

# The Northwestern Lutheran

Rev C Buenger Jan 21  
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8

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## "GIVE AN ACCOUNT OF THY STEWARDSHIP"

(Luke 16: 2)

My Father, I adore Thee  
With heart and tongue.  
O let me come before Thee  
In prayer and song.  
Since Thy dear Son, my Savior,  
Has died for me,  
Thou grantest me Thy favor  
Eternally.

Thy precious Holy Spirit  
Doth witness bear  
That through my Savior's merit  
I now may share  
Redemption's boundless blessing  
Forevermore.  
Let me, Thy gifts possessing,  
Thy Name adore.

Forgiveness, life, salvation,  
And peace are mine.  
O Lord of all Creation  
What love is Thine!  
My cup is e'er o'erflowing  
With gifts from Thee.  
And still Thou art bestowing  
Abundantly.

All that I have, my Father,  
Is but Thine Own.  
The blessings that I gather  
Are from Thy throne.  
Let all that Thou hast given  
In trust to me,  
O Lord of earth and heaven  
Be blessed by Thee.

Bless Thou my toil and labor,  
And let me be  
A blessing to my neighbor  
Dear Lord, through Thee!  
O make me ever willing  
Thy Will to do.  
Thy Law of Love fulfilling,  
Let me be true.

Thy daily kindness tasting,  
Dear Father mine,  
O let me ne'er be wasting  
These gifts of Thine.  
I pray Thee, bounteous Sender,—  
Of Love the Fount,  
Grant Thou me grace to render  
A blessed account.

O grant me wisdom ever  
And righteousness.  
Let me in all endeavor  
Thy Love confess.

Thy gifts of copious measure  
Are but a trust.  
As steward o'er Thy treasure,  
Let me be just.

That others may confess Thee  
And praise Thy Name.  
My heart and tongue shall bless Thee  
And e'er proclaim  
In word, and deed, and spirit  
Thy love, dear Lord,  
Till Heaven I inherit,—  
Thy blessed reward.

In humble consecration  
O let me bring  
My every possession  
To Thee, my King.  
O let me come before Thee  
And laud Thy grace,  
Till in the realms of glory  
I see Thy face!

On the Gospel Lesson for the  
Ninth Sunday after Trinity.

ANNA HOPPE,  
Milwaukee, Wis.

## COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, I WILL GIVE YOU REST

Matt. 11: 28

"Rest"—what a sweet word of promise that for them that "labor and are heavy laden!" How grateful is the rest of the evening after the body has borne the burden and heat of the day; the thoughts of the morrow are put aside in a complete surrender to rest. The rest here spoken of is of a higher order: "Ye shall find rest unto your souls," and it is bestowed with the intention that we no longer labor and become heavy laden.

The Savior invites us to rest our souls in Him because He has borne our griefs, and carried our sorrows; he is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. He lived the Law for those who were helplessly bound under it: He suffered the penalty for the transgressor whose doom was otherwise sealed for all eternity.

To seek the Law's approval by fulfilling its demands was impossible to the sinner; to seek to escape from his load of guilt were folly. This were forever true if there had never been a Savior of men. Doubly foolish,



however, were it to try to attain these ends, now that there is a Savior. That is reason enough for the Lord to say, "Come unto me," and again, "Come all ye."

To come to Him is to embrace Him in full trust as what He was intended and, in truth, became—a Savior. If you look to Him to be but a "way-shower;" if you seek but a pattern and a model, you are seeking a Christ of your own making, not the Christ of God; you will consequently find no rest but continue to "labor and be heavy laden."

"Come unto me . . . I will give you rest," the Savior says. In Him we have the adoption of sons, and how sweet it is to rest in the Father's love. To the loving child it is of supreme importance to show its love and do its Father's bidding; the Spirit of the Son in our hearts moves us thus, so resting in Him we also follow Him.

Jesus says: "Come unto me." Let us answer:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come, I come.

"Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come." G.

### COMMENTS

**The Child and Communism** News, gossip, and criticism centering in the developments of the Russian revolution are often contradictory and too often reflect the prejudiced views of those who originate them. In the welter of conflicting reports and estimates a few things stand out that may be judged fairly on their merit.

Russia today professes to be a purely communistic state; its leaders, who were for many years expounders of the socialistic and communistic theories of the so-called advanced political thinkers, believed the time was come to put these untried theories into practice.

In the first flush of enthusiasm, unhampered by any sobering experiences in affairs of government, the wildest and most extreme measures were taken. For a time the story was repeated that the women of Russia were "communized"; that would have been equivalent to abolition of the marriage relation and dissolution of the family. Later reports had it that this was an exaggeration. It was admitted that for a short time in two or three isolated communities, by no means large, unbalanced leaders had proposed something of the sort and had even taken measures to carry out the plan. But that was merely a passing phase of the general disorder.

It is strange that this story should have stirred up general resentment wherever it was discussed while

another, fully as revolting, causes scarcely a ripple on the placid waters of our public opinion. Russia proposes to communize its children.

In the large cities one-half of all children over three years old are in public institutions and are in complete charge of state officials. An undertaking that reaches so far in so short a time in a state that has so many labors to perform must surely be pressed with the utmost vigor by its sponsors. Proudly Russia points to the numerous establishments set up by its department of child welfare, whose leader is a woman, and disgusting as it is, many of our fellow citizens sagely approve of them. They are content with that sort of child welfare because the children are kept clean (in body), are fed regularly, and receive enough clothes to hide their nakedness. It is also quite generally commended that the Russian state teaches its children the elements of knowledge and proposes to start them out in life with some trade or profession.

We do the same thing with homeless and orphaned children. Russia's ideal is to do as much for all children.

The communist leaders of the state know what they are doing; they are training a generation of manikins who will obey whenever their leaders pull the strings. Starved of soul and empty of heart these victims of tyranny will approach that state which Rousseau seemed to think the best, that of contented producing animals, content because they have shelter and food, and can get along without doing any thinking.

The plans of the communists are shaped by their attitude toward religion to a large extent. Their child welfare plan proposes to make citizens that are in full harmony with the state as it now is; to achieve this it is necessary to offset any influence that would tend to make citizens harbor other ideals than those favored by the state. This may be made clear by a statement attributed to Lenine and vouched for by a group of German (socialistic) workmen who asked the Russians to outline their position on the place of religion in the lives of their citizens.

The German workmen were invited to come to Russia and flattering offers of a material nature were held out to them. They went and saw how things were going. One of their spokesmen summarized their impressions and their doubts when he said: "The majority of the Socialists in Germany still hold to the religion of their fathers, and while the soviet government does not openly persecute religion, it is frank in its statement that religion is a snare, and in its schools our children would be taught to despise the church, to believe that God does not exist."

In reply Lenine is reported to have said that "all true Socialism was founded on atheistic principles, that there could not be perfect communal society as long as children were handicapped by the inadequate teach-



ings of their parents, and so long as women were 'chained' to the home.

"The state is father of the children, and the little ones children of the state. We must instill in them the true principles of communism in their youth. We must give them a fair chance to start life, and that we will do when the ideals of Communist society are fulfilled. Men and women must be free to make their own choice regarding marriage, and marriage which is a burden to either must be quickly and easily dissolved."

It is evident that the Russian revolution is a real revolution. It is not merely a change in governors, it is a change from the modified tyranny of the old forms to the uncompromising tyranny of the soulless state.

Ancient Sparta surrendered its children to the state and flourished for a very short time, but that was in times that were purely heathen. Russia is consciously reverting to heathenism in setting up the intangible fetish of the communist state.

Rousseau, the French social philosopher, had theories regarding children something like Lenine's, but if his private life had become the pattern for the rest of France everybody else would have shunned France as one shuns the plague in sheer self-defence, even as the German workmen—none too positive in their religion themselves—refuse to throw themselves into the Russian quagmire of atheistic immorality.

A little reflection on the inevitable outcome of the reckless perversion of fundamental order will shortly cure some of those who cannot resist flirting with the seemingly novel theories of communists. H. K. M.

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**At the Movie Houses** To the general public who are not aware of the extensive operations of the motion picture industry, the following statistics will explain why in so short a time it has moved up to the fifth industry in the United States.

15,000 regular theaters show moving pictures.

12,000 legitimate theaters show moving pictures exclusively.

2,500 change two or three times each week.

75 per cent change their program daily.

This means that these theaters need 365 pictures a year, which will give you an idea as to the output which can be consumed in the industry.

Daily attendance at picture theaters, 13,000,000.

Total income of moving picture theaters in 1919, \$750,000,000.

There are, approximately, 890 different chains of moving picture theaters in the country.—The Wisconsin News.

If Christians would be as liberal in their support of the Church and Missions as they are in their upkeep

of the Movies, the world would be evangelized in a short time. Theater managers admit that if it were not for the support of Christians, they would be obliged to close down, and state that the season of Lent is their "dull" season on this account! A. H.

## THE TEACHING OF CHRISTIANITY

### The Need of Reorientation

(Concluded)

It is disheartening that from within our own ranks the charge was laid against the Catholic school that it fosters other-worldliness, and it made for mischief that spokesmen of the church felt called upon, during the war, with the view of combating the false doctrine of millennialism, to give those who preached the near advent of the Lord and for such alleged obstructionism had to face the displeasure of government and mob, an added thrust, despite the fact of their Christo-centric faith and their championship of the parochial school. Since the war cloud has lifted, we are apt to lose the sense that became vivid with many Christians, when war and strife engulfed the world, but now is the time when we need the spirit of *maran atha* more and ever more.

We need it especially in view of the new function of the public school. We need to realize that now if ever the situation is such that Christians can no longer avail themselves of the public school as the agency for the education of their children.

The public school no longer teaches the three R's, that is to say, it no longer goes about the business of teaching in the way of mechanical imparting of knowledge. The public school has at length discovered its place, it has learned that education should be *Erziehung*, and it is going about this business with a vengeance from the Kindergarten up.

Of course, we were aware right along that even the mechanical teaching of knowledge and accomplishments can only be done right by the Christian teacher, for the simple reason that with the relationship of teacher and pupil a moral relationship is established, that you can not erase the spiritual tangent in this, and that if there is not *Erziehung*, or not the right brand, there will be *Verziehung*. That is why it was said fifteen years ago in the discussion of the Scriptural brief for the church school (Eph. 6: 4) that no one but a Christian could teach arithmetic right. However, one is provoked to say that even this does not seem to have penetrated as yet, even in this late day, when one learns that professedly Lutheran schools have no compunctions about employing non-Lutheran or even non-Christian teachers for the business branches, the handicrafts, or music and art <sup>2)</sup>.

<sup>2)</sup> Music and art, mind you, a sphere that directly neighbors on the spiritual sphere. It is hardly apropos, but be it said in passing too, that this treatment of music and art indicates a want of psychological insight that challenges the scorn even of the intelligent non-Christian artist and educator.



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To return to the public school! It isn't only that Christ has no place in its *Erziehung*, that children are there indoctrinated with the various errors of modern philosophy and science and particularly the gospel of good works. These things are only negative in a way, and we haven't materialism or mammonism, to which the graduates of such an educational system fall an easy prey, so much to contend with any more as the more insidious foe of worldly idealism. Coupled with the theory of evolution and its corollaries which govern all the work of the public school, the positive religion and gospel which the public school is acquiring bid fair to turn it into a distinctly antichristian force.

Our national life is steadily becoming more Greek in its ideals and aspirations. Political liberty, democracy, the *eleutheria* that Cyrus the Younger admired in Greek life, always cherished by sober-minded people too as an inestimable boon, is becoming a veritable fetish; our athletic life with all its appurtenances promises to culminate in the Greek cult of beauty and of the human form, witness the gospels of cleanliness, health, eugenics, etc. All these little gospels may be in solution still and therefore not visible in their true nature, but eventually they are going to crystallize into the *Diesseitigkeit*<sup>3)</sup> of the Greek *Weltanschauung*. *Wahres Menschentum* will be our God, and the public school its prophet.

Socialism will offer no relief, even tho one might wish that it would sweep the country (in more senses than one) and even tho it deserves the support of every red-blooded American for its fearless and lone fight against the suppression of constitutional rights. But Socialism, with its promise of industrial democracy or economic freedom as a stepping-stone to the so-called higher things of life for the proletariat of the world, professedly is a gospel and not being the Gospel will function as an antichristian force, and its chief vehicle is going to be the public school.

But don't we witness sincere efforts round about us to give Christian tone to the work of the public school, e. g. the attempt to introduce the Bible into the daily life of the school, or the recent resolution of the New York City school board to give over one afternoon per week to the

<sup>3)</sup> It is remarkable that there is no word for this in English, as there is no equivalent for "other-worldliness" in German.

religious instruction of public school children by the denominations, and don't these and kindred movements bespeak another future for the public school, and why are we opposed to them?

Because we know that on the whole it will be a pseudo-Christianity fostered thus; that it is in the very nature of every antichristian force to sail under the colors of Christianity; that the rampant idea of the kingdom of God on earth, in the last analysis, spells nothing but the deification of man. It is obvious that only the Church can really teach Christianity; the next best agency is the organized visible church whose professions, if not practices, square with the Gospel of Jesus Christ.

On the other hand, we need not exercise ourselves about this. No more harm can be done with the Bible in the public school than without, and some good might be derived from it for the well-being of the state and even for the salvation of souls. But we Lutherans are parties to the constitutional pledge of the separation of state and church and hence owe it to the Jew and the infidel not to encroach on their rights.

Our chief concern in this matter is with ourselves to guard against overreaching ourselves in the statement of our position. Don't we need to clarify our views on this subject? Is it right to insist upon the separation of state and church as a divine ordinance?<sup>4)</sup>

<sup>4)</sup> It is a common fallacy that what has come to be historically, or what God has made to be in the course of history, is thought to be based upon divine ordinance.

Take the state. States, in the concrete, are societies of human beings with a government of some kind regulating their common life. God has not ordained that there be states, God has not ordained that there be government, the theory of anarchism is not ungodly. But the powers "that be" are ordained of God, their government, no matter of what character, is by divine right, they are the minister of God, invested, as long as God sees fit, with the administration of law and order in their realm, and God has ordained that the Christian be subject to such government, the de facto government, the persons in authority or, simpler still, the persons in power (Rom. 13:1-4).

In their incipency, progress, and change, however, states and governments are subject to historical development (which, of course, is under God), as are all human institutions and forms of life, not barring the life of the visible church. To-day we are living in the era of democracy. Government of the people is established practically the world over, less so government by the people, least of all government for the people.

There is the same possibility of coincidence to-day as in the days of absolute monarchs alluded to in the body of the text. We are wont to discredit the current idea of Christian nations or states, and good reasons why. Still we may conceive of a society of individual Christians forming a state by themselves, and there is no reason why the same administrative machinery should not then function to serve both the civil government and the preaching of the Gospel, excepting the reason of expediency.

In the abstract, no one will question that church and state are two distinct spheres and cannot coincide. They are so by creation, even as the hands and feet of the same body serve different functions; they do so by creation, not by ordinance of God, they, too, are subject to historical development.



To be sure, the Master said, Render unto Caesar the things that are Caesar's, and unto God the things that are God's (Matt. 12:21). But he didn't say that Caesar might not also render unto God the things that are God's. If, for instance, Louis XIV, who worked and had his being on the theory: *l'etat c'est moi*, and got away with it, had spent the revenues of the state for the preaching of the Gospel, would we protest: But, Sire, you ought to have separated state and church! If Louis had been so royal about it his would have been a case of Caesar's rendering unto God the things that are God's, and that's what Cyrus the Great actually did at the behest of God Himself (Ezra 1:1-4), that's what the German princes of Luther's day did, and Luther did not say them nay.

No, the separation of state and church is not a divine, but a political doctrine.

All of which is not saying that it is not a desirable thing. On the contrary, the separation of state and church is the greatest temporal blessing God has vouchsafed the churches in these latter days, even tho the free-thinker who fathered it conceived it rather as freedom from religion or from the oppression of the churches. Passing strange are the ways of God in history!

It is the only workable arrangement in all ways, the only arrangement under which the flower of the life of the church, the Christian school, can thrive, and hence it is worth fighting to uphold with all the means at our command as citizens.

Fight we should, not compromise! Dickering with the foes of the church school will not get us anywhere, but merely arouses their contempt. Whereas the manly attitude<sup>5)</sup>, an uncompromising stand for principle and con-

<sup>5)</sup> The Christian wont to analyze his own emotions and those of others, when they come under his observation, often faces the disturbing thought, whether or not Christianity evolves the high type of manhood that, say for instance, is the favorite theme of the novelist.

A man does not whine, does not defend himself against scurrilous attacks. It is well to note what Jesus did not do in the court of Pilate.

Jesus did not say to Pilate: I have always taught, Give unto Caesar that which is Caesar's. That is what I told my accusers themselves, who are actually disloyal and are conspiring against your government; they hate me because I refuse to be a party to their designs.

Which, being interpreted in terms of recent history, might read: We Lutherans are supporters of democracy; that's what we came to this country for, the Hohenzollern have always been persecutors of the Lutheran church. And now, haven't we gone over the top in the purchase of Liberty bonds, haven't our boys given a good account of themselves at the front?

The question arises whether the Lutheran church in its recent trial has lived up to the ideal of true manhood, whether it has stood at the bar with Jesus' attitude of folded arms and never a word of defense, whether under the lash it has been too proud to cry out.

It is a precious thought that by the perfection of character the Savior wrought before the governor He has made good our imperfections.

stitutional rights, will win us the respect of the true Americans on the outside, of which there is still a goodly, if not vociferous, number in the land. As for the others, we do not want their respect, we merely want to show them their place. And in case they prevail with their evil designs upon the church school, they may sober up when they face the proposition of providing complete maintenance and instruction for all the children of the church schools in public institutions and free board for their parents and teachers—in jail. It is no time for pussy-footing, rather, an opportune time to turn the tables and introduce bills in the various state legislatures demanding, as was suggested a number of years ago, that those who afford their children a private education be relieved of public school taxes. Certainly, it is no time to voice the sentiment that the parochial school has seen its best days, and thus to destroy our own morale.

Be it repeated that we are the trustees of this institution, the parochial school, not those, Lutherans or others, who aspire, but have not as yet attained to it. It is not our achievement, but a gift of God, given us to trade with. Because it is a gift, our surrender would spell disloyalty to God and hence would signify more than the loss of the greatest agency for the building of the Kingdom; it would indicate the passing of spirited and militant Christianity in our midst, it would mean the end of our road. May our stewardship be that of the good and faithful servant (Matt. 25:14-30)!

It would seem that the source of our apprehensions as to the fate of the church school is chiefly a lack of faith in the morale of our people; we doubt the mettle of our constituency in the proposed struggle. It goes without saying that there are grounds for such apprehensions, but that would establish that our teaching of Christianity has failed of its function.

Does that place the onus upon our people, do the *Zeitgeist*, the decadence of Christian knowledge, the passing of the first love, worldly-mindedness account for everything? All of these things are true enough, but isn't there the faint possibility that our people have not been trained right, isn't there the chance that our teaching of Christianity has not been made to function right, that the medium of teaching has not been given due attention, that the method and organization of the work have not been right, and that hence our people lack the equipment and, lacking the equipment, the spirit to make the fight?

Which brings us back to the point of departure in this discussion: the need of reorientation. The suggestion aims at no disparagement of the work of the fathers; they had their hands full in planting the church. But face to face with the problems of the day, it behooves us to survey our work and give new study to its perfection, in order to bring the church school into its own.

And these are the subjects that invite our attention anent the teaching of Christianity: Its Function, Medium, Method, and Organization.

K. K.



CONVENTION OF THE JOINT SYNOD OF  
WISCONSIN AND OTHER STATES AT  
WATERTOWN, WIS., JULY 14-20

After having stood adjourned since Aug. 26, 1919, the Joint Synod of Wisconsin and other states convened in St. Mark's church (Pastor J. Klingmann) in Watertown, Wis., on Wednesday, July 14, at 10 o'clock in the forenoon.

The session was opened with a brief service, Pastor Paul Brockmann officiating as chaplain. Immediately after this service, the synod proceeded to organize with Pres. Gustave Bergemann in the chair.

Eleven sessions were held, the synod adjourning *sine die* on Tuesday, July 20, afternoon at half past four o'clock.

The forenoon session on Thursday was devoted to the hearing of a paper read by Director John Ph. Koehler of our Theological Seminary. The speaker in a most instructive manner drew a comparison between the true sanctification worked by the Holy Ghost and what he termed "Hurrah-Christianity". We hope he will in the near future present his leading thoughts in the columns of the Northwestern Lutheran.

The following divine services were held in St. Mark's:

Wednesday evening—First Vice-Pres. J. H. Westendorf, Saginaw, Mich.

Sunday morning—Pres. Dakota District, W. Sauer, Watertown, S. Dak.

Monday evening—Pastor C. G. Leyrer, Hopkins, Mich.

Missionary A. Sitz preached in Trinity Church (Rev. F. Stern) on Sunday.

On Friday evening the members of St. Mark's entertained the delegates at a smoker.

The reports of the various boards and committees had been printed in time to be placed into the hands of every delegate to the District conventions. At these conventions they were read and discussed. Our Districts do not instruct their delegates, but almost every District sent a report to the synod with recommendations and suggestions on the questions that were to be decided by the synod. These reports showed that the Districts had displayed great interest in the affairs of the synod and had been very thorough in their discussions. These reports were referred to several committees and received due consideration.

#### Our Educational Institutions

Much time was devoted to our educational institutions. The reports of the boards were heard and their recommendations considered.

The following resolutions were adopted:

1. That a year be added to the college course at Watertown.

We now have in Watertown, New Ulm and Saginaw a full high school course and at Watertown a full col-

lege course. Some feared that the adding of another year to the course of study would make it more difficult in the future to win young men for the study of theology, but the convention felt that it was merely meeting the demands of the times in lengthening the course and was convinced that parents who give their sons to the service of the Lord in the ministry will want them to have the best possible equipment for their important work.

2. That a modern classical course be introduced at Watertown.

Naturally, provisions will have to be made for the students who take this course also in the high school course in all of our institutions.

This resolution was adopted only after a long and earnest debate. All speakers agreed that our young men and young women who attend non-Lutheran schools are exposed to great dangers. Experience shows that many fall from faith entirely, while others return filled with a spirit that makes them almost strangers in their own church. It must be our aim to keep these young people and to develop them into faithful confessors with their church and efficient workers in their church. If that is to be done, our church must take their education in hand.

The questions on which there was a difference of opinion were: Is it wise to introduce this course at Watertown, or should we have separate methods for such students? and Should we, in view of our financial condition, assume new burdens by undertaking what is not so directly and immediately the duty of our synod as is the preparation of young men for the ministry and for the work in our parochial schools?

Convinced that there is an urgent demand for this course and that the founding of a separate institution for such students is at present out of question, the synod adopted the above resolution, voting the necessary funds for its execution.

3. That our higher institutions continue to impart a German-English education, as this offers great advantages over an education in English only.

4. That it be obligatory for our students to take part in the gymnastical exercises, but that rigorous care be exercised to keep the recreational activities of the student's life in their proper place.

5. That the campus in Saginaw be enlarged by the purchase of as much land as can now be bought and that options be secured on other parcels that are desirable.

6. That all institutions be regularly visited by competent boards and that the President keep himself thoroughly informed on the work of these schools.

7. That we further in every manner the publication of text books suitable for our higher institutions and that this matter be placed into the hands of a committee composed of the directors of these institutions.



8. That the boards be directed to maintain in good condition the buildings and grounds of these institutions.

9. That the synod declares it desirable that only such men be elected members of our institutional boards who take an interest in the work and who are of competent judgment in the educational or practical matters that pertain to this work.

The Committee on Constitution is to take this under advisement and, if possible, to propose a plan which will aid in securing such men for our boards. The proposal that the faculties be authorized to nominate men for the board of their institution was also referred to this committee.

10. That a committee be appointed to devise ways and means of offering our professors the opportunity to take courses in other institutions and to visit other schools in the interest of our institutions. This committee is to report next year.

11. That the charges for board and room at Watertown, New Ulm and Saginaw be raised to \$3 a week, but that board and room be given free to the students at Wauwatosa and to those in the normal department in New Ulm.

This arrangement should prove satisfactory to all. The charges in the past were not sufficient to cover the cost. To raise the rates for those who are not preparing for the ministry or the parochial school appeared unfair, as they receive the same board and accommodations. These pay tuition. Many students who enter with the thought of preparing for the service of the church and, consequently, enjoy the benefits of the lower rate, find themselves unable to do the work, or lose interest, and leave. But when a student enters the theological seminary or the teachers' seminary, he is almost certain to enter the service of the church. The average father will gladly bring greater sacrifices during the first years, if he knows that he will be relieved of the burden in the last.

The income from the Luther Fund is to the extent of 90 per cent to be used to defray the cost of the support of the theological and normal students, the remainder to supply special wants of those in need of assistance. Efforts are to be made to increase the Luther Fund.

12. That nominations be made during the sessions of the synod for the vacancies in New Ulm to enable the board to proceed to elect a successor to Prof. John Meyer and to fill the position created last year.

The nominations were made and published in the meeting. The board elected Rev. Fred Brenner, Hoskins, Nebr., and Rev. K. Schweppe, Bowdle, S. Dak.

13. That the Committee on Education again thoroughly consider the question of the removal of the Teachers' Seminary from New Ulm, and, if it arrives at a decision, submit a detailed report in which the following questions are answered:

a. Which would be the most suitable location for our Teachers' Seminary?

b. What buildings and equipments would be necessary to conduct this institution successfully?

c. What would be the costs of making the change?

14. That the Board of the Theological Seminary be empowered to call a fifth professor to that institution.

15. That the matter of the removal of our Theological Seminary from its present location be re-referred to the Committee of Seven, which is to report next year. No restrictions whatever are laid upon this committee as far as the selection of a site is concerned.

16. That the Watertown Board be instructed to erect another residence for a professor of the institution.

17. That the New Ulm Board be instructed to erect another residence on the grounds of Martin Luther College.

18. That the New Ulm Board be authorized temporarily to equip and use as a Girls' Dormitory the residence formerly occupied by the Director. J. B.

(To Be Continued.)

#### NORTHWESTERN COLLEGE

The fifty-sixth school year of Northwestern College begins August 31. On that day new students present themselves in the college chapel for the purpose of being assigned to their classes. Those students who present a certificate showing that they have passed the eighth grade or that they have done work equivalent to that usually done in eighth grades of a parochial or public school will be admitted without further examination to the ninth grade, or Sexta class. Those who seek to enter a higher grade must either show evidence that they have completed the work of the lower grades or submit to an examination.

The parents or the pastors of new students are earnestly requested to announce to the undersigned at the earliest possible date the names of such new students and also the grade they hope to enter. This announcement should be accompanied by a letter from the pastor certifying to the good moral character of the student. Any other information that the parents or pastors might consider necessary to the welfare of the student in his life in the dormitory or to his progress in his studies will be gratefully received.

The total enrollment last year was greater than that of any other year since 1910. This large enrollment was to us a hopeful sign that our Lutheran parents are awakening to the necessity of answering the urgent call for more pastors and that they are realizing the need not only of an education for their sons and daughters, but of an essentially Christian education. If we are right in assuming that parents want their children to return from school not so much with an increased amount of learning as with a strengthened faith in



their Savior, then we are justified in expecting as large a number of boys ready to prepare themselves for the ministry as were sent to Northwestern last year.

The cost of a year's schooling has been held to such a low point as to make it possible for every Lutheran family in ordinary circumstances to bear it. The cost of board and room for all students living in the college dormitory will hereafter be \$3 a week for the school year of 40 weeks. Students preparing for service in the church as teachers or pastors pay no tuition, but students in the business department pay a tuition charge of \$40 a year. The synod assembled in Watertown in July fixed this rate for board, and at the same time decided to make no charge whatever for board and room during the three years the student spends at the seminary.

Students who live in the college dormitory should bring with them bed clothing for a single bed (except mattress, which may be purchased at the college) and towels. It is well to bear in mind that as all students are required to drill in the military company and as it is desirable that all members of the company be provided with a uniform, a saving in the cost of clothing may be made by the purchase of a military uniform which will better stand the wear and tear of daily use in the classroom and on the campus than an ordinary suit of clothes. Such a uniform may be purchased at the college and will cost about \$30.

The greatest need of the church at the present moment is a large number of gifted young men of a Christian spirit who are willing to prepare themselves some day publicly to "shew forth the praises of Him who hath called you out of darkness into his marvellous light." In every district of our synod there is a lack of teachers for our schools, of pastors for our churches and of missionaries in our mission fields. Each year the number of calls for teachers and pastors far exceeds the number of candidates leaving our seminaries. The harvest truly is great, but the laborers are few, and each year many a ripened field must be left unharvested because so few laborers can be sent out to do the work. We call upon you parents who have gifted sons to heed the call of the Lord of the harvest and send your sons to college to prepare to do His work. We call upon you parents who already have sons at college to do all in your power to strengthen their intention to prepare for the ministry, so that they may stay at their work until they are ready to go out and proclaim the word that preaches salvation. We call upon our pastors and teachers to keep before the people the need of teachers, missionaries, and pastors lest the lack of workers grows greater as the fields grow riper. We look forward with hopeful expectation to a large enrollment this fall of Christian young men who will some day be ready to heed the urgent call of our congregations and mission fields.

Requests for catalogs may be made to Prof. W. Huth, 812 Richards Avenue, Watertown, Wisconsin.

E. E. KOWALKE.

#### NORTHWESTERN COLLEGE, WATERTOWN, WISCONSIN

Opening day .....	August 31
Christmas recess begins .....	December 21
Closing day .....	June 17
Board and room .....	\$3 per week for 40 weeks
Tuition (for such as are not preparing for the ministry) .....	\$40
Typewriter rent .....	\$1 per month
Deposit (for breakages) .....	\$1.50 per year
Mattress .....	\$2 to \$6
Athletic fees .....	\$3.50 for the year
Black and Red .....	\$1
Reading room .....	\$1
Military or band uniform, about .....	\$30

The Classical Department extends through four years of high school work and four years of college work and prepares for entrance into the Theological Seminary, from which after a three years' course the student is sent into the ministry. Board and room at the seminary are free.

The Commercial Department comprises two courses, one a high school course of four years, the other an advanced course which adds one year of college work to the high school course.

The Modern Classical Department was added by decision of the Synod this summer. This course is intended for such as do not intend to enter the ministry and do not care to specialize in business branches, but who desire a liberal education imparted from the Christian point of view, on the basis of which they may later continue their specialized studies for one of the professions. This course is not yet ready except in the high school grades. Announcement will be made when the college course in this department is ready.

Address communications to Prof. E. E. Kowalke, 814 Richards Avenue, Watertown, Wisconsin.

#### SHIPWRECKED ON GALILEE

W. C. Prime

Were you ever cast away on the sea of Galilee?

There is but one boat on the sea of Galilee. A crazy old craft it is, built with a high, sharp bow, and a high, sharp stern, carrying one mast and a lateen sail, bent Egyptian fashion, on a long yard. Her model would be well enough if she were thirty feet long and the same width as now. But being only about fifteen, and nearly as wide, she is something like a whaleboat shut up two-thirds of its length, spyglass fashion, or a tub elongated a little into a two-pointed vessel. But she had the advantage of being very broad, very deep, and



very safe. There was no danger of carrying too much sail on her. Canvas being unknown, her sail was a ragged piece of cotton cloth, of which at least one-third was missing in spots, so that the worst that could be apprehended from a gale was a ripping of the rest, and a total "solution of its continuity." For oars she had one sweep, twelve feet long, which had wandered over here from Haifa, and another broken piece of one, the fragment being, say, seven feet long. The boat was built as I had seen boats in Nubia, where timber is scarce. Much ingenuity had been practiced in putting her together, for her planking consisted of small hewn pieces of wood, of various sorts and shapes, roughly but perfectly adapted to their several places and to each other with an axe or similar weapon. It was, in fact, just such a boat as a man would be apt to build who was set to work to construct one with an axe and some nails for his tools, and a pile of sawed and split firewood for his timber.

Immediately on our arrival, we sent to the proprietor of this craft to forbid his departure on any expedition.

The successor of the fishermen of Galilee was a tall, gaunt, hard-featured Arab, or fellah, who had Bedoin connections, and not one whom we could have selected for any resemblance to Peter. He wore a blue shirt, loose drawers, white once, years ago, but woefully muddy now, and a turban that looked like the habitation of colonies of insects. He had two young men, boys rather, for his assistants, that appeared as little likely to grow to the dignity of apostleship as he. But who can tell? The camel-driver of Mecca was not less villainous in origin, and he rules, even now, as no man or God rules the souls of men, and is obeyed with a devotion that Christians might imitate with benefit. Little did Sheik Ibrahim know or care for the mighty men of ancient times who had preceded him, in the humble occupation of fishermen of Galilee. He never heard the voice of the Lord walking on the waters nor dreamed, on stormy days, of the power that calmed the waves of that sea.

In point of fact, Sheik Ibrahim never had been caught out in a storm, and in all his life passed on the sea he had never left the land when there was the faintest shadow of a cloud overhead, or more than a child's breath of wind on the water.

But he had fallen into the hands of the Philistines when he let his boat to us, for we were no long-shoremen, and were not given to asking beforehand what the weather would be. He brought the boat around to the tower, at which the south wall of Tiberias ends in the sea, and as she was too deep to reach the shore, he and his Arabs carried the gentlemen into the boat. I had learned in Egypt to have a horror of just that sort of personal contact, and preferred to wade off myself.

We got away about ten in the morning. The sky was deliciously beautiful, and the sea like a dream. There was not a breath of air on the water, and the

sail hung idly from the yard, so that Sheik Ibrahim, with a glance of intense satisfaction at the weather, furled his canvas in his own peculiar style and took to his oars, promising us a safe and speedy crossing of the deep.

We had taken ship to go over to the other side. Our object was a sail on the sea, and our intention to explore the opposite shore. But after our Galileans had toiled hard for one hour, it was manifest that they could not row us across in four at that rate, for though the sea was not more than six miles wide, we had not advanced one of them as yet. Of the beauty of the scene, however, I cannot say enough, nor can I imagine where those travelers carried their eyes, who have described the scenery of the lake as tame and uninteresting. The first great characteristic of it is the deep basin in which it lies. This is from three to four hundred feet deep on all sides except at the lower end, and the sharp slope of the banks, which are all of the richest green, is broken and diversified by the wadys and water-courses which work their way down through the sides of the basin, forming dark chasms or light sunny valleys. Near Tiberias these banks are rocky, and ancient sepulchers open in them, with their doors toward the water. They selected grand spots, as did the Egyptians of old, for burial places, as if they designed that when the voice of God should reach the sleepers, they should walk forth and open their eyes on scenes of glorious beauty. On the east, the wild and desolate mountains contrast finely with the deep blue lake; and toward the north, sublime and majestic, Hermon looks down on the sea, lifting his white crown to heaven with the pride of a hill that has seen the departing footsteps of a hundred generations. On the northeast shore of the sea was a single tree, doubtless a terebinth, judging from its shape, and this is the only tree of any size visible from the water of the lake, except a few lonely palms in the city of Tiberias, and by its solitary position attracts more attention than would a forest.

The whole appearance of the scene is probably what we would expect and desire the scenery of Gennesaret to be, grand beauty, but quiet calm. The very mountains are calm, and if a tempest were abroad on the sea, and a poor fisherman were storm-tossed and at his wit's end with fear, one would suppose he had but to look up at that lordly head of Mount Hermon, and hear the voice of the stiller of the storm lingering around its stately summit.

A light breeze springing up from the northward, we determined to run down the sea to the outlet of the Jordan. Accordingly we shook out the sail, put up the helm, all the helm there was, and a very poor one (but of that hereafter), and went down before the wind. In about an hour we had run as far south as the falling off of the hills, within a mile of the Jordan. Here the wind failing us, we went ashore on the west bank, and walked down to the outlet.



For nearly two miles from the outlet, northward, there are scattered ruins on the bank of the sea, but these abound mostly at the point where we landed, and where the hills retire on both sides of a level spot, on which I found many evidences of an ancient city, walls of houses, and two fragments of large columns. There is also a large ruin of a stone building immediately at the outlet, on a point around which the water flows as it leaves the sea. One side of the point is, in fact, the sea and the other the Jordan.

The exit of the Jordan from the sea of Galilee is exceedingly beautiful. There is nothing to mark it, no high hill or overhanging banks, or trees; but still the clear, bright water, flowing out at first slowly, as if reluctant to leave the holy lake, and then running swiftly, as if in haste to rush downward to the far off Sea of Death, is very beautiful. To enjoy it more perfectly, as I am accustomed to do if I have the opportunity, I bathed in the lake and stream, and yielded myself to their soft influences.

I entered the lake a few rods above the outlet, and drifted slowly down into the stream. It leaves the lake by a course nearly due west, narrowing at first to a width not exceeding seventy feet, and here it rushes swiftly along; but immediately below it spreads out again, and runs deep, and still, and slow.

I forded it at the immediate outlet, and found the water in the deepest part just up to my neck, so that my beard lay in it as I walked for a rod or more. On the opposite side, around the foot of the lake, the shore was very much surf-beaten. The water was bold and deep all along, and the beach covered with small pebbles, white as snow, and worn by the water to the shape, size, and appearance of sugared almonds, such as are common in candy shops. The resemblance was so perfect, that a handful of them, which I gathered and brought home, have never failed to deceive anyone to whom I hand them.

After lingering some two hours or more at this beautiful spot, we found that the boat had come on down, and was now near us. We returned to her, and directed our way for home.

The wind now freshened from the northwest, and I saw, in three minutes, that Sheik Ibrahim knew as little about the boat as he well could. He had never attempted to sail on the wind, and was frightened at the very idea. I took the helm out of his hands, trimmed the rags down as well as I could, and laid her as close as she would go. But it was a dead failure from the first. We ran three or four miles up the west coast in good style, and then there came down on the sea such a gale as the lake knew in times of old. The illustration of Scripture which we had was worth all the subsequent annoyance that it cost us. It was sudden, swift, violent. A moment before, we were sailing along pleasantly over the rippling water, and now it was lashed to foam by a fierce blast that literally came

down into the basin, and ploughed up the waters into deep and difficult furrows. I did not believe it possible that the little lake could get up such a sea as now rolled and tossed us.

It was manifest instantly that we were not going to make headway against it. I put the helm hard down, but she paid no more attention to it than if it were no helm. I looked over the stern now for the first time, and to my horror and amazement I saw that it was no helm. I don't know whether she ever had a rudder, but it was now only a rudder post, and nothing more.

I rigged out the solitary sweep over the stern, and endeavored to steer with that and keep her head to the wind, but she lay off for the east shore, and rolled and pitched so that we found that on that tack we should make the east side of the lake on the most desolate part of the shore, and that would never do. I shouted to Ibrahim to haul down his rag of a sail, and take the oars; but he was too much frightened to be of any service, and the boys were curled up in the bottom of the boat, in a perfect state of fatalism.

We were all enjoying the scene; danger there was none to anyone at all experienced in boating; and the recollection of the storm of wind that once came down upon the lake when He was there to rebuke the wind and the raging of the waters (Luke 8:22), and of that night when the disciples were in the midst of the sea, toiling and rowing, tossed with waves, and His footsteps walking over the waters calmed them (Matt. 14:24), occupied our thoughts and our lips.

But we were fast driving out to sea; and, while some of us hauled down the sail, others got out the unequal oars. Kicking up the boys, I made them take hold and pull, threatening them with condign punishment if they did not obey. They "toiled and rowed", but we made stern-way, and I began to feel uneasy. The tents were about two miles from us, visible on the shore, but I questioned whether we could be seen from them on the rough sea, with the dark background of the southeastern hills, and I knew that Miriam would begin to be uneasy as the evening approached.

I sprang to the sweep, and pitching the Arab into his favorite place in the bottom of the boat, threw myself down on it in old-fashioned home style. Had the wood been a stout ash, I should have sent her shoreward fast enough; but as I lay back, crack went the oar, and over I went, head down and feet skyward, and a sudden increase in the wind, one of those outbursts that is always ready to catch a boat in a tight place, took her off like a flash, and away she went before it.

"Where now?" asked Whitely, with an accent of despair.

"To the place of devils, certain."

"Profane dog."

"Not a bit of it—straight to the place of devils. Right there away is the scene of the miracle; and as sure



as you're alive, we are bound to the land of the Gadarenes."

It was our only hope. We made sail again and let her go. She rolled, and pitched, and tumbled, and creaked, and groaned, and we took to reading our Bibles, as shipwrecked people are apt to do, though our motive was not the same, perhaps, and, just two hours after we put her away before it, she plumped up on the beach at the mud village of Samak (i. e. Fish), in the Wady Es Samak, on the southeast shore of the sea. The villagers, notoriously bad scamps, came down to meet us in a crowd, and among them a reformed Bedoin on horseback. I call him a reformed Bedoin, as he was Bedoin by origin, but had become a soldier in the regular army, and was, as a consequence, half Arab and half thorough scoundrel. We lost no time in securing his services to go along with us to the Jordan, and ferry us over on his horse, for it will be noticed that we were now in the lands beyond the Jordan.

Hastening our steps, for the sun was declining, we reached the east side of the outlet, and I directed the Arab to the ford I had found in the morning. He preferred to try his own way; and the first person that he took on his horse behind him went in with a plunge over everything. The second had a similar experience; and I, having tied my clothes, pistols, and fowling-piece in a bundle on my head, walked over as I had done in the morning, laughing to myself as my beard swept down the gentle flow of the current, and touching my lips to the water to kiss its bright surface. Laughing, I say, for was it not an odd scene after all? I had crossed a hundred rivers just so at home, when hunting; but who would have dreamed of crossing the Jordan in that style?

So we came over the Jordan; and the last rays of the sun were gone, and gloom settling down on the lake as we found ourselves on this side, and ready to walk to the tents. Someone has said that Tiberias is four miles from the outlet. We walked very fast, and the way is not at all crooked, but we spent two hours and a quarter from the Jordan to our tents.

Adapted from "Tent Life in the Holy Land."

### IS THE PULPIT AN ANACHRONISM?

In the *Christian Century*, which opens its pages to discussions of questions of interest to the church from all points of view, John Spargo, the Socialist, unburdens himself of his opinion of Christian preaching. He professes to appreciate Christianity as such and pretends to feel that it has a very important mission in the world. We may amplify that by saying that Spargo would have nothing against the Christian Church if it would lend itself more fully to the direction and the program of Socialism. He generously tells us what is wrong with the church of today: It is the utter uselessness of modern preaching. "The pulpit is the weak spot in the church of today."

Some of his objections are well founded when one observes the preaching of certain churches. We agree with him on many points. But taken as a whole we must differ with him because to him the aim of preaching is something quite different from that for which the true church strives. We have no common basis in talking about the same thing.

According to Spargo the sermon is nothing more than a tradition, handed down by former generations and carried along by modern congregations something after the fashion in which styles of church architecture become associated with certain churches. The thing is done because it is the custom to do it. Not all traditions are insignificant; some continue to serve most useful purposes. But if a thing is done without rime or reason it is the height of folly. Spargo implies as much when classifying preaching as a tradition.

If Spargo were slightly more conversant with history he might know that when tradition began to operate in the Christian church it did so by emphasizing those features of Christian worship which were truly matters of convention and habit. The sermon, as an original contribution to every service, was the first to feel the destructive influence of tradition. When the Reformation set in, preaching had all but become obsolete. There were Christian congregations that had not heard a sermon in the vernacular in a generation. There were pastors who had in a long pastorate never once addressed and instructed their flocks by means of a sermon. The darkest middle ages appear to be the ideal of the very progressive Mr. Spargo.

It was a sign of the vigor and health of the Reformation that it was able to deliver its message directly to the people by means of the sermon. It was nothing new because the Apostles and the early fathers had done it before them. But if it had not been done before, the Reformation would have done it. It was the one method given by Scripture itself by which the true church is propagated. The Gospel and preaching go together. They grow together and disappear together. They are not, properly speaking, subject to tradition. They exist and persist by virtue of their freshness and virility; things that are active and virile do not become traditional. Only mannerisms that are grafted upon the healthy stem of the sermon may and do become traditional and impotent. It must be admitted that the Lutheran church has at times had to purge itself of such fossilized and fossilizing traditions in connection with its preaching. It is the best sign of health that could be asked for the Gospel sermon that it has the power so to purge itself whenever tradition becomes dangerous.

Spargo becomes prophetic: "It is very doubtful whether all the preaching that will be done in America during the next twelve months will add as much to the well-being of America as the work of one honest efficient farmer or as that of a humble school teacher in some 'little red schoolhouse.'" Spargo feels just like the Gadarenes.



When the Lord was among them with his preaching and miracles they balanced that against the loss of their two thousand hogs and "they began to pray him to leave their coasts." When men like Spargo do the judging the verdict is always in favor of the pork and against the pulpit. As for the humble school teacher, we know many of the humblest who teach all week and then preach on Sundays with such devotion to their double duty that all the temptations of a Socialistic millennium could not tempt them from their poverty. That is perhaps their greatest offense in Spargo's eyes. They are too everlastingly humble and their contented humility makes of them and their flocks poor soil for Socialistic propaganda. That humble school teacher of Spargo's is merely a lay figure, as a matter of fact he does not like humble people. Mild-mannered, but wild-eyed, zealots are more to his liking. There are many preachers of whom Spargo judges generously enough when he says they contribute less to the well-being of the country than an honest, efficient farmer or a humble teacher, but if we use his adjectives—"honest, efficient, humble"—and look for preachers that fit them, we will find not a few preachers of the Gospel and by that very description we are encouraged to make bold and assure Mr. Spargo that the well-being of the whole earth depends on them for they are "the salt of the earth". Mr. Spargo cannot see that and cannot believe that; it is his misfortune.

Mr. Spargo believes that on important matters the opinions of preachers "are held in less esteem than those of any other body of men". Well, what of it? The preacher we have in mind has no business to force his opinions on anyone. It is his business to preach the Gospel and that is not a matter of opinion. We know of preachers that serve up their opinions in place of the Gospel. The harder Spargo hits them the better we'll like it. But why should that make the real sermon and the real preacher obsolete?

The critic goes on and shows the sermon to be an anachronism because it is not needed. The best of Christians can get along without it and the worst of them could find a better, shorter road to Christian understanding. His reasoning is familiar. He says: "Preaching comes down to us from a past age, when few possessed Bibles and fewer still could read them for themselves. It was necessary then when the believers assembled together to have someone read and explain the Word to them. Today when almost every person can read for himself, when Bibles can be purchased for a few cents, there is no need for such a service. The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister. That is probably the reason why the old-fashioned expository sermon and the sermon on doctrinal subjects are rarely heard in our cities nowadays. A modern reference Bible, with maps, concordance, topical index, and explanatory notes, will enable any man or woman of ordinary intelligence to understand the vital portions of the Bible much

better than the old-fashioned sermon so laboriously compiled as a Friday morning's task with the aid of Barnes' Notes on the New Testament, Ellicott's Commentary, and the sermon-outlines in some homiletic review."

This is very important to us—if true. But is it? Is this the new way of imparting knowledge? Then we could dispense with our schools and colleges and also with our Socialistic soap-box orators. We could also rule out much of the writing done, for example, by men like Mr. Spargo. It has all been said before; all goes back to a few authorities in every field. Christians do not tire of explaining the Word. As we know Socialists they are still more tireless in explaining, and explaining again Karl Marx, and Engels, and—and Spargo. If we remember correctly Mr. Spargo did a great deal of explaining himself in the last few years to show that he was the true Marxian and that his opponents were not good Socialists.

But we shall not argue with our critic; we shall not even resent his letting out the secret of the preacher's material. We venture to interpose that most of our preachers begin their sermons earlier in the week than Friday morning. Otherwise he is absolutely right; the preacher has to work out the material for his sermon, he has to begin some time, and he has to help his own understanding of the Word by using all available assistance that he can secure. But, of course, a layman, Mr. Spargo, for example (though we know he is far above the average of which he speaks) could produce something far superior to any minister's effort by the casual perusal of a chapter or two. That explains the very high standard of biblical knowledge and Christian understanding of our day. Nearly everybody knows all about the Bible; everybody quotes by chapter and verse to support his views of the cardinal doctrines. And it is strange, is it not, that just those people that are never led astray by hearing the despised sermon know it all? Their Christianity has set the world aflame with holy zeal. Wherever you turn you find evidences of almost apostolic fervor. Mr. Spargo is a noble example. He is so great a Christian and so well-informed a one that doctrine and exposition of a text is to him extremely old-fashioned and bores him to extinction.

We shall not let the Spargo's tell us what is needed. As long as we live in this almost heathenish world we can see the need of preaching in every human being. And if the church were empty to the last seat in the last pew, we know of one preacher who would still know the need of preaching and "sermon preparation" for the audience that is with him in his pulpit.

The gentleman is not yet through with us by a long way but we shall part company with him after we have heard him on another count. He says the sermon cannot be worth while because the preacher has to preach too often, say a hundred times a year, and no man can produce a hundred interesting and original sermons on a wide variety of topics because it is impossible to be a spe-



cialist on so many fields. We begin to feel that Mr. Spargo is growing almost intelligent; we find ourselves in beautiful harmony with him in his conclusions and almost so in his promises. We agree, no man can be a specialist in a hundred fields; we agree, it is virtually impossible to be original and evenly interesting in a hundred sermons during a single year; we agree, that even with a perfect audience the preacher will have much difficulty to find topics that will appeal to all. But again Mr. Spargo and we differ on the office of the minister. The preacher we have in mind must be a specialist, indeed, but not in a hundred fields—only in one, in his field, the Gospel. From such a specialist we can expect even a hundred tolerably interesting, at any rate, fairly authoritative discourses to which any congregation might profitably listen and gain assistance and guidance for its own Bible reading. And if there should be one or the other who is not of Mr. Spargo's high standard of intelligence he might also wend his homeward way not entirely neglected; the Gospel fortunately does not impose a literacy test upon its hearers.

In conclusion one might add that the whole question has been thoroughly discussed and finally adjudged by the greatest preacher of them all, Saint Paul, who knew something about preaching and at least as much as Mr. Spargo about men. He devotes quite a bit of the first chapter of First Corinthians to Mr. Spargo's theme of which we will quote but one verse and let the reader find the rest for himself. "It pleased God by the foolishness of preaching to save them that believe." —H. K. M.

### THE UNITED STATES NAVY SALUTES JOAN OF ARC

By William Franklin Wolfe.

The war has brought before our minds Joan of Arc. She was born in France in 1412. In 1429, when she was only 17 years old, and deeply affected by the conditions of her country much of which was conquered by the English, she appeared in male dress and led an army of 10,000 men and drove back the English. Later, however, she was taken prisoner and after many shameful abuses was condemned to death by the fanatical English judges as a sorceress. In 1431 she was burned and her ashes were then thrown into the Seine. She died the martyr's death with undaunted fortitude.

A few weeks ago, May 16th, five hundred years after her martyrdom, the pope of Rome canonized Joan of Arc. According to the press dispatches it was the most impressive function in several centuries. Even in Protestant (?) London visitors from China, India, Russia and other countries entered Westminster Cathedral to take part in the service. In Paris the "elevation of the martyred maid to sainthood," was celebrated in every church from Notre Dame to the humblest chapel in the suburbs. In New York twenty thousand people overflowed the campus at

Fordham University to celebrate the event, and the ships of the United States Navy stationed in the Hudson river fired the national salute of twenty-one guns in honor of her entry into the "Peerage of Heaven."

That Joan of Arc was a true patriot no one will deny. If France, for example, feels inclined to recognize her great services in behalf of Charles VII. and to the nation at large no criticism will be offered. If the Roman church wants to believe three modern cures following invocation to Joan of Arc and consequently canonize her that is purely her own affair. But for the U. S. Navy to waste her expensive powder for such things and thus do obeisance to Rome and flagrantly transgress the American principle of separation of Church and State that is more than some Americans are ready to swallow. Every American official who had a part in this arrangement should be asked to resign and at once deported to the Vatican at Rome. The sooner such things stop the better will it be for our institutions and our government. —Lutheran Standard.

### BEING GOOD INSIDE

"Mamma," said a little girl one day, "will you tell me how I can be good inside?"

"What do you mean?" asked her mother.

"Why, I mean I don't have right feelings in my heart. Papa calls me a good girl, so does auntie, and almost everybody; but I'm not good at all."

"I am very sorry," said the mother.

"And so am I," said Kitty; "but I know my heart is very wicked. Why, mamma, when I was dressed to ride yesterday, and the carriage came to the door, you remember papa said that there was no room for me. Well, I went into the house, and when you came back, auntie told you that I had been very good about it. But she did not know. I didn't say anything to her; but I went up stairs, and, though I didn't cry, I thought very wicked things. O mamma, won't you tell me how I can be good inside?"

Now there are a great many children, and grown up people, too, who are like Kitty. They keep their lips from saying bad things, but they cannot keep their hearts from thinking and feeling what is bad. The Bible describes an evil man and says, "As he thinketh in his heart so is he" (Prov. 23:7); and it also tells us that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9). If we want to be good inside, we must get our hearts changed. None but Jesus can do this. He says, "A new heart also will I give you, and a new spirit I will put within you." Make the fountain pure, then will the streams which flow from it be pure also. Let us pray like the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10).—Children's Album.



**INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST**

We are glad that we are able to report that the shipment of clothing and shoes (56 boxes in all) has arrived safely in the hands of our distributing agent, Rev. Willkomm, in Niederplanitz, Germany.

The contributions of clothing, lard, and soap are continuing to pour in from our benevolent Christians, so that we were able to send over 92 boxes of relief goods in the past month. The Society is still doing its work and is ready to receive all shipments of clothing, shoes, soap, lard, etc. We have made no cash payments in the past month, because we must have a large amount of money on hand in order to be able to pay the ocean freight on the 92 boxes of relief goods which are now on the way. This freight amounts to \$2.00 per cubic foot, which amount however, includes insurance.

We again appeal most urgently to our fellow-Christians to help in our work. The situation in Germany and the neighboring countries is still so serious that we cannot stop in our relief work now. All shipments of clothing, lard, soap, etc., should be addressed to our secretary, Rev. G. A. Ernst, 566 Humboldt Ave., St. Paul, Minn.; all moneys should be sent to our Financial Secretary, Mr. Arthur E. Thom, 502 Merchants Bank Building, St. Paul, Minn. Remember the suffering is great and we need your assistance in order to accomplish something for the relief of the sufferers across the sea. We must have money and relief goods. Help, if you are able. Send in your contribution at once.

A. C. HAASE, President.  
(International Relief Society of the Northwest.)

**OFFICIAL MONTHLY REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST, FOR THE MONTH OF JUNE, 1920**

**Receipts**

Julius H. Wolff, St. Paul, Minn.....	\$ 4.50
Rev. Robert Heidmann, Arlington, Minn.....	105.00
Rev. C. J. Schrader, R. F. D. No. 2, Buffalo, Minn...	166.00
Julius H. Wolff, St. Paul, Minn.....	20.00
Rev. J. P. Scherf, Balaton, Minn.....	13.50
W. H. Graebner, Treas., Ev. Luth. Joint Synod, Wis. and other States.....	1,357.80
R. Schoeneck, Enterprise, Wis.....	10.00
George Adascheck, Cumberland, Wis.....	25.00
Mabel Hanson, Tr., Swedish Baptist Sunday School, Alexandria, Minn. ....	32.72
<b>Total for month of June, 1920.....</b>	<b>\$ 1,734.52</b>

**Disbursements**

Paid over to A. H. Gerber, Treasurer of the International Relief Society of the Northwest, as follows:	
July 1st, 1920 .....	\$ 1,734.52
Cash on hand .....	\$ 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
June Receipts .....	1,734.52
<b>Total to date .....</b>	<b>\$13,365.25</b>

Respectfully submitted by

ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the N. W.. Dated at St. Paul, Minn., July 1st, 1920.

**Treasurer's Report for June, 1920**

Cash on hand June 1st .....	\$ 1,297.39
Receipts for June .....	1,734.52
<b>Total .....</b>	<b>\$ 3,031.91</b>

**Disbursements for June**

Food draft to C. Stoeckling in Coeln .....	10.00
Cash on hand July 1st, 1920 .....	\$ 3,021.91
A. H. GERBER, Treas.	

**NOTICE**

The pastors and congregations of the Dakota-Montana District are kindly requested to send all their collections to the treasurer of the new district, the Rev. A. W. Eggert of Moberg, S. Dak. The "blue slips" are to be sent to the Rev. Edgar Gamm, McIntosh, S. Dak., the chairman of the auditing committee.

W. F. SAUER, Pres.

**ANNOUNCEMENT**

The new school year of Bethany College for Young Ladies, Mankato, Minn., will open Sept. 6. The following courses will be offered: Preparatory, Academic, College, Home Economics, Commercial, Music, Expression, Art, Physical Culture. Mail application for admission to B. F. Laukandt, Bethany College, Mankato, Minn.

**DR. MARTIN LUTHER COLLEGE**

God willing, the coming school year at Dr. Martin Luther College, New Ulm, Minn., will begin Sept. 1. May the Lord grant that a large number of Christian young men and women are willing to prepare for the work in His vineyard.

Enrollment can be made with

E. R. BLIEFERNICHT,  
213 So. Jefferson St.,  
New Ulm, Minn.



**MICHIGAN LUTHERAN SEMINARY**

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., begins Sept. 2. Pastors, teachers, and parents are kindly requested to announce new scholars, if possible, before Aug. 25.

By a resolution of the Joint Synod the board for all students in all our high schools and the Northwestern College at Watertown, Wis., has been raised from \$2 to \$3 per week, but at the same time it was resolved that from now on all students of the Theological Seminary at Wauwatosa, Wis., and in the normal department of the Martin Luther College at New Ulm, Minn., are to receive their board free of charge.

For further information and for catalogs apply to  
 OTTO J. R. HOENECKE,  
 Pres. Mich. Luth. Seminary,  
 2020 Court St., Saginaw, Mich.

**THEOLOGICAL SEMINARY**

Acting upon a resolution passed by the General Synod in its last meeting creating a fifth professorship in our Seminary at Wauwatosa, the board requests all members of the synod to nominate candidates for this position, stating at the same time that the professor to be elected need not necessarily be a young man. All nominations must be in the hands of the secretary by Aug. 17th.

J. GIESCHEN, Sec'y.

**WISCONSIN AND CHIPPEWA VALLEY CONFERENCE**

The Wisconsin and Chippewa Valley Conference will meet, D. v. in the congregation of Rev. W. Parisius in the town of Globe, Wis., on August 24th and 25th. In your announcement kindly mention the hour of your arrival at Neillsville.

G. J. FISCHER, Sec'y.

**NORTHERN DISTRICT OF MICHIGAN.**

The Northern District of Michigan, pastors and lay delegates, will, D. v., hold its Conference at Tawas City, Mich., Aug. 17-19. Papers to be read by the Reverends Gieschen, Hahn, Krauss, H. Hoenecke and Bade, Teachers Boelte and Mehnert. Sermon, Krauss, Rupp. Confessional Address, Schulz, Prof. Sauer. Trains for Tawas leave Bay City at 7:10 a. m. and 1 p. m.

A. KEHRBERG, Sec'y.

**NORTHERN CONFERENCE**

The Northern Pastoral Conference will meet D. v. on the 23rd of August, at 8 o'clock P. M., in the congregation of the Rev. M. Denninger, Haven, Wis. Papers will be presented by the Revs. Sprengling, Hensel, Ed. Kionka, Kirchner, Machmueller. Conference service Tuesday evening, with the Rev. M. Sauer, resp.

the Rev. L. Mielke, officiating. Announcements should be made to the local pastor, stating whether one will come by train or by auto.

HERBERT C. KIRCHNER, Sec'y.

**SOUTHERN CONFERENCE**

The Southern Conference will convene, D. v. August 23-25, 1920, at Wilmot, Wis. Kindly notify the Rev. S. Jedele before August 20, 1920. and state definitely whether you are coming by railroad or by automobile. The train from Kenosha on the Northwestern line arrives at Fox River 10:04 A. M. The train on the Soo line from the north arrives at Silver Lake 9:28 A. M., and the train from the south at 10:28 A. M. Those unable to attend will likewise send their excuses to the same address. Discussions will be led by Revs. S. Jedele, R. Wolff, Theo. Volkert, F. Koch, O. Nommensen.

Confessional address: R. Wolff, S. Jedele.

Sermon: Christ. Sieker, Julius Toepel.

ROBERT F. F. WOLFF, Sec'y.

**CROW RIVER CONFERENCE**

The Crow River Pastoral Conference will meet, D. v. the 17th and 18th of August, in the congregation of the Rev. W. Pankow, Rockford, Minn. First session at 9 a. m., the 17th. Papers will be presented by the Revs. G. E. Fritzsche and J. Guse. Services Tuesday evening with the Rev. G. Albrecht, resp. the Rev. E. Bruns, preachers, and the Rev. J. C. Siegler, resp. the Rev. C. J. Schrader delivering the confessional sermon. All are urgently requested to attend and announce their attendance in ample time to the local pastor.

J. C. SIEGLER, Sec'y p. t.

**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 de-



siring 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, Minn., June 18, 1920.

### HOW TO TREAT UNBELIEF

You may hammer ice on an anvil, or bray it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat or percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bonds of cold. So, hammer away at unbelief with your logical sledge-hammers, and you will change its shape, perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love brought close by a will ablaze with the sacred glow.—Ex.

Let us trust! God says, in anticipation of all trials and all needs: "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Is not this enough? Let us trust! We may rest our confidence in God. We may be sure He will fulfill His Word, and do as He has said. Never mind what may await us of trouble or trial, temptation or sorrow. Leave all that to Him. He will come with each trying occurrence; and all will be well. "I will not fail thee" may indeed suffice to assure us of all needed grace. And "I will come unto thee, and I will bless thee," shall certainly be fulfilled.—Selected.

### ITEMS OF INTEREST

#### A Change Indeed

I take this paragraph from the "Gazette" of Hanover, N. H., as an instance of the ancient order passing. Fast Day has lost its fasting, surely.

"On Fast Day, April 22nd, at Lebanon, N. H., there will be given a grand great gorgeous spectacular Indoor Circus with clowns, animals, side shows that will be the limit of human imagination and effort. Matinee and Evening performance. Street Parade at 2:30 P. M. Plan to come to Lebanon on that day and have the time of your life."—The Living Church.

#### Chief of Jerusalem Has No Easy Task

Jerusalem—The office of governor of Jerusalem, once occupied by Pontius Pilate, is now held by Col. Ronald Storrs, a graduate of Cambridge university, and son of the dean of Rochester college, England.

His task is one to test the administrative ability of any man. Jerusalem is a city of disunions, where, whatever may come of the future, for the moment Zionists and Arabs are passionately divided and to steer a just path between them and induce them to join him on that path is thankless work.

It is to that task, however, that he chiefly devotes himself. Twice a week he has meetings of his favorite pro-Jerusalem society, where French, Italians, British, Americans, rabbis, Zionists, leaders, commercial men of standing and others who are in any way prominent in the life of the city are brought together and in the course of debate, led to see that they have in common a single citizenship. His motto as governor is "unify and be friends."—Journal.

#### Bars Scant Costumes For Brides In Church

Paris—The cure in the town of Villeneuve Saint Georges has added something new to the church's campaign against indecent dress by purchasing a white dress and announcing that all brides who come to his church to be married, lightly clad, will be escorted into a room and required to don the more suitable costume. The cure's announcement is made in the latest number of the parish bulletin.—Sentinel.

#### British Destroy Eve's Tree In Garden of Eden

London—The Tree of Knowledge in the Garden of Eden, treasured by the Moslems of Kurnah as the original tree from which the serpent tempted Eve, is no more. Some British Tommies ensconced themselves in its branches to have their photos taken, and the tree crashed under the weight. The Moslems claimed compensation from the British government. A court of inquiry has decided that a mosque shall be built on the spot at a cost of \$1,750, and fines of several days' pay have been assessed against the soldiers.—Leader.

#### Twenty-Story Chicago Church

Chicago—A new 20-story church and office building is to be built at Clark and Washington Sts. in the loop to replace the old First Methodist church. The building will be ready for occupancy in May, 1922, and will become a national headquarters for the Methodist church.

#### First Deaf-Mute Priest

Paris—The first deaf mute ever to be made a priest in the history of the Roman Catholic church was ordained by the bishop of Bordeaux.

The event has caused a great deal of interest in theological quarters as it is a disciplinary regulation of the first importance and antiquity in the Roman church that no man not physically complete can be received into major orders.

The case was judged at Rome for two years, where opponents cited the classic case of Origen, the early father. Owing to the fact that the postulant in question, La Fonta, had been educated to speak by the system of lip reading, the pope finally pronounced in his favor. The result is of interest not only to the theologically-minded, but to all those engaged in the new education of deaf mutes.—Journal.

#### Concerning the Bible

The Lookout prints the following information about the Bible: "The Bible contains 8,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, sixty-six books. The longest chapter is Psalm 119, and the shortest is Psalm 117. This is also the middle chapter. The middle verse however, is Psalm 118:8. The longest name is in Isa. ch. 8."