receipts	1,434.62
April Receipts	1,783.73
May Receipts	1,029.48
Total to date	\$11,630.73

Respectfully submitted by

ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the N. W.

Dated at St. Paul, Minn., June 1st, 1920.

**OFFICIAL MONTHLY REPORT OF THE TREASURER
OF THE INTERNATIONAL RELIEF SOCIETY
OF THE NORTHWEST FOR THE
MONTH OF MAY, 1920.**

A. Receipts.

Cash on hand April 30th, 1920	\$3,424.72
Received from Fin. Sec'y during May.....	1,029.48
Total	\$4,454.20

B. Disbursements.

Postage on 4 packages to Rev. M. Wilkomm.....	\$ 5.68
Express charges	1.13
To the Fritz Klatt family, Schlawe, Pommern—	
Food Drafts	30.00
Money Order	70.00
Pfarrer Walter Reinhard, Deutsch-Horschowitz for	
"Heimat fuer die Heimatlosen".....	500.00
For his own family	50.00
Henrietten-Stift in Hannover	500.00
Pastor M. Ahner, Ost. St. 4 Leipzig.....	1,000.00

Das Rauhe Haus in Hamburg	500.00
August Herman Franke Stiftung in Halle a. d. Saale.	500.00

Total Disbursements	\$3,156.81
Cash on hand June 1, 1920.....	\$1,297.39

Respectfully submitted by
A. H. GERBER, Treasurer.

—I have taken a deep interest in the struggles of the orthodox brethren; but I have never advised those struggles, nor entertained the slightest hope of their success. My course has been of another kind. As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my one counsel has been, "Come ye out from among them." I have felt that no protest could be equal to that of distinct separation from known evil.—Spurgeon.

RECEIPTS FROM DISTRICTS FOR MONTH OF APRIL, 1920.

	Pacific	Nebraska	Michigan	Minnesota	North Wis.	West Wis.	S. E. Wis.
General Fund		\$ 22.25	\$ 373.18	\$ 860.63	\$1,401.62	\$1,029.59	\$ 744.95
General Institutions			178.51	738.00	583.66	629.83	450.15
Synod. Reports		53.48	8.00	55.09	113.82	29.63	40.92
Debts			5.00	238.94			
Theological Seminary, Coll.			25.00	9.30	375.28	201.70	96.90
Theological Indigent Students				32.49	32.75	7.00	94.00
Northwestern College, Coll.				5.00	619.17	800.89	1,066.65
Northwestern Indigent Students				6.75	10.65	15.82	35.00
Martin Luther College, Coll.				314.90	41.46		45.00
Martin Luther Indigent Students				149.28			25.00
College Saginaw, Coll.			52.50		35.00		38.59
College Saginaw Indigent Students..			152.56				
Home for Aged				17.08	6.46	19.75	
Indian Mission		41.00	40.00	163.39	144.84	96.52	175.48
Home Mission	\$ 46.34		232.54	898.89	1,175.40	741.80	535.27
Church Extension			50.00	63.00	36.36	3.40	108.54
Needy Congregations			15.00	10.00	100.00		
Pension, Collections			35.50	234.13	77.84	122.75	148.11
Pension, Personal					22.00	43.50	55.00
Home for Feeble-Minded		25.00		4.83	29.49	46.16	12.00
School for Deaf					8.25		5.00
Children's Home Society			5.25	26.85	49.41	20.00	57.65
Negro Mission				53.31	2.00	13.00	48.40
Hebrew Mission							
City Mission				5.00			27.76
Hospitals							
China Mission				50.00			
Orphan Home		11.36					
Sufferers in Europe		130.15	892.00	1,381.95	772.19	1,284.12	1,027.43
Michigan School Campaign			145.10				
Milwaukee High School					25.41		142.71
Lutheran Deaconess Assn.					1.00		
Milwaukee Lenten Service						25.80	
Dr. Ernst Fund							1.50
Luther Fund							42.00
Home for Aged, Wauwatosa							2.00
St. Matthew Fund							8.00
Totals	\$ 46.34	\$ 283.24	\$2,210.14	\$5,318.81	\$5,564.06	\$5,131.26	\$5,134.01

Grand total, \$23,687.86.

W. H. GRAEBNER, Treas.