

# 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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## "YE ARE THEREUNTO CALLED, THAT YE SHOULD INHERIT A BLESSING"

1 Peter 3, verse 9

Called, dear Father, by Thy love,  
Endless blessing to inherit  
In the Home prepared above,  
Grant us grace, through Thy blest Spirit,  
Love and blessing to bestow  
While we journey here below.

We are Thine, since Christ, Thy Son,  
With His holy Blood hath bought us.  
He our perfect pardon won;  
Into Thy dear fold He brought us.  
Cleansed from sin, Thy sweet release  
Fills our troubled hearts with peace.

Lest the Foe our thoughts defile,  
Shield us from his vile temptation.  
Keep our lips from speaking guile;  
Sanctify our conversation.  
Rich in deeds, wrought by Thy might,  
May we walk in paths of light.

Make us merciful and kind,  
Filled with love and true compassion.  
Grant us lowliness of mind.  
Should a brother's sore transgression  
Wound us, may we willingly  
Tender pardon, full and free.

Thou dost guide us with Thine eye,  
Help unailing Thou dost offer.  
Thou dost heed our pleading cry.  
When for Thy dear sake we suffer,  
Thy paternal love imparts  
Joy and courage to our hearts.

May we in all fearlessness  
Give to every man a reason  
Of the hope that dwells in us.  
Let us in and out of season (2 Tim. 4, v. 2)  
Preach Thy Word in purity,  
Leading weary souls to Thee.

Grant us boldness to confess  
Christian faith while here we wander.  
Clad in robes of righteousness,  
In the realm of glory yonder,  
We shall render praise to Thee  
Throughout all eternity.

Epistle Lesson Hymn for the  
Fifth Sunday after Trinity.  
1 Peter 3:8-15.

Anna Hoppe.

## THE THIRTY-FIFTH PSALM

### Imprecations

We have here before us one of the so-called "Imprecatory Psalms," — Psalms which invoke Divine vengeance on enemies of God and His people. We find in some of the Psalms terrible denunciations of the writer's enemies, withering anathemas, imprecations so awful that we almost tremble to read them. Such imprecations occur chiefly in four Psalms, the 7th, 35th, 69th, 109th, and we find prayer of vengeance diffused in numerous other Psalms, such as Ps. 5:10; Ps. 18:40-42; Ps. 28:4; Ps. 40:14; Ps. 55:9; Ps. 58:6-10; Ps. 59:12-15; Ps. 79:12; Ps. 83:9-17, and others.

This brings us to the consideration of a feature in the Psalms which has always been a stumbling-block to many — the frequent use of languages which seems to countenance a vindictive spirit towards the enemies of God and His Church. Perhaps there is no part of the Bible that gives more perplexity and pain to its readers than this. Some even refrain from reading these Psalms at all; or they utter them with doubting heart, or interpret them in a sense widely at variance with their spirit.

How are we to explain these "Imprecatory Psalms?" Are their invocations of Divine vengeance on enemies of God and His Church justifiable? Are they mere outbursts of passionate feeling, or the legitimate expression of a righteous indignation? Are they to be excused as being animated by the "spirit of Elias," a spirit not unholy indeed, but far removed from the meekness and gentleness of Christ? In short, do they agree with the spirit of Christianity and the Gospel?

Let it be said, in the first place, that the feeling which prompted the imprecatory Psalms, — is not wicked by any means. Else how can it be said that such language is given by inspiration of God? or that under similar conditions we ourselves may join in such prayers? No, the feeling prompting this class of Psalms contains the saving salt of great moral earnestness and zeal for the truth at all costs. The imprecations are not from any mere thirst of personal revenge, but rather show us what zeal for God is; how it consumes one who is truly filled with it. No one who is filled with zeal of love for God and the truth can tolerate enmity towards God, injustice and cruelty towards men, nor adulteration and perversion of the Gospel; he must resent all this, not in a spirit of malice, but of love and truth. The feeling in the

As an incentive for daily vigilance ponder that question of the mother to Ruth: "What hast thou gleaned to-day?" — Selected.

minds of those who penned the imprecatory Psalms was not malice. It was the righteous indignation excited by injustice and the unblushing violation of the Divine law on the part of the ungodly and enemies of God. They doubtless followed the precept, — "Be ye angry, and sin not."

The imprecatory Psalms are by no means opposed to the spirit of the Gospel. If they were, how then could Paul wish the enemy of Christ to be accursed, saying, 2 Cor. 16:22: If any man love not the Lord Jesus Christ, let him be anathema; or say of his own enemy, "The Lord reward him according to his works?" How then could he say to the high priest, "God shall smite thee, thou whited wall?" Acts 23:3. Or how could Peter say to Simon the sorcerer, "Thy money perish with thee." Acts 8:20. Above all, how then could the souls of those in heaven that were slain for the Word of God, and for the testimony which they bore on earth, be represented in the Book of Revelation as calling upon God for vengeance upon their enemies and persecutors, crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?" Ps. 6:10. Resentment against evil-doers, and enemies of God and His truth, is so far from being sinful, that we find it exemplified in the meek and spotless Redeemer Himself, as when He looked upon the Scribes and Pharisees, invoking His woe upon them for their rejection of the saving truth and their evil-doings.

There is indeed a peculiar incident related in the New Testament which would make it appear that the imprecations in the Psalms are adverse to the spirit of the Gospel. We are told by St. Luke, that the disciples of the Lord having entered into a village of the Samaritans, to make ready for their Lord, the inhabitants did not receive Him. The insult having been offered to their Lord the disciples would therefore have avenged Him by calling down fire from heaven upon the Samaritan village. But Jesus forbade them such zealous work of vengeance intimating that they were disciples of the Gospel of peace and salvation. Yet this incident cannot be made applicable as being adverse to the imprecations of the saints in the Old Testament, inasmuch as they, too, did not invoke Divine vengeance on their enemies to destroy their souls, but rather for the protection of their own souls and the cause of God and His Kingdom.

The fact that some take offence at these imprecatory Psalms, is only a case of morbid benevolence, of mistaken philanthropy, or of laxity of belief, and indifference to the great Gospel truths. That is the lamentable status of our age — moral languor and laxity, softness of spirit, which goes by the name of "toleration." Men would tolerate everything, and have nothing condemned, — the greatest crimes without punishment, attacks on the Christian Church, every

form of religion, every heathen cult, every perversion of the Gospel. No matter how great a crime has been perpetrated, the culprit is to be dealt with leniently or at least humanely — is the morbid desire prevailing; no matter how grossly immoral the world is to-day — it must not be reprov'd; no matter how false a religion is, and how antagonistic to the spiritual growth and maintenance of the true Church of God the entire lodge religion is to-day, — it must not be condemned, but tolerated! O the laxity of morals and belief, the indifference in spiritual matters, the softness of spirit in our day! As if the God of the New Testament were not a Judge and Vindicator as of yore — as one "angry with the wicked every day." The God of the New Testament is still "a consuming fire"; and it is still "dreadful to fall into the hands of the living God"; and to those who fall away after having received the knowledge of the truth, there is "a fearful looking for of judgment and fiery indignation to consume the adversaries."

Let us, therefore, not misinterpret the imprecatory Psalms, but rather accept them as a warning against laxity of morals and belief, and spiritual indifference. Let them rebuke us, and put us to shame because we are neither cold nor hot, and thus rouse us to greater moral earnestness.

J. J.

(To be continued)

## COMMENTS

**A Divided Citizenry** Speaking of the Oregon decision, The Western Christian Advocate says:

We have no brief for the parochial school. Indeed, we question the advisability of their support in a democracy. Nevertheless they are here; they exist by democratic right; therefore their presence must be acknowledged and their interest protected by the very spirit which gives them birth, and, may we say, by the very spirit which, if they continue to exist, they will destroy. For America is facing a peril which lurks behind the horizon of the future, in that she is developing a dual citizenship. In this she is going to have a division of her citizenry that will never be held because they are created by two diametrically opposed ideals of American life.

For the child trained in the parochial school and in the parochial high school and in the parochial university does not get the same point of view, and is not given the same interpretation of the history of America and of its institutions, as that given to those trained in the public schools and other educational institutions of the country. Here is the beginning of a lesson that is going to call upon all public-minded men and of all patriotic citizens to work with tolerance and far-seeing insight, that the nation may have within its own corporate body a great center of good will which alone can guarantee the peaceful future of the nation.

The Advocate admits that the parochial school exists by democratic right, but it argues that private education results in a divided citizenry and is, consequently, to put it mildly, at least not conducive to the welfare of our country. In other words, democratic right when exercised destroys itself.

A rather peculiar argument for an American, this argument of the pagan Roman emperors. We are reminded of the official utterance of the Proconsul at Carthage who passed the sentence of death on Bishop Cyprian in 258 (quoted in Dr. Sihler's *From Augustus to Augustine*):

"For a long time thou hast lived in a sacrilegious frame of mind and hast gathered very many men into thy wicked conspiracy and hast made thyself an enemy of the Roman gods and of the statutes of religion . . . and their most august majesties Valerian and Gallienus and the Caesar Valerian could not call you to the sect of their own ceremonies. . . . Let sound tradition be enforced by your blood."

The pagan Romans, too, held that a divided citizenry would be detrimental to the interests of the empire.

Were they right? It is true, the Christians did not have the point of view and the interpretation of the history of Rome the pagan Romans had. They steadfastly refused to worship the Roman gods and to strew incense to the emperors. They held themselves aloof from the then Roman public life, the expression of paganism. Thus they did occupy an isolated position in the empire.

But they recognized the emperors, unjust and cruel though they were, as in authority over them and honored them in the fear of God. They rendered a willing obedience to the laws of the land and faithfully performed every duty that did not conflict with their conscience. When they were compelled to refuse obedience, they did not plot and conspire against the government, but suffered patiently for the sake of their Lord.

They did not oppress the poor, as did the pagan Romans. Nor did they hasten the downfall of the empire by indulging in the profligacy of their age. They led a clean and wholesome life. They loved their enemies and were ever ready to serve them in their distress.

Why, then, could the Roman emperors with some show of right declare that the division of the Roman citizenry by Christianity was detrimental to the public welfare? Because Roman imperialism demanded the entire life of the citizen and had no respect for the rights of the individual. True Americanism is the direct opposite of such imperialism. It recognizes the rights of the individual and guarantees him the fullest possible freedom, restricting him only where he begins to encroach on the rights of others. One cannot, therefore, properly speak of accepted ideals of American life. So long as a citizen honestly adheres to the ideals expressed in our Constitution, he cannot be considered a divisive element in our body politic. And when he educates his child in this spirit, his educational work should not be regarded with suspicion.

We Lutherans are convinced that we are in our schools giving our children the best possible training for citizenship in our country. We cannot at all conceive how our educational work can be looked upon as hindering our national life — unless there is growing up in our country a certain imperialism that demands, against the spirit of our Constitution, that every individual conform in all matters to the standards of citizenship arbitrarily set up by an influential minority, or by a powerful majority, that is forgetting its Americanism.

The Advocate tells us that we will require within the corporate body of our nation a great center of good will. That is correct. But even more necessary is a correct understanding of our American ideals. Good-natured tolerance will not endure long where there is a sharp conflict of principles. If we all return to the principles on which our nation was founded, we could be able to get along with each other in the future as we have gotten along so far. The trouble is not caused by the private schools but by the wrong ideals entertained by their opponents.

J. B.

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**Our Chronicle** Our readers will recall that now and then we record briefly such oddities that come to our notice for which they can profitably make their own comments. Each in its own way helps to illuminate the American scene and sheds its ray of light on the condition that prevails in religious America.

\* \* \*

In the trial of Wm. Shepherd at Chicago, Prosecutor Crowe would not tolerate Lutherans on the jury. Shepherd seems to have had some connection with a Lutheran Church. Counsel for defense retaliated by keeping off all Swedes because of Judge Olson, who was chiefly responsible for setting the wheels in motion that resulted in the trial. The net result of these fine discriminations is supposed to be justice.

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The record is now held by the First Methodist Church of Yucaipa, California, that is, the record for "Bible - reading - from - cover - to - cover - in - one - sitting." The time was sixty-nine hours and fifteen minutes. The reading was done by 130 members of the church, one succeeding the other as breath gave out. The attendance fluctuated, but like in a six-day bicycle races, when the last lap — the Book of Revelation — was reached, there was a good attendance and all attending joined in reading the final verses, whereupon the Doxology was sung and a resolution adopted unanimously to make the "Bible marathon" an annual event in the church.

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In solemn audience Pope Pius gave Chief White Elk of the Iroquois tribe of American Indians his blessing to take home to the tribe. Chief White Elk

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was garbed in true Indian fashion as prescribed by the best European authors of wild west thrillers; that is why the major domo recognized him for what he was and was able to introduce him to the pope so confidently. But the Iroquois will never receive the papal blessings, for Chief White Elk is in durance vile — vulgarly speaking, he's arrested. He was only a movie Indian and forgot to return his makeup to the film company that employed him either from necessity or because he was a keen student of European gullibility. His conquests include besides the pope, Mussolini, other notables, at least two countesses besides other ladies, some of which were quite willing to become Mrs. Chief White Elk. Their ambitions to become a squaw to a noble redman are thwarted. The chief is Eddie Laplante and he has an American wife. The pope is chagrined but then in holy year his promiscuous blessings are so numerous that a miss here or there will not count much in the average.

\* \* \*

John Scardone was convicted of selling narcotics by a federal judge and received a heavy sentence. He now declares, "There is no God — at least not in Colorado." It was there that he was convicted. He discovered that there was no God because he prayed ever so hard and ever so long in his cell that his sentence be a light one. John is quoted in this chronicle because he so beautifully illustrates the attitude of the ungodly toward prayer.

\* \* \*

Two student publications of Harvard University were forbidden the mails because they contained matter that according to our postal laws cannot be carried in United States mails. Indecent writing and smutty pictures were the charge. Shades of John Harvard, pioneer New England minister, who gave his library and his name to our oldest institution for "Christian" education! When two young collegians in Chicago were found guilty of the most horrible crime of our day they were found to be of that wise sort whose high education had made their faith in God impossible.

That, we were told, was an exception. Was it? The Harvard incident was not the work of an individual but of an editorial board which reflected the tastes and demands of the student body. The Harvard vulgarity and the Leopold-Loeb crime are buds on the same stalk.

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It was up to Yale to show that in its feeble way it could at least try to be just as reprehensible in its conduct as Harvard. The freshmen celebrated the close of the school year by breaking up all the electric lights of the campus and by burning fences and other combustibles as an accompaniment to a riot which defied for the time the authority of campus police and faculty. The next morning they were severely slapped on the wrist. Comparing the two manifestations of educational achievement we are inclined to award the palm to Harvard. It's tougher.

\* \* \*

Speaking of Leopold-Loeb and their "perfect" crime, another up and coming university of the West, the University of California, demands consideration for its entry, Bliss Baker, a senior, 24 years old. He planned a real perfect crime that would forever put to shame the amateurish efforts of the clumsy Chicago Jews. The stake was \$50,000 to be gained from a mining engineer and the threat was the kidnapping of his wife. But this claim to fame cannot be allowed. The thing failed. He didn't even kill anybody; furthermore, his accomplice was not a university man but a professional criminal, that is, a book agent.

\* \* \*

At Antigo, Wisconsin, an old man was lost in the woods. He did not return and his family called on every available means to find him or his remains. Somebody, perhaps not of the family, was responsible for a contest that secures for Antigo a place in our chronicle: "In the most weird contest ever staged in this country, and one which rivals in novelty anything yet described, the clairvoyancy of the white man this afternoon is pitted against the medicine of the aboriginal, Harris, a clairvoyant, of Ashland, Wisconsin, is working the magic of his art in an attempt to lead the searchers to the missing man, and Wau-po-nam Kaka-kit, aged medicine man of the Menominees, is engaged in making medicine. If Wau-po-nam's medicine is good medicine he will dream of Dave Edick's (the missing man's) person." The remains of the man were found some weeks later by two roaming Indians. Neither medicine nor clairvoyancy seem to have had anything to do with the recovery. The incident did serve to bring into relief the childish superstition of white men and red men who know not God.

\* \* \*

A tragedy in Hartford, Connecticut, involves a nearsighted man and a church collection plate. The plate was passed and he dropped his usual contribution,

he thought. The church treasurer was shocked, however, to find a five dollar gold piece when he counted the money. Equally shocked was the nearsighted man when he missed a coin of that denomination. Going over in his mind the possible occasions where it might have been lost, he recalled the collection plate. Calling on the treasurer the next day he verified his suspicions and demanded the return of his five dollars. The treasurer in deep sympathy born of his office returned the lost coin and the nearsighted man, happy in his recovery, magnanimously decided to give him for the church a whole quarter in place of the customary and intended penny. Two morals are obvious: honesty is the best policy; the church by returning the coin made a clear profit over the penny, to which it was by custom entitled, of 2400 per cent. Another moral for nearsighted men: do not take chances with a penny; who knows, some time you may have a five dollar gold piece in your purse and — not all church treasurers are honest. Of course, men who are not nearsighted, but farsighted, very farsighted, can always give their penny without fear of untoward consequences.

\* \* \*

Marie was dead. Mrs. Frank Tarsatana of Philadelphia was heart broken. Her lovely Marie, her sweet Marie, cold in death. The undertaker was called; that seems to be the first step even all but uncontrollable grief must take. Not the ordinary gruesome crepe was to be hung on the door; the undertaker understood. With a fine sympathy he devised a beautiful gold crepe which announced to the passersby to tread lightly as they throttled their raucous street voices to the whisper which the presence of death always suggests. The body of Marie was shrouded in cloth of silver and gold. It was placed in a casket of polished ebony. Ten automobiles slowly took their places in the funeral procession; forty mourners sad-eyed and griefstricken filled the vehicles as the master of ceremonies gave the signal which sent the cortege on its slow and solemn journey to dear, little Marie's last resting place. Marie was Mrs. Tarsatana's gold fish.

H. K. M.

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**A Good Idea** We are in receipt of a copy of the first issue of the bi-lingual parish paper of the congregation in Manitowoc, Pastors K. Machmiller and Th. Uetzmann. Perhaps we will be retained on the mailing list, which would be a good idea. Not every issue of a parish paper can be expected to contain items of general interest, but such items would most certainly be found from time to time if all churches having parish papers would send them to the "Northwestern Lutheran."

We are glad to quote the following:

One or the other of the synodical papers, either the German "Gemeindeblatt" or the English "Northwestern Lutheran"

ought to be in every home of our large congregation. I would that this were an actual fact, for you will not be interested nor can we gain your help in matters of which you have not the necessary information. It is a matter of common experience that such knowledge of the work and the aims of our synod, its colleges and mission work, are lacking — and only through the above mentioned "Gemeindeblatt" and "Northwestern Lutheran" can we acquire the desired information. We urge you to subscribe for one or the other and carefully read them.

The above congregation counts among its members twenty-five persons who have belonged to it for fifty years or more.

Lots have been purchased on the north side of the city for a church that will be built in the not too distant future to take care of those who are living in that section.

J. B.

### THE UNITED CHURCH OF CANADA

Officially consummated on June 10th, the United Church of Canada begins its life after having undergone twenty-five years of prenatal preparation. The elements that constitute the body are the former Congregationalist, Methodist, and Presbyterian Churches of Canada. The first two enumerated have gone into the union undivided, the third has contributed three-fourths of its constituency; the other fourth continues its Presbyterian tradition in name and practice and is known for the present as the "Continuing" Presbyterian Church.

The Canadian venture is sure to attract attention in all lands where protestantism is found, especially in our own country. It is a practical demonstration of that which seems to be the goal of so many church workers: the great protestant church union. We have had the late lamented Interchurch World Movement, we still have the Federal Council of the Churches of Christ — to say nothing of the untold petty local movements with all their advocates shading from the disinterested and patronizing non-churchmember to the wild-eyed fanatic. The Canadian experiment is not perfect, for it lacks the support of the Baptists besides having failed to command the allegiance of the recalcitrant Presbyterians. If one is inclined to count the Anglicans as protestants, they will also be missed.

It is strange but true that sectarianism and unionism, seemingly extremes, both flourish in the same soil; yet not so strange when one considers that the soil so favorable to the development of these extremes is Calvinism, for Calvinism is founded on the dominance of reason over the Word. When a Calvinist feels secure in his conception of any religious program by virtue of his reason he expects and demands of all others that they share his views; if he is a forceful, determined man he frequently founds a sect. If his reason happens to fasten itself on the undesirability of outward divisions in the church, he pursues the goal of church union with the same fanaticism and intolerance

that animates the founder of a sect. When adherence to the Bible and to doctrine were the theological fashion, sectarianism and intolerance were the inevitable results of the Calvinistic principle; when modern liberalism forsook the Bible and cursed dogma and doctrine as the cardinal sin in religion, the Calvinistic mind adapted itself without trouble to the new condition and even "fundamentalists" cannot resist the lure of church union.

The evolution of church union proceeds somewhat after this fashion: 1) There is the man with the idea, How splendid if all Christians were united in one great body! Such an idea is natural in any Christian. 2) The man talks to other men who readily agree with him and extend the talk still further, giving their reasons why it would be splendid. These reasons are as various as the men that utter them and invariably are based first on material advantages. Men find good reasons to do that which they wanted to do anyway. Christ in His Word is not consulted. If the preservation and extension of Gospel Truth is considered at all, it is done in the way of "splendid" generalities and pious hopes. 3) Now, after the program has the support of sound reasons, the field is surveyed with an eye to possible participants. If you want a union you must have someone with whom to unite. Some trouble is encountered. Shall we take in the Romanists? Well, hardly. But all the Protestants, excepting, perhaps, the Anglicans and Lutherans. In practice it is found that only the more or less purely Calvinistic sects will lend themselves to the contemplated union, though the modern Jew would probably lend a willing ear if they were approached. The unionists themselves, strangely enough, find that they must be a little anti-unionistic, so the Jews are also dropped and the serious business of finding a basis for union is begun by excluding certain sympathetic but undesirable and other desirable but unsympathetic prospects. 4) Having nursed the idea, spread it, picked out the most desirable and congenial associates, it now becomes the business of the promoters to establish some sort of basis on which to stand. This is done in innumerable conferences in which the leaders are compelled to haggle and bargain like green grocers at the Monday morning market. One trades in a doctrine for a favorite bit of ritual, another throws in a million dollar endowment fund if he is permitted to retain certain traditional titles. In one corner they are trading a piece of church polity for an old catechism, in another a college for a church magazine. In other words, they make the rules for the game after the game is over. And then they tell each other that everybody won the game.

Just so the three constituents of the Canadian Union report what they "gained" from the union and proceed to tell you how many of their peculiar practices were adopted by the new body. Each has some-

thing of that nature to report; nothing much is said of the concessions that had to be made.

As far as figures may serve the union embraces 1) the Congregationalists with 12,762 communicant members and property value consisting of churches, colleges, endowments, pension and other funds of \$2,702,819; last year's total of gifts was \$329,821; 2) the Methodists, 407,264 members; property, \$62,840,839; gave last year, \$9,208,276; 3) the Presbyterians, 369,939; property, \$44,268,076; gave last year to all purposes, \$725,575. From these latter figures about one-fourth must be deducted for the "continuing" Presbyterians, which leaves the new church a membership of about 680,000 communicant members with a total church population of somewhat more than two millions.

The Congregationalists surrendered to the new order the autonomy of the local congregation which once was so important to them that they took their name from that principle. In return for this surrender they were permitted to give the name of their highest "law-making" body to the corresponding body of the new church. Whenever old members deplore the passing of the old they can console themselves with the sweet thought the familiar "national council" is doing their deciding for them. Further, the Congregationalists were permitted to sponsor the innovation (which had become a necessity) in the pledging and licensing of ministers. Hereafter they are to be licensed after personal examination and acceptance of the "creed" (whatever that will now be) in general terms. Formerly the formal signature of the applicant to the adopted creed of the general body was required. The Congregationalists were by far the smallest body of the three; they were given much consideration by the others, but not too much; about as much as their relative numerical and financial strength warranted. In the cold, sober reflection of the morning after they may feel that about all that happened is that they ceased to be what they were — which, if they had been so minded, they might have done at any time without twenty-five years of fussing and fuming and bargaining. Of course, they furnished the name for the "national council."

The Methodists seem to have confined their concessions entirely to the giving up of certain designations for some of the offices. In the United States the Methodists are episcopal in polity; they elect bishops. In Canada they had a general superintendent elected for life, who was to all intents and purposes a bishop. This office they have now surrendered. Henceforth the chief official of the new body will hold office for a term of two years. What he is to be called is not yet decided; very likely he will be called a moderator, a Presbyterian term. There was more juggling of names. The unit next above the congregation is to be known as a presbytery, while the next higher body will be

known as "conference," instead of the Presbyterian "synod." In these two instances the Methodists and Presbyterians simply traded. Though it is stated that the Methodists have given up the episcopal idea, they yet won out by having the general body establish a "settlement committee" which is to see that every church has a minister and every minister a place. A committee in place of a bishop. It is estimated that 180 ministers are likely to find themselves without parishes if some of the proposed consolidations of small churches in given localities are carried out — one of the much advertised economies that the new system was to secure.

The Presbyterians, as already indicated, gave up certain names and in accepting a settlement committee gave up certain prerogatives hitherto held by the presbytery as a whole.

The accord reached on doctrinal matters is not considered interesting enough to be discussed at length though Lutherans would naturally place it above all other questions. It appears that this end of the preliminary argument was carried on between Methodists and Presbyterians, the Congregationalists were passively supporting the Methodists. In the end the Presbyterians made concessions in the matter of Calvinistic doctrinal "nomenclature"; that is a euphemism. The Continuing Presbyterians in explaining their refusal to join the union reveal that it was not merely a matter of nomenclature, but that "the general assembly had no authority to enter the union nor to alter the standards of the church, which state that 'God has eternally predestined a fixed number of men and angels to eternal life,' and, 'decreed others to eternal death,' that, 'Christ died only for the elect,' and 'those not appointed unto life God passes by.' These distinctive doctrines of Presbyterianism are omitted from the basis of the union."

The Baptists refused to join the union on doctrinal grounds, for the union does not only sanction sprinkling as a proper baptism, but it regards all baptized children as members of the church. The Baptists in Canada number about 450,000 altogether and are active in building up their colleges and missions.

It is apparent that the Canadian union was a triumph for the Methodists. It is equivalent to a conversion to Methodism for those others who joined it. The incomplete surrender of the Presbyterians is explained in some quarters after a fashion that is not without humor. It is said that balking Presbyterians are all marked by a strong Scotch burr which is only in part attributable to the linguistic peculiarity of their native Scotia and is for its remaining part traceable to a persistent fondness for that beverage which is popularly — quite popularly — known as "Scotch." The Methodists are the ultra-"drys" of Canada; some Presbyterians are not at all dry. Unkind critics aver that these same slightly moist Presbyterians developed

confessional orthodoxy in the same degree in which they feared that the new union would enlist all its members under the dry banner.

As for some of the practical conclusions of the union, it might be said that the three leading publications of the three contracting parties were merged and were replaced by a new publication, *The New Outlook*. Hymns peculiar to each of the three are now used by the others together with their own.

The Canadian union is a mechanical union, made on the basis of a business consolidation, as indeed economic considerations were most insistently urged in its behalf. Though it will be pointed out as an experiment of great importance to the rest of the Christian world, it will contribute nothing new to the subject. The original Anglican churches was a union of much the same sort; so was the Prussian union of 1817.

Having once given way to arguments of business reason, the constituent members are by no means nearer to a final solution of religious problems and differences. But they will be less able to resist renewed demands for a further flattening of Christian teaching. Like in Joseph's dream, the spiritually lean always devour the fat and sleek and their hunger remains unappeased. That was the case in the merger that produced the United Lutheran Church and that is what happened in Canada. It must be added that the "spiritually lean" are not to be confused with "poor in spirit: for their's is the kingdom of heaven," while the others seek to establish the kingdom on earth. H. K. M.

### THE TENNESSEE MAZE

The Scopes case comes up for discussion in almost every issue of the daily papers and there is no denying that much is being written which cannot but mislead the masses that turn to the papers for guidance. An editorial of the *New York World* and re-printed in the *Chicago Tribune* is an exception to the rule as far as the presentation of the case goes, so we offer it to our readers in the following:

The strongest argument on Mr. Bryan's side in the Tennessee case runs as follows:

Somebody must have the final say about what shall be taught in the public schools. Obviously this question cannot be left to the judgment of each individual teacher. For somebody would still have to choose the teachers, determine their qualifications, decide what subjects shall be included in the curriculum and how much time shall be allowed to each. There must be in the last analysis some final educational authority.

With this much of Mr. Bryan's position there can be no serious quarrel. But Mr. Bryan then goes on to argue that, since there must be some final authority in public education, that final authority must be a majority of the legislature, representing ultimately a majority of the voters. If that majority is fundamentalists it has every right, says Mr. Bryan, to make public school teaching conform to fundamentalism. Presumably he would say that if that majority were Mormon it would have the right to make teaching conform to Mormonism; if it

were Catholic, to conform to the teachings of the Catholic church. He has thus raised squarely the question: Shall a majority of the voters of a state have an undisputed right to determine the character of education in the public schools?

This is the fundamental issue in the Tennessee case. If the defenders of Mr. Scopes are thoroughly in earnest they will address themselves to that issue and not allow themselves to be diverted to side issues, however, interesting and however thrilling they may be. An attempt to prove the validity of the doctrine of evolution in the Dayton courtroom would be beside the point. An attempt to "reconcile religion and science" in the Dayton courtroom would be beside the point. An attempt to expound the theories of the higher criticism in the Dayton courtroom would be beside the point.

The defenders of Mr. Scopes might as well recognize frankly that they will have failed utterly, no matter what the outcome of the case, unless they are able to construct a satisfactory answer to the question: Shall a majority of the voters of a state fix what shall be taught in the public schools?

Any one who approaches that question sincerely must admit that to oppose the Tennessee statute on constitutional grounds is to advocate a judicial limitation upon the power of the majority. If the right of the Tennessee legislature to enact such a law is to be challenged, then those who challenge it have to take the position that public education shall have a certain independence of the legislature which establishes it and supplies it with its funds. The amount of independence which is possible and desirable is by no means clear, however. Yet at some point in this case before it is finally decided in the highest courts the defense will have to propose a doctrine of educational independence.

We are by no means clear in our own minds as to just what that doctrine ought to be. But we are convinced that no self respecting educational system is possible in which the standards of truth are determined by electoral campaigns and the votes of a majority of legislators. Clearly there is something deeply wrong in a theory of democracy which claims that the majority shall determine not only gross questions of public policy but the results of scientific inquiry and the access of pupils to an understanding of what scholars the world over are making.

Nor do we find any reason to believe that a movement to make public education somewhat independent of legislative majorities is alien to the spirit of American institutions. We have made the judiciary more or less independent, though the legislature votes the salaries of the judges. We have made a great many of the rights of property and a great many personal rights independent of majorities. If, as now seems to be the case, it becomes wise to make public education more independent we shall simply be affirming that public education is another social interest which cannot be left to the mercy of untrammelled chance majorities.

You will note that the editor confesses, "We are by no means clear in our own minds as to a doctrine of educational independence." We are not surprised and think this condition will be permanent. His attempt at a parallel in mentioning the judiciary is obviously futile. The judiciary has a well-defined province and a solid constitutional basis; but **what is** education? And **whose is** it to administer it to the young? We Christians need not wait for the Tennessee verdict for the answer, but we are curious as to what the state will do.

G.

## NEWS ITEMS

Among the points acted upon by the Augustana Lutheran Synod convention at Minneapolis, Minnesota, the following are of interest:

Plans for a worthy celebration in 1938 of the tercentenary of the coming of the first Swedish colonists to America, as well as participation in the 150th anniversary celebration of the signing of the declaration of American independence, which will be held in Philadelphia in 1926, were outstanding events in the 66th annual convention of the Lutheran Augustana Synod which came to a close in Minneapolis this week.

The synod instructed its officers at the closing session to try to arrange for the 1926 convention in Philadelphia in order to participate in the sesqui-centennial and emphasize the part played by Swedish officers and men in the revolutionary war.

Adoption of a new hymnal and book of worship was one of the most important decisions of the synod. The hymnal will contain 670 hymns and will be the most comprehensive collection of hymns from Lutheran countries of Germany, Sweden, Norway and Denmark ever published. It will contain a large number of translations of hymns of Archbishop Wallin, noted Swedish hymnologist who edited the Swedish "koralbok" of 1819.

The American standard version of the Bible, which has been adopted by the synod as its official text, will be used in epistle and gospel lessons for the church year in the book of worship. In addition to old forms of worship used by the synod which are adaptations of forms used by the state church of Sweden, the new hymnal will also contain the "Common Service."

The publication of the "Common service" is regarded as an important step toward Lutheran unity, since this is the form of worship used by most of the Lutheran groups in America, including the United Lutheran Church and the Synodical Conference.

The synod reversed its action of last year when it voted to restore the word "hell" in the second article of the Apostles' Creed. At its Dekalb, Illinois, convention in 1924 it decided to substitute "hades" for "hell" on the grounds that the former word is used by the American standard version of the Bible. Petitions from Iowa and New England conferences, protesting against the change, influenced the synod to go back to the traditional rendering.

Another important decision was the sanctioning of divorce on the grounds of "malicious and permanent desertion," and permitting remarriage of the innocent party to such desertion. Heretofore the synod has recognized adultery as the only Scriptural basis for divorce.

The change was made on recommendation of the faculty of Augustana Theological Seminary, Rock Island, Illinois. A passage from Paul's first epistle to the



Corinthians was quoted as scriptural basis for recommendation. The passage reads:

"Yet if the unbelieving departeth, let him depart; the brother or the sister is not under bondage in such case."

A proposal to place nine educational institutions of the synod and its conferences under jurisdiction of the general board of education, was referred to a committee for more complete investigation of feasibility of the plan.

The eighteenth amendment to the federal constitution was strongly endorsed and members of the Church were urged to aid efforts for law enforcement.

It was reported that the ministerial pension fund of the synod now contains nearly a million dollars. Last year \$44,114 was paid out in benefits to widows, orphans, and superannuated pastors.

Twenty-six candidates for the Lutheran ministry were ordained with impressive ceremonies Sunday afternoon.

The rapid trend toward adoption of English as the official language of the synod was emphasized when churches Munterville, Iowa, Englewood, Illinois, and Aurora, Illinois, requested permission to drop the word "Swedish" from the official name of their respective congregations.

The synod voted to join our Lutheran bodies in the publication of a uniform edition of Luther's smaller catechism in 1929, the 400th anniversary of the writing of that volume. The Norwegian and Danish Lutherans have already indicated their willingness to unite in the plan.

A strong stand for fundamentalism was taken when the synod declared its strict adherence to the Bible account of creation and of redemption through Christ.

"We are devoutly thankful," the synod resolved, "that we have been left untouched by the speculations and the doctrinal turmoil that threatens to disrupt some of the largest denominations in our land. Among us the whole Bible is still the Word of God. The Bible story of creation and of the redemption of the world through the blood of Christ is still accepted and believed among us. To this doctrine our synod stands committed, knowing from whom it has been received."

#### "ABIDE WITH ME"

Henry Francis Lyte, the author of this great hymn, was born June 1, 1793, at Ednam, near Kelso, Scotland, where also was born the poet James Thomson, author of "The Seasons." He was early left an orphan, and in comparative poverty. Three times in college his poems won him prizes. At first he intended to be a physician, but fortunately he became a clergyman.

One day, in Cornwall, a brother clergyman on his deathbed, sent to Lyte that the young man might give him spiritual comfort. To their mutual grief, they found themselves groping for the light, veritable blind

guides. Their search led them into confident certainty, and Lyte emerged from that sick-room a changed man.

It was this experience that prompted Lyte's noble hymn, "Jesus, I my cross have taken."

He took charge, in 1823, of a seashore parish, Lower Brixham, in Devonshire. There, amid rough sea-faring men, he toiled for twenty-four years, till his death. He gathered a Sunday school of several hundred scholars, and trained a splendid company of seventy or eighty teachers. For this church he wrote nearly all his hymns.

But "the sword was too sharp for the scabbard."

Ever of delicate health and threatened with consumption, he became obliged to spend his winters in the warmth of southern Europe.

Greatly weakened, on the fourth of September, 1847, he was about to leave England for this purpose when he was seized with an irresistible desire to preach to his people once more. Against the protest of his amazed friends, he accomplished this purpose. "O brethren," he said, as he entered the familiar pulpit for the last time, "I stand here among you to-day, as alive from the dead, if I may hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with the death of Christ." He closed his service by administering to his weeping people the Holy Communion.

That evening the impulse to poetical composition came upon him, and he wrote his last and greatest hymn:

Abide with me: fast falls the eventide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me.

Not a brief glance I beg, a passing word;  
But, as Thou dwell'st with Thy disciples, Lord,  
Familiar, condescending, patient, free,  
Come, not to sojourn, but abide with me.

Come not in terrors, as the King of kings;  
But kind and good, with healing in Thy wings;  
Tears for all woes, a heart for every plea;  
Come, Friend of sinners, and thus abide with me.

Thou on my head in early youth did'st smile;  
And, though rebellious and perverse meanwhile,  
Thou hast not left me, oft as I left Thee:  
On to the close, O Lord, abide with me.

I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me.

I fear no foe, with Thee at hand to bless:  
 Ills have no weight; and tears no bitterness.  
 Where is death's sting? where, grave, thy victory?  
 I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;  
 Shine through the gloom, and point me to the skies:  
 Heaven's morning breaks, and earth's vain shadows flee:  
 In life, in death, O Lord, abide with me.

This hymn he handed to a member of his family that very night. Setting out the next day, Lyte reached Nice, where he died on November 20 of the same year, 1847, his last words being "Joy! Peace!" There his body lies, the grave marked simply by that cross which he named in the last stanza of his immortal lyric.

Thus "Abide with me" was written in the shadows of death. Moreover, Mr. Lyte had been having some trouble with his people, and it is said that the words, "When other helpers fail," were prompted by the estrangement of some of his helpers in the church.

In an earlier poem, "Declining Days," Lyte had longed to leave behind him

"Some simple strain, some spirit-moving lay,  
 Some sparklet of the Soul that still might live  
 When I was passed to clay."

In the closing stanza he had prayed:

"O Thou! whose touch can lend  
 Life to the dead, Thy quick'ning grace supply,  
 And grant me, swanlike, my last breath to spend  
 In song that may not die!"

Truly that prayer was answered. Few swan songs in all earth's history have been so honored by man.

The hymn was based on the scene at Emmaus, and the words (Luke 24:29), "Abide with us: for it is toward evening, and the day is far spent." It is not, however, an evening hymn; for the evening thought of the poet in his hymn was the twilight of life, the night of death.

Of the eight verses originally written, and given above, the third, fourth, and fifth are usually omitted from our hymn-books. Contrary to the usual result in such condensations, there is here a gain in force, as most readers will feel. All, however, will wish to preserve the entire hymn.

Lyte himself composed a tune for this hymn on the same evening when he wrote it, but the tune that is universally used with it was written by Dr. William Henry Monk, a noted London musician, in 1861. The tune was composed in ten minutes, to fill a blank in a hymn book.

Among Lyte's other hymns the best known are "Pleasant are thy courts above," "As pants the heart for cooling streams," and "Praise, my soul, the King of

heaven." "In no other writer," says Dr. Breed, "are poetry and religion more exquisitely united."

— Lutheran Herald.

#### DISSIPATION OF ENERGY

We have said it again and again. We have written it repeatedly. We have ever debated it — namely, the tragedy of the present-day ministry is the dissipation of energy in unessential activities. Verily it is our belief, yes, our very conviction, that as soon as the devil sees a young minister likely to be made use of in the kingdom of God he gets on his back and rides him to death with engagements. The minister, full of youthful vigor, appears to enjoy the situation. He thinks engagements indicate that he is wanted. What a self-satisfying thing it is to a minister to feel that he is increasingly "wanted." It appeals to his vanity; it inflates him, and feeds his soul on the chaff of ambition.

There is no more common source of ministerial failure than the diffusion of attention over too many subjects. There is no larger possibility of failure than the dissipation of personal energies, than the forgetting of personal activities in various enterprises. No man comes to great excellence by broadening himself in a wide field of activity. The great man, the strong man, the useful man, and lastly, the enduring man, is the one who concentrates. The man who runs everywhere soon runs out. The man who sits on many committees; soon is unable to stand in his pulpit.

One of the most subtle temptations of the devil that plays upon a young minister's life for his downfall is the insidious appeal to be "in everything." The price paid for such yielding is heavy. Along that path he comes to count for nothing. The man who shuts himself in every morning — the pastor who digs himself in every morning — is the one who, in the end, survives when he comes out for his duties. He is strong, decisive, positive; a man with a voice and a message. Deepen the channel of your life if you want to make of it a crystal lake in the mature years. If you reduce it to the proportions of a good ditch it may irrigate, but it will never create a sparkling fountain out of which men may drink, and from which they may go with the forces of life making glad their hearts.

— The Western Christian Advocate.

#### ROMAN CATHOLIC MISSIONARY PRACTICES

A prominent Mexican scholar, Dr. Gamio, acting director of the anthropological section of the department of agriculture, has written an article in which he denies that Mexico is 99 per cent Roman Catholic. He says, in part: "We cannot agree in the statement that ninety-nine per cent of the Mexicans are Catholics. Many Indian tribes — the Mayas, the Huichol, the Seisris, and many others — are sticking to this day to

the religious beliefs which they had before the Spanish conquest, and therefore they may be called most properly Fetichists, Shamanists, or any other thing but Catholics. These Indians number not less than a million. In addition to this we may count over ten millions of Mexicans who have a peculiar form of religion which is purely a mixture of Romanism and the Indian paganism. The first Catholic missionaries who came with the conquest to catechize the Indians were quick to discover that the best policy to convert them was by means of combining the two religions. And they did it. The abstract teachings and the dark points of the Catholic doctrine would never have been grasped by the natives and even now they are far above their comprehension. And, on the other hand, it was an easy task to present to the natives the external part of their religion which combined perfectly with the manifestations of the same nature of the Indian practices, and the result was that the Mexicans came to profess and are professing now a peculiar religion with rudiments of Catholicism blended with the heathen ideas."

Dr. Gamio is himself a Roman Catholic.

The Rev. A. B. Carrero who quotes Dr. Gamio in an article in the Christian Observer, adds: "It is no exaggeration to state that the Mexicans are not Roman Catholics, and that they lack religious instruction enough even to know that Jesus is the only Savior of Sinners. (I am a Mexican myself and know my own people, and know well what I am talking about.) "Ninety-seven out of every hundred of the Mexicans who call themselves Catholics do not think it is safe to trust in Jesus only. Each individual has a saint of his own devotion and his own choice. And to that 'patrono,' as they call them, he trusts entirely for the salvation of his soul. This can be said much to the shame of the religious leaders who have given the Mexicans some sort of book of prayers where all the saints are invoked, St. Andrew, St. John, St. James, the Virgin Mary, the Holy Innocents that were killed by Herod, the angels, the prophets, etc., but never is the name of Jesus mentioned even once!

"This awful condition and capital sin of these leaders of Mexican Catholics prevails also in Central and South America and in the Antilles."

—Lutheran Church Herald.

### LET YOURSELF GO

There is a subtle philosophy being taught our young people to-day that should be met and disposed of at the earliest possible moment. Here and there — yes, almost everywhere — you will hear among the students, even in our high schools, as well as in our universities, the phrase, "Let yourself go." By this is meant, protest against your restraints, be heedless of the old moral standards, do not be fearful of the puritanic restraints. Everyone is to find his best self by

brooking the restraints placed by former generations or outworn and outgrown ideals. Let yourself go, live freely, live broadly, live unrestrained.

Under this philosophy our girls are smoking cigarettes and caring not. Under this direction our girls are submitting to "petting parties," where spooning and fondling shock the moral conscience and shake the foundations of chastity and virtue. Out of this teaching comes a headiness and a carelessness and a disregard of virtue and a sneer at chastity that denies many a young man the ideal he has always sought in the girl he hoped to love and make his wife.

Back of this philosophy lies the moral breakdown of the present generation. Have your fling, live your life, give yourself expression, let yourself go. Yes, and then what? The precipice, the abyss. If the fathers and mothers continue to be indifferent toward this situation, the present looseness and moral indifference will continue. If there was ever a time when the call of the hour is for mothers to rush in and save their daughters from moral looseness and from colorless chasteness and from future domestic tragedy it is to-day. After all, the puritanic ideals of morality are the only safeguard of health and the home.

—The Western Christian Advocate.

(But why puritanic; would Scriptural not answer as well?—Ed.)

### INNOCENT BUT —

One of the very common reasons given by many persons for not giving more time and attention to matters of the church is that they have so many other interests of a business and social character or for purposes of mere pleasure, that a day of twenty-four hours or a week of seven days is not long enough to reach around. We have just again been forcibly reminded of this fact by our attendance at Sunday school conventions. Practically at all these gatherings the question of teachers' meetings comes up, and with very few exceptions the complaint is made that teachers do not attend regularly, and when further inquiry is made it is found that one of the chief reasons for non-attendance is the many other interests with which teachers are tied up.

We are assuming here now that these other interests are in themselves innocent, that there is nothing sinful about them as such, that from this aspect of the case a Christian may engage in them without doing any violence to his conscience and that he does not come into conflict with any Word of God. We are not saying that as a matter of fact this is always the case, we are simply assuming it to be so for purposes of argument. And we are stressing this point because it is generally the only really serious question that most people put in such matters, Is the thing right? Can I do it with a good conscience? Is there any Word of God that forbids it? If no moral ob-

jection can be urged and if the thing is otherwise desirable and promises profit or pleasure, then why not go to it?

But such a testing of the case is entirely too superficial. There are other questions that need to be asked, one especially bearing on time. How much time will it take? My time is already fully occupied: so much for social activities, so much for recreation and amusement, leaving me, say, about one evening a week for direct church work. If I go into this, what becomes of that one evening? I am a Sunday school teacher, if I go into this I must count upon about one evening a week for it, what will then become of the teachers' meeting? And how will I then prepare myself properly for teaching?

Suppose a teacher now under these circumstances goes into the thing, be it some sort of a club or some social activity or some mere amusement feature, what has that person done in relation to the church and his Lord and Savior? We shall say nothing here as to the effect it may have on his own spiritual state, whether this identifying himself with another purely worldly interest may not be about the last straw needed to crush a spiritual state already at the breaking point; we are thinking here especially only of service to the church and of doing something for his Savior. What has he done by taking the step? He has not only made work for the church and for his Savior secondary but he has gone far toward crowding it completely out of his life. He still expects to save his own soul, he has no intention of giving that up, but as to doing something special to help to save others that he has given up or is on the point of giving up. The glow for doing something for Jesus who died for him is cooled down to near the freezing point. As between serving Jesus and getting a little more of the vain things of life for himself the choice is made against the Savior. No, these things are not so innocent. The fact is that the church is weakest probably at this very point. The hearts of Christians are burdened with altogether too many interests that are purely of this world. Spiritual life can not grow strong under such conditions. They are thorns that choke out the divine seed. — Lutheran Standard.

#### WILL THE UNITED STATES TRY STATE RELIGION?

The Christian Statesman invites its readers to sign and return a coupon declaring that this is a Protestant Christian nation, and that they favor a union of Protestants "for the maintenance of the Protestant character of this nation." In line with this proposal others have some popular support to amend the national constitution by putting into it a formal recognition of God, to proclaim Christ the lawful King, to permit none but Protestants to teach in the public schools, to

compel the reading of the Bible in the schools, to elect none but Protestants to public office, and to make the Bible the law of the land and the standard of scientific teaching in the schools. These proposals mark a large and perhaps growing tendency toward a state religion, a system which is false in principle, a failure in history, and alien to the spirit and constitution of the United States. It is both reactionary and revolutionary. In the past Baptists, Quakers and other liberals have suffered from it in ample measure. Have they forgotten their history? Do they now consent to victimize others as they were formerly victimized? Must Christianity, which rose in spite of Caesar and has swept over the world with beneficent power without the help of the state, now confess impotence by leaning upon the arm of civil government? If this nation cannot be Christianized by the persuasion of a free evangelism and the teaching of the churches the thing cannot be done by law. And no church whose faith retains its primitive vigor ever appeals for aid to the state.

— The Baptist.

#### THE FORTHCOMING STRUGGLE WITH MODERNISM IN THE U. L. C.

Close observers have not failed to note the widening breach between conservatives and liberals in the United Lutheran Church, and from recent indications it is plain that an open conflict between these factions is impending. For the sake of the U. L. C. itself Lutherans in other bodies entertain the hope that those within the Merger who stand by the truth of Scripture will rouse themselves to action and fight the rationalistic tendencies which have entered in, while they can still be fought successfully.

The reader will be shocked to learn that this same Sadducean, Fosdick, according to detailed accounts in the public press, May 17 delivered a sermon from the pulpit of Rev. Krumbein, First Lutheran Church (Merger), Dayton, Ohio, and that a Sunday afternoon meeting at which Dr. Fosdick spoke was sponsored by four U. L. C. ministers. Of this report we have confirmation from Rev. Krumbein himself.

Even more painful is the news that on the preceding day Dr. Fosdick delivered an address before the students of Wittenberg College at Springfield, Ohio. Wittenberg College is an institution of the U. L. C. The extracts quoted in the papers are typical of this Modernist leader's unbelief.

We have no time here to analyze the terms of Fosdick's Dayton address in which reproach is heaped upon the evangelical faith. ("Have a religion that expresses something, kindness, brotherliness, and service," — what an insult to the Christian confessors of all ages! As if it required the messages of this infidel to fill the world with kindness and the spirit of sacrifice!) Nor have we space to characterize properly the students and the faculty at Springfield which

"showered Dr. Fosdick with congratulations, a large number of students asking for his autograph." The essential thing is that this church and this college chapel were opened to a man who repudiates the order of salvation as taught by Christ and His apostles.

The volume of sermons by a Lutheran which contains the modern "social service" gospel, there referred to, is *The Way to the Best* by this same Rev. Krumbein, of Dayton. And the official church-papers which gave this volume of utterly un-Lutheran and un-Christian sermons unqualified recommendation were the Lutheran of March 12 and the Lutheran Quarterly (January, 1925). Furthermore, the "prominent church-paper" which printed so favorable a review of Fosdick's latest book is again the Lutheran. The review appeared in the department conducted by President Singmaster of Gettysburg Theological Seminary. From the Ohio Christian News of May 29 we learn that the honorary degree of Doctor of Divinity has been offered to Rev. Krumbein by Gettysburg College. In this connection it is not out of place to say that Dr. W. C. Bitting of the Second Baptist Church, St. Louis, an extreme radical in religion, whose pulpit was open to Dr. Fosdick last month, was "a long-time friend" of the late Dr. Rhodes (U. L. C.) and made the funeral address at his burial (Lutheran, January 8). In a list of speakers at a (1925) series of Lenten services conducted at a Methodist church in Philadelphia, the names of three U. L. C. clergymen appeared together with the name of Dr. Fosdick. At a series of Lenten services conducted in New York this year, Rev. A. J. Traver, of the U. L. C., presided and introduced the speakers, among these Dr. Cadman, who rejects every essential article of Christian belief.

Is it possible that these conditions have been unknown to those pastors and professors of the United Lutheran Church, who have recently raised their voice so nobly in defense of evangelical truth? We are persuaded that the public sponsorship of outstanding radicals, as recorded above, will be as saddening to them as it is to American Lutherans generally. The conflict seems irrepressible, and the sooner it comes, the better for the United Lutheran Church and for the good name of Lutherans everywhere.

—G. in Lutheran Witness.

### IT TAKES COURAGE

It takes courage not to bend to popular prejudice. To live according to your convictions.

To refuse to make a living in a questionable vocation.

To say, "No," squarely to something wrong when those around you say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth, when, by a little prevarication, you can secure some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a business with a good salary when it is the only business you know, and you have a family dependent upon you, because it does not have the unqualified approval of conscience. —Young People.

### TWO MAGNITUDES

In the early ministry of Dr. Chalmers he had been given to scientific studies and published a pamphlet in which he reflected severely upon such ministers as did not do the same. Years after, this pamphlet was cast up to him in the General Assembly to show his inconsistency in then urging what he now discarded. Having acknowledged himself the author of the pamphlet, he added, "Alas, sir! so I thought in my ignorance and pride. I have no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir is the object of mathematical science — magnitude, and the proportions of magnitude. But then, sir, I had forgotten two magnitudes. I thought not of the littleness of time: I recklessly thought not of the greatness of eternity." —Selected.

### FROM OUR CHURCH CIRCLES

#### Fox River Valley Conference

The pastors, teachers, and delegates of the Fox River Valley Conference will convene in Hortonville, Wis. (Rev. G. Boettcher), July 21-22, the first session beginning Tuesday morning at 9 o'clock. Papers to be read by the following pastors: R. Ziesemer, F. Schumann, J. Reuschel, and G. Dettmann.

Sermon by Rev. T. Sauer (Rev. Aug. Schlei).

Confessional address by Rev. Th. Brenner (Rev. G. Dettmann).

The local pastor requests that the brethren in notifying him of their attendance also specify the number of delegates from their parish. F. Sterz, Sec'y.

#### Joint Synod

The Evangelical Lutheran Joint Synod of Wisconsin and Other States is to convene, D. v., August 19th to 25th at Grace Church, corner Broadway and Juneau Ave., Milwaukee, Wis. All requests concerning lodging places should be mailed to the Rev. C. Gausewitz before August 1st, 1925.

All particulars concerning this convention will be published in future issues of the Northwestern Lutheran.  
G. Hinnenthal, Sec'y.

#### Winnebago Delegate Conference

The Winnebago Delegate Conference meets, D. v., on Tuesday, July 28th, at 9:00 A. M. in Fond du Lac, Wisconsin (Bergemann-Moussa). The teachers of this conference district are invited to attend the meetings. Everyone must provide for his own meals.

When sending in your announcement, please send also the names of the lay delegates.

Herm. C. Klingbiel, Sec'y.

#### Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will convene in Chaseburg, Wisconsin (Rev. E. Palecheck) the IX post Trinity, August 9. Prof. E. Kowalke and Rev. R. Korn will deliver papers. Sermon by Rev. H. W. Herwig.

K. J. Plocher, Sec'y.

#### Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference will meet Wednesday, August 5th, from 9 o'clock A. M. to 5 o'clock P. M. in Cameron, Wisconsin (Rev. W. Motzkus). Notify local pastor.

J. F. Henning.

#### Southwestern Delegate Conference

The Southwestern Delegate Conference will meet July 15th, 9 A. M. at Elroy, Wisconsin (Rev. Lutzke). After the reading of a paper on church attendance by Rev. Glaeser synodical affairs will be discussed, as presented by the published reports to the Joint Synod. The pastors are requested to report to Rev. Lutzke the the number of their delegates, so that he may know beforehand for how many dinner is to be served.

J. Mittelstaedt.

#### Central Delegate Conference

The Central Delegate Conference will convene August 4th and 5th in the congregation of Pastor A. W. Paap, at Johnsons Creek, Wis.

Services on Tuesday evening.

Sermon: G. Stern (M. Raasch).

Confessional address: J. Engel (J. F. Henning).

Subjects for discussion:

- 1) Exegesis, Ephesians V, L. C. Kirst.
  - 2) Treatise on Galatians VI, A. W. Paap.
  - 3) The Antichrist, E. Walther.
  - 4) Our attitude toward the American Legion, R. Wolff.
  - 5) Our Synod, J. B. Bernthal.
  - 6) Our institutions, W. Nommensen.
  - 7) Our missions, F. Stern.
- Early announcement requested.

Theodore Thurow, Sec'y.

#### Charity Conference Within the Lutheran Synodical Conference

The Charity Conference will meet this year at the Bethlehem Parish Home, at Detroit, Michigan, from August 25th to August 27th. Those wishing to attend should make their intentions known to Mrs. Bert Allen, Housing Committee Chairlady, 3296 W. Philadelphia Avenue, Detroit, Michigan. Notice should be given to Chairlady a week before the conference.

Ph. Wambsganss.

#### Commencement in Dr. Martin Luther College

The annual commencement exercises in Dr. Martin Luther College, New Ulm, Minnesota, took place June 17. They were held, contrary to custom, in the local St. Paul's Church. This proved to be a wise move, for not one-fourth of the people present could have been accommodated in our Music Hall. On the special request of the class graduating from the Normal Department, the customary address was given by Prof. C. Schweppe. He spoke on the text the class had chosen as its motto: Fear not, for I am with thee. Is. 43:5.

The Normal Department graduated eight scholars, and the High School Department graduated 31. Of the latter eleven will continue their work in some other institution in order to prepare themselves to serve the church as pastors. One will most likely enter the Commercial Department of Northwestern. The remaining will stay with us to take the Normal Course.

The past year brought with it much illness. For a long time we had chicken pox and mumps. Shortly before school closed a case of scarlet fever developed. We are thankful the patient now is out of danger and on the way to recovery. But this year more than ever we realized the dire need of an isolation hospital. In spite of the interruptions caused by illness the work of the classes could be carried out.

We are now looking forward to the coming school year. A goodly number of scholars has been announced. It is very desirable to have all new scholars apply as early as possible in order that we can make adequate preparations for them. Let us not be led to think that we have a sufficient supply of teachers in hand. This year at the meeting of the Assignment Committee there were 22 calls presented, and we had only a small class of graduates. Let us remember that that the Lord hath need of many laborers in His vineyard.

E. R. B.

#### Michigan Lutheran Seminary Commencement Exercises

June 19th was commencement day at Michigan Lutheran Seminary, Saginaw, Michigan. The school year ended with the customary prayers shortly after noon. The afternoon was spent on the campus in

competative contests and a baseball game between graduates of our school and the present scholars. Quite a number of former students and other friends of the institution had gathered for this first annual field day.

The commencement exercises were held in the evening. The school hall of St. Paul's congregation was hardly large enough to accommodate all our guests and friends. The graduating class numbered eleven, three girls and eight boys. It is the intention of by far the greater number of the graduates to continue their studies either at our college or a normal school in order to prepare themselves further for work in the Church.

Rev. Oscar Frey of Saginaw spoke the prayer and read a Scripture passage. Rev. Adalbert Westendorf, the pastor of our St. Paul's congregation, addressed the graduates and the assembly. Four of the graduates, Esther Buchholz, Wilbur Soetz, Conrad Maul, Carl Mueller, delivered orations and declamations. The Seminary choir, under direction of Prof. Schaller, sang "Nun danket alle Gott" and an English folk song.

After the exercises the graduating class, graduates of the school (in its present and in its former form), and other friends of the institution met in the dining hall of our new refectory. A Michigan Lutheran Seminary Club was organized. Its chief aim is to help to create interest for our school in our whole synodical district. Rev. Karl Krauss ('15) of Lansing was chosen president, Rev. Bernhard Westendorf ('15) vice-president, Miss Hilda Hoenecke ('14) secretary, and Mr. Roy Fischer ('16), Plymouth, Mich., treasurer.

May the Lord, who was with us in the past 15 years, further bless our school that it may be something to the honor of His holy name.

Otto J. R. Hoenecke, Dir.

**Diamond Jubilee Celebration**

On the 14th day of June the St. John's Congregation in Town of Lake, Milwaukee Co., Wisconsin, celebrated its seventy-fifth anniversary. The congregation was organized in the year 1850, the Rev. John Muehlhäuser serving it up to the year 1866. From 1867 to 1923 the following pastors had charge of the congregation. The Revs. Reichenbecher and William Dammann, Prof. Notz, the Revs. B. Nommensen, J. Brenner, A. Lederer, and M. Plass.

Three jubilee services were arranged. In the morning Rev. A. Lederer from Saline, Michigan, spoke in the German language. In the afternoon Rev. J. Brenner delivered the English Jubilee address, whereas Rev. M. Plass spoke in German in the evening.

The Church Choir and the Mixed Choir of St. John's Church, Milwaukee, rendered appropriate songs for the occasion.

The members of the Ladies' Aid assisted by the young ladies of the congregation served dinner and supper to the numerous festive friends.

May the gracious Lord grant the members of the congregation his blessing for his name's sake!

Theo. Monhardt.

**Change of Address**

Rev. M. J. Nommensen, 187 So. Main St., Juneau, Wisconsin.

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Rev. F. M. Brandt, 723 E. Franklin St., Appleton, Wisconsin.

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Rev. W. E. Pankow, Markesan, Wisconsin.

**MISSION FESTIVALS**

**First Sunday after Trinity**

Olivia, Minn., Zion's Church, J. C. Siegler, pastor. Speakers: J. R. Baumann, H. Schaller, C. Bast (English). Offering: \$123.45.

Newtonburgh, Manitowoc Co., Wis., St. John's Church, Karl F. Toepel, pastor. Speakers: Jul. Toepel, Phil. Koehler, Otto Gruendemann. Offering: \$325.00.

Johnson, Minn., M. J. Wehausen, pastor. Speakers: A. Gierke (German), J. Guse (English). Offering: \$192.06.

St. John's Church, Darfur, Minn., W. H. Lehmann, pastor. Speakers: P. Horn (also German), I. Albrecht. Offering: \$111.00.

**Second Sunday after Trinity**

Frontenac, Mich., St. John's Church, Wm. Petzke, pastor. Speakers: H. Schaller, L. Wittenberg, Theo. Albrecht. Offering: \$160.21.

**ITEMS OF INTEREST**

**Pre-Historic American Christianity**

That Christianity was carried to America about 500 A. D., or 500 years before the discovery of America by the Vikings and 1,000 years before Columbus' time, has been presented by Prof. C. U. Kaufmann, the German scientist, in a little pamphlet entitled "America and Early Christianity; World-wide Ways of Communication of Christianity to the Empires of the Maya and Inca Tribes in Pre-Columbus Times." Prof. Kaufmann finds in early Mexican and Peruvian art frequent recurrence of the early Christian symbols of the fish, the dove, men at prayer, and the cross, the latter used freely for ornamentation and in monuments. Prof. Kaufmann declares that he believes refutation of his hypothesis, on the basis of independent parallel civilization to be impossible.

**Our Competitors**

In the Lutheran field in Indiana Synod the chief competitor with the United Lutheran Church is the Missouri Synod, which is very active. It has established two missions in Indianapolis within five years, has a fine new English mission in Hammond, and is just now starting another English mission in La Porte. It has a city missionary at Fort Wayne, and is securing one for Indianapolis. The newspapers state that Missouri Synod is dickering for Valparaiso University, and if

this is purchased this active Lutheran synod will have to be reckoned with in Indiana. Indiana Synod must then either strengthen Weidner Institute or else turn it over to Missouri. — The Lutheran.

**The American Bible Society**

The American Bible Society recently closed its one hundred and ninth annual meeting at the Bible House, Astor Place, New York City. At that gathering there was reported a total issue of 6,652,299 volumes, in 172 languages, of the Holy Scripture had been circulated during the year. The Bible House sent almost 3,000,000 volumes, in 116 languages, of the Scripture to its ten home agencies, the auxiliary societies, and other organizations, for distribution in the United States.

**Masonic Lodge**

"The first Free Masonic lodge, comprised of Jewish, Moslem, and Christian members, was established in Jerusalem, according to a report of the Jewish Telegraphic Agency, for the purpose of promoting unity and fraternity among the inhabitants of Palestine. The lodge will be conducted according to Scottish rites. Any union that takes in unbelieving Jews and Moslems is not founded on Scripture and will come to naught. Christians who join such a union are disobeying the precepts of the Word. 'Be ye not unequally yoked together with unbelievers.' 2 Cor. 6:14."

— Jewish Missionary Magazine, New York, January, 1925.

**Baptist Church of the South**

The Baptist Church of the South has its convention this month. Among other questions to be discussed and decided is also that of adopting a formulated confession or creed. The Baptists have never favored formulated creeds, holding that the Bible is sufficient for a confession. Developments within the Baptist Church, the fight concerning the fundamental doctrines of the Christian faith have at last opened the eyes of many Baptists to the usefulness and even necessity of a formulated creed. — Lutheran Herald.

**Church and State In Sweden**

"Shall denial of Christ have a legal home in the Church of Sweden?" This was the title of a lecture recently delivered by ex-professor of Theology, A. Kolmodin, in the Bethlehem Church of Stockholm. The lecturer ended his speech with the following passionate words: "Poor Church of Sweden! From outside and inside destructive forces are pressing on. The State holds thee in a suffocating embrace, thou dost not seem to perceive that it is high time to extricate thyself from this embrace if thou wouldst keep alive. Thou hast teachers in higher and lower positions who preach a counterfeit Christ, and now they think that they are strong enough to demand legal sanction of their teachings."

— Lutheran Church Herald.

**STATEMENT OF RECEIPTS AND DISBURSEMENTS**

Collections from	July 1, 1923 June 1, 1925 23 months	Budget Allotments 23 months
Pacific Northwest	\$ 1,664.40	\$ 2,489.29
Nebraska	16,981.86	14,106.36
Michigan	45,853.24	54,765.76
Dakota-Montana	19,581.90	16,180.73
Minnesota	90,939.10	101,648.50
North Wisconsin	99,409.66	129,031.15
West Wisconsin	122,398.97	136,914.17
So. East Wisconsin	95,127.51	128,616.46
Total from Districts	\$491,956.64	\$583,752.42

Remittances direct to Treasurer	\$ 5,578.10	
	\$497,534.74	
Revenues: Institutions, Funds, etc.	\$144,133.65	\$126,681.59
	\$641,668.39	\$710,434.01
Debt Collections to Gamm	\$ 2,255.00	
	\$639,413.39	
Seminary Bldg. Coll. to Gamm	\$ 1,678.85	
Total Budget Cash	\$637,734.54	\$637,734.54
		\$ 72,699.47
Total Disbursements	\$703,420.16	**\$7,013.85
Deficit	\$ 65,685.62	\$ 65,685.62

\*\*Within Budget.

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
Synodic Administration	\$229,925.54	\$ 63,728.39
Educational Institutions	205,257.85	328,815.83
Home for the Aged	7,073.89	12,425.10
Indian Mission	46,953.87	71,694.28
Home Mission	101,334.87	174,938.78
Negro Mission	27,043.68	27,043.68
General Support	20,144.90	24,774.10
Total Budget Cash	\$637,734.60	\$703,420.16
		\$637,734.60
Deficit		\$ 65,685.56

**Statement of Debts**

Debts on July 1, 1923	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 71,012.24
From Sale of Bues Farm	45,000.00
Paid off on "Old" Debt	\$116,012.24
Remaining "Old" Debt	\$173,495.81
Liabilities incurred since July 1, 1923..	\$ 98,196.15
Debt on June 1, 1925	\$271,691.96

**Decrease in 23 Months — \$17,816.09**

**Analysis of "New Debts"**

Deficit as per statement	\$ 65,685.62
Borrowed for Church Extension	23,051.50
Other Outstandings	1,826.01
Total Excess Expenditures	\$ 90,563.13
Budget Cash on hand	\$ 7,633.02
1923-1925 Debt as above	\$ 98,196.15
Cash Balance July 1, 1923	\$ 9,459.61
Sale of Assets	75.00
1921-23 Refunds	\$ 1,511.50
Budget Cash	\$ 8,023.11
Balance Cash on hand	\$ 7,633.02
	\$ 15,656.13

THEO. H. BUUCK, Dep. Treas.