

The Northwestern Lutheran

Jan 22
Rev. C. Buenger
65 N. Ridge

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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THE WAY OF THE CROSS

Thou goest to Jerusalem,
O Son of God, to suffer,
And for a world of sinful men
Thy spotless life to offer.
Thou bearest anguish, pain, and loss,
The mocker's scorn, the scourge, the cross,
To win our soul's salvation.

Before Thee is Gethsemane,
The scene of bitter anguish;
Thine eyes behold the Calvary
Where Thou in pain must languish!—
The bleeding wounds, the bitter gall,
The crown of thorns,—the judgment hall,
Thy burdened soul's affliction.

Though cruel death before Thee lies,
Thy tender love for others,
Still harkens to a beggar's cries,
As to a pleading brother's:—
"O Son of David, pass not by,
I pray Thee, hear my humble cry,
Restore my sight, dear Master."

Thy tender love in mercy speaks,
Thy heart with pity burneth,
And unto him who vision seeks
The sense of sight returneth.
In Thee the poor compassion find,
Thou givest sight unto the blind,
And light to those in darkness.

The world is still a Jericho,
A Babel of confusion,
Lost in the darkness, filled with woe,
And steeped in vain illusion.
Helpless and wretched, poor and blind,
In Thee we still compassion find,
For Thou hast died to save us.

Thou art the Way, the Truth, the Life,
We pray Thee, Master, lead us,
Away from earth's vain, restless strife,
With heav'nly manna feed us!
Thou Who hast died to save the lost,
Help us to weigh the awful cost,
And follow Thee, dear Savior.

To the Jerusalem on high,
Lead us, Thou Light Eternal;
To mansions blest beyond the sky,
To realms of joy supernal.
There Thy redeemed like stars shall shine,
Clothed in Thy righteousness divine,
And praise Thy Love forever.

Ye Are Idle, Ye Are Idle: Therefore Ye Say, Let Us
Go And Do Sacrifice To The Lord. Go There-
fore Now, And Work.

Exod. 5: 17-18

"Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord"—Pharaoh replies to the officers of the children of Israel who had come to him to plead for relief for an over-burdened people. From his standpoint the wicked king is right and speaks wisely. He thinks only of the time lost to him and the work he is interested in, if he should permit the Israelites a few days for the service of their Lord. More than that, he wants them to forget Jehovah entirely. So he commands them, "Go therefore now, and work," and imposes still greater burdens on them. He wants to occupy their entire time and break their spirit with exhausting work in order that they might forget. But Pharaoh is in fact entirely wrong. Israel belongs to the Lord. Its highest duty is to worship the Lord and to do sacrifice to Him. Israel's time is God's. Israel's soul is to be free to commune with Him. The king is attempting to corrupt and to destroy that people.

Cruel, brutal, you will say. But Pharaoh is only a type of the most cruel tyrant, of the most brutal master. Satan wants to keep people from sacrificing to their God, from thinking of Him, from communing with Him. He wants men to forget their Creator and Savior entirely, that he may retain them in his hellish bondage and keep them from the promised inheritance in the Canaan above.

And Satan the wily foe employs the same method Pharaoh uses. Work, more work, and still more work for men, that they may forget, that their time may be taken up entirely by him and used exclusively in his service. Satan works men into hell.

No, you cannot see the taskmaster. There are no visible bonds. He binds and holds the soul. He makes men materialists. This life and its work he exalts. He exalts it so highly that men glory in being so busy, in their labors without rest, without any thought for the soul, without an hour for communion with God. He creates a busy, busy world that forgets its God.

In Egypt it was a matter of brute force, here it is spiritual domination. There God delivered His people. God delivers His own today. He sets us free through Christ, through faith in Him and hope in Him.

The men who know their Savior want to sacrifice to their God. They have time for Bible-reading and for church-going, and for work in the church.

But Satan tempts them. He tempts you. Beware, lest you fall under his power again. You need not permit him to enslave you. But you must be on your guard. The Savior warns us: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and **cares of this life**, and so that come on you unawares." You are free, do not let the hellish Pharaoh enslave you with work and keep you from worshipping your God. J. B.

COMMENTS

Eyes, But No Sight We are indebted to the Wisconsin News for the following news item:

"The ancient American Bible Society, in existence for a hundred years, yields to the high cost of production and will make Bibles no more. Hereafter it will distribute Bibles, but manufacture Bibles no more."

This is indeed news to us; we sincerely deplore that conditions are such as to necessitate the abandonment of this great work which we are convinced has been productive of much good; we were painfully surprised. Our surprise was still greater when we read the comment which an editor, seemingly in all sincerity, made on the above. He says:

"If fathers and mothers knew the value of the Bible to their children, the American Bible factory would go on.

"Regardless of belief, there is no book more important than the Bible, especially for children. The original King James version, no doctored or improved edition, is the best possible education in the English language.

"Failure to read the Bible is responsible for much of the abominable English used today."

This reminds one forcibly of what the Savior says in the parable of the sower: "The seed is the word of God. Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." A little further on in the same chapter, Luke 8, the Savior adds the admonition which we all ought humbly and prayerfully to heed: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

G.

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Bryan Gets a Kick Out of a Dead Horse That hardy perennial in the garden of presidential candidates, William Jennings Bryan, formerly of Nebraska, more recently of Florida, can always be depended upon to stir things up in one way or another at least once a year. That habit may not get him into the White House but it does secure for him an annual renewal of a highly remunerative

engagement on the Chautauqua platform. Mr. Bryan gives his lectures a decided religious flavor; he likes to discuss all questions that he carries in his bag according to his moral views. Sometimes he merely confirms his hearers in their dangerous habit of accepting the thinnest moral veneer for the solid Christian fabric; sometimes he rouses them out of their indifference and laziness to some degree of moral responsibility.

One cannot expect too much in those cases that seem more worthy of attention because that typically sectarian practice of taking up an idea, quite sound in itself, and then making it the center of a campaign without considering the thousand relations in which it is found and from which it must be viewed, is bound to make a mess of every such issue.

Some time ago Bryan attacked universities for teaching the Darwinian theory of evolution. He contended that it was destructive of true Christianity. He attacked especially the state universities that took the money of the taxpayers and then turned around and taught the sons and daughters of taxpayers that the faith of their fathers was a sad mistake. We sympathize with Mr. Bryan and with all Christians who are forced to support institutions of learning that are in effect enemies of Christ as a matter of course. We also agree with Mr. Bryan that the various types of Darwinism are just what he says they are—un-Christian. But all that has been said by thousands of men thousands of times. We thought the issue was a dead one as far as the public was concerned, as dead as any dead horse ever was. All the more so because in many quarters Darwinism as such is considered an antiquated theory that exact science has long ago discredited. But Bryan succeeded in getting something like a kick, perhaps only a last convulsive kick out of the dead horse. He got people to renew their interest in the question and he got the educational authorities to talk back. That is something and some good may come of it somewhere.

In Kentucky a bill came very near passage that made it unlawful for any school or college in the state to permit the teaching of the Darwinian theory. Such legislation would not have accomplished much. It would have bred evasion and covert infraction of the law in the same manner in which the prohibition laws are evaded and broken. There is a peculiar elusiveness about ideas that does not lend itself to the purposes of lawmaking. As long as there are people that believe in the Darwinian theory there will be such teachers and it will be taught. We are against the bald theory of evolution, against everything by whatever name it parades that puts itself in opposition to the Bible. The Darwinian ideas are by no means the only targets of our criticism; there are many other ideas and practices in modern education that we believe to be just as dangerous. A spasmodic

rebellion against Darwin will remedy little or nothing. It may serve as an example of the general trend of affairs to point out that schools and colleges are systematically undermining all reverence for the word of God by teaching evolution but it is only one symptom of many of a disease that has eaten its way into every fiber of the educational body.

The only remedy is the establishment of schools that are free from such influences in every respect. That Mr. Bryan does not realize and that is the fault of his Chautauqua preachments—it is the quack's method of doctoring symptoms.

In Wisconsin Bryan got some reaction from President Birge of the University of Wisconsin. If the silver-tongued orator was far from original in his charges the learned president of Wisconsin's great school was quite as commonplace. His statement traveled the old beaten path of assertion that evolution was the thing and that one could be a very good Christian and still believe in it. It would have been better left unsaid for it does the very thing that Bryan finds objectionable with good cause: it pleads a certain cause in the name of religion. Let Mr. Birge go on with his evolutionary instruction if he must, but let him studiously avoid all further suggestion as to what is compatible with a Christian's faith. Anything beyond what he finds he must teach the youth of the land in matters of science he should leave to those who have the spiritual welfare of men at heart, that is to Christian congregations and their own appointed teachers.

Such Christian courts of appeal that quite frequently reverse the academic judges may irritate those servants of the people who are paid to teach their little specialties but they will have to pocket their irritation. A thing that concerns us much more deeply is the all too rapid disintegration of just these higher guardians of truth, churches and church colleges.

There are dozens of church colleges that Mr. Bryan might attack with greater freedom for quite the same offence and that is the greater tragedy. Before we try to purify by law state institutions that are by nature non-Christian, let each of us purify his own household by the Gospel. If Mr. Bryan would make a beginning in his Presbyterian home he would be of more service to the cause of Christ. Such activities, as we have said, are very necessary.

In St. Stephen's Episcopal College sixty-six of the seventy students of the science department voted that one may be a Christian and still believe in the Darwinian theory of evolution. Of the other four of the department one "didn't know," another thought "perhaps." while the remaining two were sure that Darwinism and Christianity could not mix. This vote can change little or nothing but it is an indication that in these institutions which should be strongholds

of Christian faith strange elements have entered. The position of the teachers can be easily imagined from the position taken by their students. H. K. M.

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A Fine Stand We have read a number of laudatory comments on the relief work which the Quakers are doing in the stricken countries of Europe, but we think the following, from the Milwaukee Leader, is quite the best that has as yet met our eye:

"James A. Norton, assistant secretary of the American Friends service committee, has written a letter reproduced in the press bulletin of the National Milk Producers' federation here, testifying that repeated efforts have been made by the World's Oceanic corporation, New York, to sell a preparation of skimmed milk, treated with vegetable oils, to the friends for feeding children in Europe. Some 30,000 cases of this imitation milk were offered to the friends. The Milk Producers' federation quotes the expert testimony of Dr. E. V. McCollum of Johns Hopkins university, before a house committee, that he 'would guarantee that any infant fed for a few weeks on one of these imitation milks would develop rickets and an eye disease known as xerophthalmia.'

"He tested the effects of this imitation milk by feeding it to rats, and they stopped growing and became diseased. The inference was clear that undernourished children in the Russian famine area, if fed this 'cheaper' milk, would have no chance at all. The Quakers refused to touch the imitation food."

There is evidently no noticeable trace of rickets and eye disease in the morality with which the Society of Friends are administering their work of charity over there. We admire the fine discrimination with which they are selecting the food for their poor charges. Perhaps the World's Oceanic corporation did not know that it was really poison they were offering for sale. World's Oceanic corporation,—the name is vague enough to be a word picture of a fog at sea. If there is a responsible head to this corporation we hope that the stern rebuke which the Quakers' refusal administers offer it food for thought. G.

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A Mother's Reward Drunk or sober an American unfailingly grows maudlin when someone introduces the subject of motherhood. It is sure-fire sobstuff on the stage, on the screen, on the platform, and in the newspaper. The virtues of motherhood are sung in fervid hymns; motherhood becomes the religion of those who often have no other. And then when a real mother, with real mother-virtues, is found we throw her into jail!

In Fremont, Nebraska, Mrs. Loretta Schreiner kept her twins, aged eight years, from school. She would not send them even when asked to do so for reasons that appeared good to her. As a last resort the authorities put her in jail for ten days.

The reasons she gave for her conduct are summarized by a reporter as follows: She was not going

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to send her children to schools that conducted school dances and otherwise tended to "develop sex life by movies"; furthermore she did not want to send her children to a Christless school. The reporter adds that she criticized the school for its failure to teach the Bible.

We glorify those who endure persecution for their convictions and for their high ideals of liberty. Martyrs who suffered for their convictions on freedom of speech and freedom of the press are eulogized in our histories. John Brown is a patriotic saint because he defied the law in his ardor for abolition. Among such martyrs none stands on higher ground than Mrs. Schreiner. Never has a mother shown higher regard for her duties as a mother than when she exercised her parental prerogative to preserve her children against the contamination that she found in the schools. And if she were wrong in every particular, she would still merit our admiration for her true American conception of liberty.

We do not agree with her that the Bible should be taught in public schools, perhaps the reporter misunderstood her, perhaps she insisted (as do we) that the school for our children must be built on the Bible and must educate with it. It is reported that Mrs. Schreiner went on a hunger-strike in jail. That would appear quite unnecessary, but if she chose this method to call attention to her lone struggle against a relentless system her hunger-strike is not entirely in vain. Her other contentions are ample to justify her before every court that has not surrendered to the barbarous and enslaving theories of state-socialism which snatches your child from its mother's breast and delivers it up to the health commissions, county nurses, civic associations, uplift committees, and boards of education until, if you are fortunate, you are permitted to arrange for its funeral.

Our report does not show it, but there may have been attendant circumstances that exasperated the authorities with Mrs. Schreiner. The school laws of Nebraska have more than exasperated its very best citizens and have caused what troubles they have.

To jail a mother who takes the duties of her motherhood seriously is a rather degrading role for the state to assume. That spectacle may be the very thing needed to open the eyes of Nebraskans to the iniquities that have been written into its laws.

We know not whether Mrs. Schreiner is a Lutheran. We do know that we can only wish that our Lutheran mothers and fathers would take their parental duties and privileges as seriously as she does. The day may come when it will be a test of good Americanism as it will be a test of true Christianity to go to jail rather than submit to the dictates of arbitrary laws that deprive you of the opportunity to educate your child. When that day comes may the jails be filled with Lutherans.

H. K. M.

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Sincere Christians One may believe in the Darwinian theory of evolution and still be a sincere Christian, in the opinion of 66 of the 70 men in the science department of St. Stephen's college, Episcopal.

—Milwaukee Journal.

Thank God for the four who were loyal to the Bible!

That the "theory of Evolution is in conflict with the Bible was admitted by Darwin himself, when on his death-bed he placed his hand upon the Bible and said: "This Book only is the Truth." I advanced my opinions of evolution as theories only, but they spread like wild-fire, and the unlettered accepted them as facts."

If the doctrine of evolution is admitted to be a theory only, and not proven to be an established, settled, scientific fact, isn't it bordering on superstition to pin any credulity to it? When in matters of faith we confess "I believe," our hearts must be able to testify with Job, "I know," for the Spirit Himself bears witness with our Spirit through the Word of God that what constitutes our Christian faith is divine Truth, built upon the foundation of absolute, unchangeable fact.

How can a "sincere Christian" who accepts the Bible from Genesis to Revelation as the inspired, eternal Word of God, believe in the theory of evolution, and not deny or doubt the story of Creation, especially that part of it which relates to the creation of man in the divine image? It is one of the wiles of Satan to sow doubts into the hearts of Christians. It would delight him if Christians would be led to accept the Holy Scriptures as "theories only" which is but a step on the downward path, that leads to unbelief and final rejection of the Christian religion. Sincere materialists can believe in the Darwinian theory, but sincere Christians,—never!

O heavenly Father, continue to bless us with the abiding presence of Thy blest Holy Spirit, that He may continually reveal to us the divine truth of Thy

inspired Word, and keep us loyal to Christ, firmly grounded on the Rock, lest in our frailty we trust ourselves on the shifting quicksands and dangerous foundations laid by the enemy to ensnare us!

Grant us grace to remain faithful unto the end, and to attain the goal of our faith,—the salvation of our souls,—for Jesus sake. Amen. A. H.

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Church Jewels Confiscated The soviet government of Russia has decreed that all precious metals and jewels that are now the property of the churches must be surrendered to the state so that they may be converted into means to alleviate conditions in the famine regions. The blind devotion of the Russian peasant to his church and particularly his superstitious awe of the sacred images and vessels, which is almost the largest part of his religion, will make this order a serious test of the stability of the soviets. The whole priesthood, which is none too friendly as it is, will be united in a solid front to resist the inroads on their treasures. Throughout Russia the treasures in gold, silver, and jewels that are stored away in churches are said to be fabulous. It is practically the only wealth left in that persecuted land. That it remained untouched so long is most eloquent witness to the fact that it was dangerous to touch it. If it is to be done, no better occasion could be found than the relief of the famine sufferers. Cynics will say that the famine sufferers who will get most of the spoils will be those who sit in the councils of the government—they are chronic famine sufferers—they never get enough of public spoils. The reputation established by the Russia of the old order would bear out any such contention to the fullest extent.

H. K. M.

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A Terrible Threat The Doukhobors living in Canada had a hard time of it during the war. They were opposed to all military service and as a consequence got into serious difficulties with the government. Now that the war is over many of them are planning to leave the country, as the Mennonites are doing, but others are in no position to leave. To this is added the burden of high taxation which seems to rest heavily on these widely scattered communists especially in such matters as road building. The Canadian government has badgered them a good deal and the simple peasants who are accustomed to follow their leaders with implicit faith are becoming aroused by some leaders who are more fanatic than able. One of these has promised a fantastic scheme which is finding many adherents. It is to be hoped that it is nothing but an idle threat.

The plan is to throw all children under ten years of age into the Columbia river and also to dispose of all the invalids and cripples in a like manner. Those

able-bodied men and women which are left are to traverse the country in small bands and form a "vagrant working class" belonging to the "proletariat." While so occupied they are to preach the coming of Christ.

This is a peculiar mixture of sectarianism and radical political thought and a strange programme. As an example of what religion and politics can become it is a horrible example. Crazy, says many an observer. Let us be fair. Is it so much crazier than the hysterical war era with all its works when enlightened and civilized humanity followed leaders that were just as fanatic and just as incompetent and did things just as cruel and really still more unreasonable when they permitted their able-bodied men, the flower of their race, to plunge into death more horrible than drowning? And didn't they traverse the land with their incendiary agitations and cover all lands with the network of their espionage and provocation?

The Doukhobors are in need of sane counsel, but if they are anything like their contemporaries were during the war fever they will not take it. May some higher power interfere and preserve the lives of those children and tribal ancients that are to be slaughtered at the command of their wild-eyed leader. H. K. M.

A MORE ACTIVE LAITY—III

"As for me and my house, we will serve the Lord"—Joshua declared before the assembled congregation of Israel shortly before his end. What a faithful priest of God he must have been to his household, and what blessed fruits of his ministry in the home, that the members of his family are so closely knit together in the fear of God that they are willing to stand for Him even though all the others would forsake Him. It is in such homes that the Church will be preserved even in days of a general defection from the Lord.

But this spirit cannot remain confined to the home. Joshua and his house are a part of the congregation of Israel and have duties toward their brethren. When they here confess their faith and pledge their loyalty before this vast gathering they are preaching the Gospel and by their preaching reproving the wayward and strengthening the faithful.

Give us truly Christian homes, and there will be no dearth of faithful, active, spiritually active, church members. "Not forsaking the assembling of ourselves together, as the manner of some is," the apostle admonishes. All gifts of the Spirit are for the common good, they are to be employed in the edification of the Church. Now, where will such service begin? Naturally in the **home congregation**. Through it we, under ordinary circumstances, enter into fellowship with the brethren. It thus becomes our spiritual home, the home that has a peculiar claim on our loyal service. To join a church, means to declare to that group

of Christians that you are one with them in the faith and that you want to enjoy with them the blessings of the public ministry and of the ministry which every Christian owes his brother. This is not, however, a one-sided agreement, as many seem to think. The Gospel is not dispensed as are the commodities necessary for this life. To join a church, means also to preach with that group of Christians, to labor with them and to render Christian service to them. The Christian congregation is a preacher of the Gospel through both the public ministry and the ministry of every individual member. We must be very careful not to fall into the error of the Romanists, to regard the minister of the Gospel in the light of a Roman priest. He is not to furnish all the spirituality needed in the congregation; he is simply to be a leader and a teacher of spiritually-minded men. They are to work with him in the edification of the congregation, of that congregation into which the Lord has led them. A pastor who would neglect the work in his congregation in order to apply himself to other tasks would be doing wrong; so also is the church member doing wrong who slights his duties toward the home congregation for other work that perhaps appeals more strongly to him. Every Christian should labor faithfully in the field to which the Lord has called him.

Through the home congregation we become members of a larger group, **our synod**. This body is composed of congregations, pastors and teachers, united for the purpose of extending the kingdom of God. Thus every Christian in our many congregations has here again a divine call to render service. The responsibility for the work of our synod rests upon all individual members, and all should feel it as a personal responsibility, a direct duty.

So, we see, there is no dearth of opportunities for Christian service in fields to which the Lord has appointed us. These opportunities we must not neglect. True, the Lord may not have assigned us a place of prominence in the life of the church, our opportunities may to us appear to be of slight importance; but our duty lies where the Lord has called us, and its faithful performance will be blessed by Him for the good of His Church. Of the nature of the work to be done by the laity, we have spoken in the first article of this series, it is, briefly, the work of the Christian ministry in the sphere God has assigned each individual.

Do we need a more active laity? Look into any congregation you might select, observe any larger church body, and you will answer, indeed we do. We need men and women who are prayerfully seeking spiritual growth and thus are preparing themselves for better service in their ministry. We need men and women who are deeply grounded in the truth and who are no more swayed by every wind of doctrine. We need bold confessors of the truth, faithful witnesses

who will permit nothing to silence them. We need the Christian who knows that he is his brother's keeper and who will devote himself to the spiritual care of those who err, stray, or are weak. We need church members who will give their interest to the church and its institutions and who are willing to sacrifice everything to the cause of Christ. We need those who in faithfulness perform those tasks that are so necessary, but whose performance brings little or no credit. There is so much indifference and coldness, so great a laxity and neglect, so much unfaithfulness in the Christian life of today. We need an awakening, but an awakening of the right kind. A lay activity that is not spiritual in its source and in its nature can only do harm, a true awakening is the blessing we should prayerfully seek from God. J. B.

A "CHURCH" PARADE

By the courtesy of a reader we are able to furnish you an account of a "church" parade which is instructive in more ways than one. The item is taken from the San Antonio Express of January 31 and because it is so instructive we print it in its entirety:

Mounted police of the city will lead the Protestant parade next Sunday afternoon, which will be one of the closing features of the big Protestant Diamond Jubilee celebration observing the 75th anniversary of the establishment of the first Protestant church in San Antonio. Following the police will be some one yet to be selected bearing a copy of the open Bible, then each group division headed by an American flag and a band.

"Announcement was made yesterday that the Italian Protestants of the city will march together and with the Methodist group, the Greek Protestants, with the Baptists and the Assyrian and Chinese Protestants with the Presbyterians. Mexican Protestants of all beliefs will march together and negro Protestants of all denominations together. Because of the large number of people who are expected to march in the parade it is expected that the marchers will be six abreast.

"Banners will be carried by each division of the parade and the inscription on the banners telling of the achievements of Protestantism are now being arranged by the executive committee, a number of them have already been approved. The line of march, which yesterday had not been fully determined upon, is expected to be announced probably some time Saturday.

"Yesterday's meeting of the Ministerial Alliance was the last that will be held before the celebration is completed and at that meeting any further details concerning the celebration were left to the executive committee. Following the meeting of the Ministerial Alliance the executive committee held a luncheon at the Gunter Hotel and further discussed details of the celebration.

"As announced yesterday the various bands which will head each group of marchers will assemble at Alamo Plaza before the parade starts and play the National air, after which the parade will move from Alamo Plaza, and each group will fall in as its station is passed, the column moving on a line of march yet to be announced.

"Baptists and Congregationalists and unaffiliated Protestants who are members of their congregations friendly to those denominations will gather at Alamo Plaza in front of the Menger Hotel; Methodists and Evangelical churches and

their friends in Aravis Park; Presbyterians and Christian churches and their friends at the First Presbyterian Church; Mexicans on Alamo Plaza from the Alamo north; negroes on Crockett Street from the Crockett Hotel east, and those unable to march on foot and who will ride in automobiles, on Houston Street facing west, beginning at Avenue E and extending east.

"All other Protestants, whether actual members or otherwise, can assemble with any group they wish.

"A chorus of 300 voices is to rehearse tonight at the Methodist Tabernacle in preparation for the celebration and is expected to sing at all of the meetings which will begin with the meeting of Thursday night. Special music for the Thursday night meeting will be furnished by the choir of the First Baptist church under the direction of Clarence Magee, the special music for Friday night by the choir of the First Methodist Church under the direction of J. W. Stapleton, and for Saturday night by the quartet of the First Presbyterian Church under the direction of Alva Willgus.

"All of the main meetings will be held in the Travis Park Methodist Church Tabernacle on St. Mary's Street.

"Arrangements for financing the celebration were inaugurated last Sunday in practically all the Protestant churches of the city when envelopes were passed through the congregations for subscriptions. It was announced yesterday that it was expected the celebration would cost probably around \$3,500, including advertising expense of securing speakers, and all other expenses.

"If the amount raised last Sunday is not sufficient, plate collections and a further collection next Sunday will be made.

"At a meeting of the pastors of Baptist churches yesterday W. T. Mitchell of the First Baptist Church was appointed marshal and George J. Head of the Calvary Baptist Church assistant marshal in the arranging of the Baptist congregations in the parade."

The above appeared under the head Police and Open Bible Will Lead Church Parade, a fitting head for the sad jumble that follows. Here we see an extreme example of what the Community idea in matters of religion is bound to lead to if it is fostered. For a true Protestant—one who cares more for his Bible than the Community Idea—that parade must have been a sad spectacle. He had all reason to exclaim, as he viewed it: What a sad decadence in seventy-five years! The spirit of protest seems to be dead in San Antonio and the Community Idea and indifference which underlies it deserve the questionable credit for having taken the protest out of Protestantism.

The Police and the Open Bible—two forces, both of God, yet by Him distinctly parted; how closely they are here jumbled together! The complete separation of Church and State was one of the great blessings which the Reformation brought back. If we follow the "Church" parade of today in the direction indicated by the above described performance the banner telling of our achievements had best bear the legend: Another Reformation Needed!

The Police and the Open Bible. We wonder if there were not, as well might have been the case, such among the police who were not Protestants. The nationality from which our police formerly drew many recruits was not famous for its Protestantism

but rather held strongly developed conviction of the opposite direction. What if a number of such men must under orders from above head the Protestant procession? But you might say, they were there merely in the discharge of their duty as guardians of the peace. Possibly; but if you have witnessed many such events you will agree with us that in their place they appear more as a part of the parade, a sort of municipal contribution to the celebration being staged, another expression of the Community Spirit. If Protestantism is so strong in a place that it commands such recognition or, when it is offered unsought, feels that it is its right to accept it, then Protestantism is abusing such strength to the spoliation of them that are not Protestants, whether they recognize and resent the imposition or not.

Still another objection to criticism might be offered. You might say, perhaps the police force of San Antonio is Protestant to a man; none others are accepted. This would be a still sadder mixture of Church and State. Where a persons convictions are not plainly a bar to his faithful service no body of men has a right to make these convictions the cause of disbaring him from serving his fellows in a civil capacity.

The Police and the Open Bible—God preserve them both and give us wisdom to avoid all pitfalls and snares that would entrap us into mixing them.

G.

THE MODERN CHURCH OF NICOLAITANES

Rev G. H. Hospers, Ontario, New York

The message of Jesus Christ to the church in Pergamos (Rev. 2:12-17) has reference to a close and sinful relationship between the church and the world. This church of Pergamos dwelt "where Satan's throne is"; "where Satan dwelleth." Scripture elsewhere tells us that Satan is the "god of this world" (2 Cor. 4:4); and he claims to own "all the kingdoms of this world" (Matt. 4:9). One would scarcely hold that Pergamos was actually the capital of Satan's empire. However, the least that these words can mean is this, that Satanic power was strongly in evidence in the Church at Pergamos.

Two Evil Sects

The fact which the passage brings out is that the church in Pergamos was in some measure in alliance with the world in that it tolerated evil practices and evil doctrine, that is "of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication." Furthermore, we read, "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

The church in Pergamos is then commanded to repent of these things, "else I will come unto thee quickly and will fight against thee with the sword of

my mouth." They must abstain from evil and testify against it; and they must separate themselves from evil doctrine at their peril.

The Lord of Glory refers with deepest displeasure to these two sects which are destructive in his Church since they are calculated to cause his Church to revert to heathenism. It is plain what the doctrine of Balaam was; it was the more open, the coarse way of seducing God's ancient people. We are somewhat in the dark as to the Nicolaitanes sect. It may refer to those who held such a wrong doctrine as Gnosticism. Certainly it was something calculated to subvert Christianity in its deepest significance. The evil which the Nicolaitanes were capable of doing is done by any doctrine which subverts the truth as to the specific character of Christ and his work for the redemption of mankind.

Secret Modern Nicolaitanism

This applies today to hardly anything else so well and so forcibly as to secretism. This evil has invaded church and state to such an extent that it has gotten almost exclusive control. Although the late Dr. J. J. Van Oosterzee may not have had this fact in mind, nevertheless his language gives surprising corroboration of our contention. He says:

"It seems that these Nicolaitanes were in many respects related to those sects which are known to us from church history under the name of Gnostics who had professed to possess secrets and mysteries which were held forth as particularly desirable to know and into which they must needs be inducted. Due to this circumstance we explain the mysterious character of the promise which concludes this passage. The Lord puts mysterious language over against the hidden knowledge in which these errorists gloried, saying, 'I will give thee to eat of the hidden manna.'"

I Will Give Thee a White Stone

And that which follows in our passage in Revelations seems prophetic of Masonry and Odd-Fellowship because these orders admit people to membership on the strength of the number of white balls which a candidate may receive, while one or two black balls will shut him out. Says the Savior: "And I will give him a white stone, and in the stone a new name written." It is well known from archeology that by means of white stones the ancients voted for the innocence of the accused, whereas, the black stone would condemn him.

Which Thing I Hate

Freemasonry and Odd-Fellowship are religious organizations; but as they rule out salvation through the blood of the cross and find it in something else apart from this, they are no better than the Nicolaitanes whose doctrine the Savior so thoroughly hates. Every false system, whether Nicolaitanism or Freemasonry or Odd-Fellowship, is but worldliness and

heathenism. Satan cares little for the form since all not Christian is pagan anyway. The Church today tolerates Freemasonry and even glorifies it. What else is this than the sin of the Church in Pergamos? And to it applies the hatred of the Savior and his admonition to repent of it.

The serious side of it is that the Church is so intimately mixed up with this thing. There was a time when she would have none of it. In 1829 it had been overthrown and ex-President Charles G. Finney thought it was dead; but in 1869 he was unable to express the measure of his astonishment, grief and indignation when in Oberlin, Freemasons, professedly Christians, again became its advocates. What would Finney say today? Almost every denomination is well nigh overrun with it. It has been invading the Church at an accelerating pace. The church honors it with special services. Testimony against it has almost ceased. The devil has grown almost beyond eradication.

The Two Edged Sword: The Word and the Testimony

Nevertheless, the duty to testify against it remains. We must do this by the word of our mouth. In this same manner the Savior will eventually destroy it, only far more effectually. His is as a two-edged sword which proceedeth from his mouth. When once He testifies there will be thorough unsparing work. Our duty today lies in the same direction. It is not enough to hold that these things are evil as a matter of form. Strong witness is necessary, supported by such action as falls within the province of propriety and loyalty. There is far more opportunity of this kind than the church is willing to acknowledge.

Having the Form of Godliness

One wonders why it is that people take so readily to Freemasonry and Odd-Fellowship, exalting their doctrines and ethics, challenging even Christianity. The answer is simple. Because it is of the world. The Scriptural element in them, the odor of sanctity connected with them, the benevolence exercised in their name do not trouble Satan for he has reached by means of these orders the one great object of his effort, namely, to rule out the Son of God as the only Savior of the sinner. And as they are constituted, these secret societies agree altogether with the spirit of the world. And this spirit of the world is heathenism, whatever its form may be. Dr. Van Oosterzee has well said: "There may forsooth be no literal Nicolaitane at present in existence who is trying to lure you away from the Church to a heathen temple, but the world is heathen to the bone—its dominant spirit in our age as well as in any other is not Christian, but heathen in its deepest aspect. With strong indignation therefore the Lord of Glory characterizes such sects as destroyers of his visible Church, who misuse their influence to divert adherents of the Gos-

pel to a heathen walk. The Savior censures in the most earnest manner such as tolerate these enemies of the Cross and summons them unto vigilance and battle."

Let there but be true honesty of heart, true willingness to search out this evil thing, and whole-hearted devotion to the Savior, and the situation for the Church will be saved. Alas, that the Church is wilfully shutting its eyes to this evil; whatever else it may get, it will have to answer for this.

—Christian Cynosure.

THE INSOLENT OF THE KNIGHTS OF COLUMBUS

From the Watchman Examiner (Baptist)

The Knights of Columbus, a secret society of the Roman Catholic church, is planning to erect in New York City a great building to cost two millions of dollars to be used as a center for various civic activities. With unparalleled cunning the organization asked permission of the officials of New York City to put on a campaign for money in the interest of the new enterprise in the various city departments and among the public school teachers of New York City. Our Roman Catholic mayor fell in with the plan and the campaign is going forward. The associate superintendent of public schools, William J. O'Shea, sent the following letter to the school teachers of New York City:

Ladies and Gentlemen:—I have received from the Honorable Anning S. Prall, president of the Board of Education, a letter of which the attached is a copy. In this letter I am requested to supervise and direct the work of accepting contributions for the Knights of Columbus Building Campaign Fund. Any contribution that you care to give will be thankfully received. It must, however, be understood that you are absolutely free to give or to refuse without feeling that advantage or disadvantage will accrue to you from your action. In other words, your contribution is to be entirely voluntary.

Very truly yours,
WILLIAM J. O'SHEA,
Associate Superintendent.

In all the history of sectarian propaganda, has the like of this ever been known? It simply means that the official machinery of the City of New York has been turned over to a propagandist society of the Roman Catholic Church. This is contrary to the spirit of our institutions. It is a crime against Christianity itself. We hope every Protestant teacher in the schools of New York City will register a vigorous protest against the advantage that is being taken of them in the interest of this sectarian enterprise. The Lord only knows what the Roman Catholics will next attempt!

Commenting more at length on the some movement the Christian Advocate (Methodist) says the following:

The Mayor, the Knights and the Teachers

That the public schools should be jealously guarded against sectarian and partisan invasion and exploitation is, or ought to be, a fundamental tenet of Americanism. This principle should rule, not only in the course of study and in the selection of the teaching staff, but all teachers and other employees should be scrupulously protected against any coercion or exaction on the part of any political or ecclesiastical group. In flat defiance of this principle the public school teachers of New York City are at this very moment under practical compulsion to contribute to a Roman Catholic fund.

The Mayor's office ostensibly originated the plan—though it is notorious that no grass grows on the route between the City Hall and the Archepiscopal palace. The following letter from the President of the Board of Education explains what is afoot:

(COPY)

Dr. William J. O'Shea,
Associate Superintendent of Schools.

Dear Dr. O'Shea:

I have been requested by the Hon. John F. Sinnott, secretary to the Mayor, to designate a person in this department to work with the heads of other city departments among the employees in the interest of the Knights of Columbus Building Campaign Fund, and it gives me pleasure to appoint you as a representative of this department to supervise and direct the work among the employees of the Board of Education.

By request, I have notified Mr. William E. Walsh, chairman of the Board of Standards and Appeals, Municipal Building, New York City, who has been appointed chairman of the Municipal Employees' Division, of your designation.

Yours very sincerely,

(Signed) ANNING C. PRALL,
President.

The above letter reveals that Mayor Hylan, a Roman Catholic, has placed his official authority behind a plan to organize every city department in the interest of a Roman Catholic financial campaign, and has made a suggestion—amounting to an order—that the school teachers shall fall into line, with firemen, police, inspectors, nurses, hospital attendants and all the host of men and women who are on the city pay roll.

To Miss Margaret O'Connell, a school principal, was assigned the solicitation of the teachers, Dr. O'Shea undertaking to attend to the other employees—quite an important group when the relative compensation of public school janitors and teachers is considered! A communication printed on the formidable letter-head of the New York Knights of Columbus Building Campaign, and bearing such names as Bishop John J. Dunn, Mrs. W. R. Hearst, Mrs. John F. Hylan, has been received by the teachers. It is signed by Miss O'Connell, chairman, and begins with an appeal "in behalf of the great educational and civic work of the Knights of Columbus." Subscriptions are solicited

for the \$2,000,000 fund to erect a headquarters building in New York City on the ground of community service. The names of a committee of thirty-five which are appended include several Protestant and Jewish members of the staff—a shrewd selection, psychologically speaking.

No one familiar with the subtle ways by which the power of the Roman hierarchy is interwoven with Tammany control of the city's payroll need be told that the teachers thus solicited will be "absolutely free," as Dr. O'Shea explains, "to give or to refuse, without feeling that advantage or disadvantage will accrue to them from their action." For it has been arranged that the name and contribution of every giver shall be reported to the head of the Board of Education on a special blank which is provided. The non-Catholic teacher who fails to divide her wages with the chivalrous Knights will be known. They dare not refuse, and they could not make public protest if they dared. It is safer and cheaper to pay tribute and stay on the pay roll than to refuse, though heart-sick, and be marked for official displeasure, resulting in delayed promotion—if not in being "broken," sooner or later.

The only avenue of relief from this outrageous perversion of authority on the part of the Mayor is through an explosion of public opinion. We cannot believe that good Catholics, any more than any other fair-minded citizens, Jew or Protestant, would stand for Mr. Hylan's course in making the city's teachers, police, firemen and nurses build club houses for Roman Catholic youth. Some will believe it. Not we—until the event shall prove it. The reason why public opinion has not exploded is because the thing has been conducted in secret. The daily newspapers, which largely form public opinion, are either under bonds to the Hylan administration, like the Hearst sheets, or are constrained from righteous editorial eruption by the prudential counsels of the counting rooms, fearful of the effects of a Roman Catholic boycott on their advertising columns.

And so the teachers are left defenseless. The Knights may go on coining the wages of Protestant girls into bricks for the headquarters from which they will carry on their Roman propaganda.

When knighthood was in flower the very title was suggestive of chivalry and honor. If the Knights of Columbus persist in the policies and methods which now characterize the public acts and declarations of the leaders of the order the title is likely to be synonymous with bigotry, intolerance, and servile obedience to un-American influences. They are likely to learn that in the long run it would be better not to have a building than to erect it from funds extorted from terrorized city employees.

ARE WE HEEDING THE CRY?

Nothing can be more apparent to the observing Christian in these days than the great need of a more faithful, a more bold, and a more extended proclamation of the Gospel. We have, by the merciful grace of God, within our church the Gospel in its truth and purity. For this we should be thankful, and should well heed the admonition: "But that which ye have already hold fast till I come"; (Rev. 2:25), and follow the words: "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." (Luke 11:33.) We should pray and we should work with all means at hand for the preservation of the pure doctrine within our midst and for the proclamation of the Gospel to others.

For this purpose one of the most necessary duties is for us the preparation of well educated and accomplished preachers of the Gospel. Continuously the cry goes out among us that there are not young men available in sufficient number for the present need, both to fill the pulpits within our congregations and to go out as missionaries to the unchurched and the unbelieving. Are we heeding the cry?

It may be judged from the continuous cry that there is yet a want, that somewhere something is at fault. Where is it, and what is it?

The guilt has often been laid at the feet of our young boys; it has been intimated and stated that they have not the proper love for the kingdom, that they are mercenary in spirit, preferring the wellpaid positions in the business world, the success of public career, to the unglorious, the lowly and often maligned position of a preacher of the Gospel. To an extent this may be true. Yet, it appears that one fault in our midst seems to lie in the fact that we have not sufficiently adapted ourselves to the time, that we have overlooked and passed by a way by which we might more speedily have reached our goal.

Let us plainly state some facts. Within less than the time of one generation our churches have to a great extent shifted from the absolute use of the German language to the almost exclusive employment of the language of the land in both church and school. This change is even now proceeding with accelerated speed, and it is plainly apparent to those actively at work in the open fields of our congregations, more so yet to those who more largely come into contact with the work in our rapidly growing and extending missions, that both our opportunity and our duty for efficient and extended work will in the future be through the use of the English language.

This fact may even be generally recognized, but it appears that we do not properly value its significance, and that we do not in the proper manner adjust our activities to the speed with which affairs are moving.

Let us note one outstanding fact. With the presently adolescent generation largely ignorant of the German language, with the teaching even in our parochial schools largely today confined to the English language, we shall call in vain for a larger number of young men to attend our institutions for preparation to become pastors, **unless it be made possible for them to prepare thus with the use of the English language throughout the course as a means of education.**

Again and again we meet with the sorrowful condition, that young men from out of our congregations,—yes even from the very homes of our pastors,—well qualified in all respects otherwise, but inefficient in the use of the German language, can not prepare for the ministry for that very reason. Not, that there would not be a large opportunity for us to employ men who are conversant in the English language only, but for the fact that at our own institutions such young men would be sorely hindered in their studies, if not doomed to utter failure, without proficiency in German.

It is argued that they may yet acquire the German while at the institutions, that in a few years they may be made capable of joining in with the regular course. We would put this argument aside as futile, for too largely we note the evil results of attempting to educate by the means of a medium into which itself there is yet a great need of education. German can not be acquired as a medium of clear thought and reasoning in two or three years.

All this might yet be somewhat reasonable with students, who have some understanding of the German language from their home association. Such used to be the conditions which had to be taken into account. However, we have in our days many families within our churches where never a word of German is spoken, where it never has been the mother tongue, as they are of various nationalities. When we find in the midst of such family a young man willing to take up the study and preparation for the ministry, where are we to send him? It is unreasonable to ask him to acquire the German language aside of all the other difficult requirements and progress equal with others not so handicapped.

Aside of that, why should it be so? Are we not capable of education in the English language, and are we not also in our church capable of educating by the means of that language?

Some years ago it seems Synod passed resolutions instructing our board of education and our college board to adopt means toward the adaptation of our college course to the need of the time, however we seem to lack a proper understanding of the need of this innovation and thus far nothing effective has been done. Are we going to linger until it is too late? Can we afford to lose any one young man willing to

take up the calling, can we afford to have a whole generation go by while instituting measures of change?

We who know the seriousness of the situation, who have to see young men so very well qualified to do work in the vineyard stand idly at the market-place or turn into business occupations, yes even go over into other institutions and other churches, we call loudly and insistently, that the cry for this adaptation to the time shall be made, and shall be made now.

By request of St. Croix Valley Conference,
R. C. AVE-LALLEMANT.

SUPPORTING YOUNG MEN FOR SERVICE IN THE CHURCH

In a recent letter an ex-minister of our Synod asks for an article in our paper on the support of students who are preparing for service in the Church, both as pastors and teachers, suggesting that such article be based on 2 Cor. 8:14-15. He claims that there is something wrong in the present order of things with regard to bearing the expenses incurred in the training of young men for the ministry or the school, inasmuch as such expenses are, as a rule, borne by the parent only, while the church members as a whole consider themselves exempt from such burden. Referring to his own case the writer states, that he has two sons studying for the ministry, while two of his daughters are preparing for work in our parochial schools at a Lutheran Normal institution. The expenses incurred in supporting these four students demand, he states, a personal sacrifice of from \$1500 to \$2000 per annum. Considering that such sacrifice is brought for the Kingdom of God by a single individual, the fruits of which sacrifice are enjoyed by the members of the church, there ought to be a change in the order of things; and ways and means ought to be found to equalize, to some extent, the bearing of the burden for the training of church workers among the Christian people. That, we take it, is the sense of our friend's request.

We must confess that the question involved has never occurred to us in such a concrete form, and we may find it somewhat difficult to answer it satisfactorily. Yet we admit the justice of the case, and that it is deserving of consideration.

It cannot be denied that the pecuniary aid offered by members of the Church at large for the training of young men for service in God's kingdom is out of proportion considering the amount of money it costs a parent to have one or more of his sons educated for such service. The greatest part of the burden lies on the latter. At the rate of \$400 to \$500 a year for a student, including clothing, books, incidentals and all other expenses, the sum total at the end of seven or ten years of study will amount to \$3500 to \$5000. In

making such sacrifice the parent renders a service to the Church, the Synod, the individual congregation, without any financial returns. Taking into account that young men entering the ministry generally are not sons of wealthy parents, it means an offering which requires some hardship and self-denial on the part of such parents. Besides, the salaries afterward received are relatively small, all out of proportion, from a business, secular standpoint, to the character and amount of service rendered. Parents in this case cannot very well expect a financial reward on the part of their son. Yet the fruits of such pecuniary sacrifice are enjoyed by those who personally are not bearing the burden of expenses to any extent. They are supporting, it is true, the institutions where young men are trained for work in the Church, but further their Christian liberality does not go. Where then is the proportion of the offering for the Kingdom of God between the church members who are truly benefited and the parent who not only offers his son or sons for their service, but also bears the expenses to make them competent servants of the Church?

It must be borne in mind, that the Christian Church as a whole, comprising all of her members, is to provide for the training of pastors and teachers. It is the Church's duty to supply and equip suitable workmen. To the Church as it appears on earth and is organized for church work, the congregation of believers who make united confession of their faith, to which the Lord has entrusted the administration of the means of grace, which is competent and obligated to call ministers and maintain the ministry—to this body the command is given: "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest." Accordingly the Church is properly the body which must provide for the proper education and training of its workmen; and that evidently includes, wherever necessary, the support of young men in their study for the ministry. All of the members of the Church have a duty and a responsibility which they cannot shirk or shift with impunity. If they neglect their duty and by neglect force the responsibility upon others, they must suffer the consequences of this unfaithfulness. Just now there is in many denominations a growing dearth of ministers. In most of the theological seminaries the classes are relatively small, and new recruits are few and hard to find. Is not such a deplorable state of affairs due to a great extent to the neglect of the duty on the part of the Christian people to provide for the training of pastors, and to bear the burden of expenses necessary for such training?

What shall be done to better conditions in this line of church work? It has been asked by our clerical friend to base our article on 2 Cor. 8:4-15. Now it would lead too far to enter on a full exposition of this Scriptural passage. But we would point out a few leading thoughts which St. Paul expresses here on

Christian giving or contributions for the ministering to the saints, i. e., for the material support of the kingdom of God on earth. From verse 13 to 14 it appears clearly that Paul asks of Christians for some sort of equality in ministering to saints in want with the necessary supplying. He says: "For I mean not that other men be eased, and you burdened. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." Of course the apostle does not mean an absolute equality of giving among Christians, but as God bestows upon some more of the good things of this world, and upon some less, with this design, that those who have a greater abundance, might supply them who are in want, it is God's will that in works of charity or in the support of church work there should be an equitable proportion observed, that is, "as God has prospered one," that the burden might not lie too heavy on some, while others are wholly eased.

Does this not apply to the case here? Instead of leaving the burden of expenses necessary for the training of young men for service in the Church upon the shoulders of parents only, would it not be in accord with the words of Paul and the will of God, to have this burden equalized in a measure among the members of the Church? Evidently it is. And such a course is possible if church members would but follow the instructions given in the whole context on Christian liberality.

Christian giving does not need to be commanded. "I speak not by way of commandment," says Paul, verse 8. Christian liberality springs spontaneously from conscious possession of Christ's riches. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," verse 9. Who can measure the nature and depth of that self-denuding of the glory which our Savior had with the Father before the world was? But, thank God, we do not need to measure it, in order to feel the solemn, blessed force of the appeal which it makes to us. Adoring gratitude, and absolute self-surrender to a love so self-sacrificing, must ever follow the belief of the sacrifice of the eternal Son for our redemption. Hence the same stooping love, which is the foundation of all our hope, induces us to works of charity, and naturally to offer gladly of our earthly possessions for the support of every branch of church work, and thus also for the financial support of students preparing for the ministry or teaching in our Christian day-schools.

But Christian liberality will not go off in good intentions and benevolent sentiments. The Corinthians were ready with their "willing" to contribute toward helping the saints in their want. Now Paul desires them to put their willingness into concrete shape, say-

in, verses 11 and 12: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing, it is accepted according to what a man hath and not according to that he hath not." The advice here has a very wide application. We all know where the road leads that is paved with good intentions. These are like buds and blossoms, pleasant to behold, giving hopes of good fruit, yet they are lost, and signify nothing, without completion. Christian liberality is accepted and recorded according to willingness, when that is carried into action according to ability. Readiness, glad willingness to give, as opposed to closed hearts and grudging bestowals, and that willingness put into action "according to that a man hath," done in gratitude for the grace of Christ, is offering acceptable unto God.

That is the right way to look on contributions for the furtherance of Christ's Church on earth, and for every particular branch of work in her province. If the members of our Lutheran Church would only follow the instruction given by Paul in 2 Cor. 8:4-15, on Christian liberality, they would also find a way to better conditions in regard to the material support of our young men preparing for service in the Church.

J. J.

RED WING CONFERENCE

The correspondent has been patiently waiting for some items of interest and importance, but since none have been forthcoming, he is obliged to confine his report to his immediate neighborhood.

Quite a few important changes have taken place within our conference during the past few months. The Rev. D. Metzger of Frontenac, accepted a call to Hopkins, Mich., last fall, the undersigned has moved to Arcadia, Wis., the Rev. Wm. Petzke of Bay City, Wis., has moved across Lake Pepin to take charge of Frontenac, Minn., and the Rev. A. C. Krueger, Zumbrota, Minn., has been called to serve Goodhue village and Minneola township.

These changes are of no minor importance. The congregation in Goodhue village was branched off from Rev. G. Hinnenthal's field three years ago last October, and the undersigned was called as its first pastor. Although progress in developing this new and small congregation was not made so rapidly as was anticipated by those looking on from the outside, yet the labor there has not been without results, the congregation has grown in the short span of time and the members made great efforts to raise their standard and to meet their obligations toward pastor and synod. One great handicap, however, in serving this congregation was the housing proposition. The congregation did not own a parsonage. The pastor was obliged to move rather frequently and houses were a scarce article. We hope, however, that this

evil will be remedied in the future. Upon suggestion of its former pastor who accepted a call to Arcadia, Wis., the village congregation appointed a committee to confer with the congregation in Minneola township, Rev. A. C. Krueger, pastor, to form a merger between the two congregations. Our plans have materialized, and the Rev. Krueger has accepted the call to serve both congregations and has agreed to move to Goodhue. Goodhue village has, since becoming independent from the country congregations, been receiving synodical support. Last year it was able to reduce this subsidy \$100.00. This aid will no longer be needed by the Goodhue congregation which will mean a great deal to the congregation and to the synod as well.

These two changes, in Goodhue and in Frontenac, will mean a saving to the synod of approximately \$1000.00. Bay City will also dispense with the support it has been receiving from synod, since Rev. Petzke will, for the time being, serve Bay City from Frontenac.

We wish the new Goodhue-Minneola parish and its pastor God's richest blessing and success in its new venture and hope that it will be greatly benefited by this change and thus in the future be enabled to provide its new pastor and family with a permanent parsonage.

We hope that other small congregations that are laboring under similar financial difficulties and are imposing a heavy expense upon our synodical treasury will follow suit and merger wherever and whenever such mergers seem feasible.

Respectfully submitted,

RUD. P. KORN.

ST. JOHN'S HOSPITAL AT RED WING

The stockholder's meeting of St. John's Lutheran Hospital, Red Wing, was held January 11th. That St. John's hospital is rapidly developing into one of the leading institutions of its kind in the northwest was emphasized at its meeting when the following report was read: Patients in the hospital at beginning of 1921 numbered 21; enrollment during 1921, 1,047; out patients (those coming to hospital for treatment, but not remaining there) 26; surgical operations performed upon 639 patients, 1,138; medical cases 278; births 105; fractures 23; burns 1; poison 1. Of the 1,138 surgical cases only 10 deaths resulted, a remarkable record. Patients were registered from 12 state and Canada.

St. John's hospital is now modern to the very last word in construction and equipment. It has two operating rooms modernly equipped. The visiting board highly recommended the enlargement of the nurse's home so as to provide ample room for all the nurses without crowding the hospital proper. This improvement would cost approximately \$10,000.00.

Miss Hannah Keller is superintendent of the hospital, Miss Dina Sauer assistant, and Miss Christianson superintendent of nurses.

St. John's hospital solicits the patronage of the entire northwest and is at all times seeking girls of good Christian character who are inclined to take up training to enter its training school for nurses. Application blanks and information are gladly sent for the asking.

RUD. P. KORN.

NOTED IN PASSING

It is not a novel proposal that the churches should try to fit into the needs of men outside who are "interested in Jesus Christ." That is largely the explanation of the "liberal" churches. Because the orthodox churches had so cluttered up the true faith, they tell us, they were compelled to establish themselves on the simpler basis. Did then the dissatisfied outsiders clamor for entrance? Not noticeably. These emancipated churches seem to make no more appeal than those that cling to conventional theology—except in the minds of their own emancipated members, who are quite as baffled as orthodox people over the continuing indifference of this supposedly large outside group.

It is easy to recall the flourish with which an orthodox minister threw off the trammels of his hidebound church in one of our large cities a few years ago, because so many hungering for Christ could not find him amid the lumber of the orthodox creeds. The minister declared that his correspondence showed that the city was full of such eager souls, wanting to be Christians but prevented by the complexity of church dogma. So he opened his simple theater meetings where nothing complicating could appear, and every man could find Christ just as he pleased and no questions asked. Before long he closed his meetings. The men did not appear. They seemed not to want anything so much as merely not to want whatever was available. Most men "interested in Jesus Christ" who cannot find him in the churches because of the multiplicity of sects would have some other reason for not finding him if all the churches were welded together inseparably tomorrow.

—The Continent.

A gigantic explosion of thousands of pounds of dynamite had shaken an entire city, and houses in another state for a radius of thirty miles were rocked on their foundations. Windows were blown in, walls razed and valuable property either destroyed or left at the mercy of vandals and thieves.

The manager of an electric protective company gave an interview as to the good results accomplished by his system, and I learned that in each instance where a building protected by his company was damaged a uniformed guard was sent to safeguard the interests of the owner.

"Thousands of our subscribers enjoyed perfect safety and security—they had peace-of-mind insurance," said the official. "Not one of them even so much as called up the office of our company to inquire about the effect of the explosion upon his property. Each one knew that our electric wires would have discovered instantly any irregularity and that the company would have notified him immediately had it been necessary for him to be present; and at the same time would have continued to give his property complete protection."

"That is material peace-of-mind insurance," said I, "but I know of spiritual assurance that is even more productive of peace of mind. Isaiah 26:3 reads: 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.'"

—The Continent.

IMMANUEL LUTHERAN COLLEGE

I

An Embarrassing Situation

When our Immanuel Lutheran College at Greensboro, N. C., comes within the range of vision, it cannot fail to strike the beholder, and he naturally inquires, "What is that building?" Some people are not content with the information that Immanuel Lutheran College is an institution of learning, a Church institution, an institution for Negroes; they wish to know more about it: what it aims to do, how it is equipped, whether it is successful. It is sometimes very embarrassing to the president of the institution when people are so disposed to ask questions and to investigate the situation. Not that we can charge the people with being unduly inquisitive; but instead of being glad to show people around and explaining what great work is being done, he must feel ashamed at the showing of the equipment. This feeling must result from a comparison of the facts with what Immanuel Lutheran College represents to the sight-seer or to the investigator.

What, then, is Immanuel Lutheran College?

To officials of the Government Immanuel Lutheran College is an educational institution of the Church. To church people in general Immanuel Lutheran College is an educational institution of the Evangelical Lutheran Church. To Lutherans Immanuel Lutheran College is an educational institute of the Evangelical Lutheran Synodical Conference of North America. To all Immanuel Lutheran College is an institution for Negroes, yet neither managed nor maintained by Negroes, but by a large church body. Further inquiry brings out the fact that Immanuel Lutheran College is the only institution of its kind. This fact is apt to impress itself upon the mind of the visitor.

If Immanuel Lutheran College were controlled and supported by Negroes, if it represented the efforts of a people in their own behalf, it would call forth wonder and admiration. Men would direct their thoughts to what has been done and would praise the work. As to lack of equipment, men would sympathize and feel, perhaps, like extending a helping hand. "These people," such would be the thought, "are doing their best to make something of themselves, and they ought to be encouraged." A Lutheran would rejoice to see what Lutheran Negroes had accomplished. If Immanuel Lutheran College would not have to be considered in the light of what the Lutheran Church is doing for the Negro, if it did not represent the efforts of the great Synodical Conference on behalf of the Negro, and if it were not the very center of these efforts, if its position were not so unique, in that it is the only Lutheran theological seminary for Negroes,—it could welcome inspection of its facilities without the fear of inviting criticism of the

Lutheran Church and of our Synodical Conference in particular.

But what exposes our institution to this criticism? The physical equipment is far below what is desirable. The elementary school building must serve as temporary quarters for the girls; the attic of the college building has been converted into a dormitory for boys, and this was not done with permanent material, but as a makeshift; the class rooms must serve as study halls; the—but wait and see the rest in another article.

What must the visitor to our Lutheran college think of the situation? How large a body is the Synodical Conference? Can you not raise enough money to put up some dormitories? Should one answer that the institution does not really receive the support of the Synodical Conference as such, but that it is dependent upon casual contributions of friends within the Synodical Conference?—Who is responsible for this institution that is so poorly equipped to do the work it is trying to do? This is rather embarrassing.

II

Its Physical Equipment

It would be a good thing for Immanuel Lutheran College at Greensboro, N. C., if many of its friends could go through its building and view the physical equipment. Since this cannot be, we must depend on pictures and description. The writer would not attempt a pen picture of Immanuel Lutheran College, but he invites you to go through the building with him, in the hope that you may gain some idea of what room we have at our disposal.

As we enter the front door in the center of the building we face the rear entrance and the stairway to the second floor. All the space to the right of us is devoted to the auditorium or, as we call it, the chapel. Turning to the left, we enter a room that serves as reception room, faculty room, and President's office. Here, too, the professors that do not reside on the premises deposit their books and wraps, eat their luncheon, and meet the other professors during the intermissions. A toilet room in connection with the office is at the same time storeroom for numerous articles. Leaving the office, we find a corridor running between the office and a classroom that has its outlet into the main hall. The corridor gives us access to three small rooms, and through these we may enter the two corner rooms, which have no direct outlet. Two of these five rooms are given up to the hired help, two are used for teaching cooking and sewing, and one is the toilet room for the girls. In this toilet room the girls must keep their wraps, for we cannot give them a waiting room.

As we reach the second story we face the library, which is on the front of the building. The library

serves also as theological classroom. Taking the corridor to the left, we find a classroom on either side. The corridor leads us into a large classroom that serves both as recitation room and as our laboratory room, since the American Luther League has kindly supplied us with some laboratory tables. This large classroom leads to two small rooms on the front, and to one room on the rear of the building. One of the small rooms serves as a bedroom, another, as stationery, and the third, as storeroom for our laboratory supplies and apparatus. Returning to the library, we take the corridor to the right. Again we find a classroom on either side. Beyond these are five rooms corresponding to the five rooms on the first floor. One of these five rooms is used as a classroom and the other four are used as bedrooms.

A narrow stairway leads us from the second floor to the attic. Some years ago an architect discovered that we could safely remove a good deal of timber from this attic and re-arrange the supports of the roof so as to give us additional rooms. This was then done, and the necessary studding was put in place. When we had to have more rooms, beaver board was attached to the studding, and we had makeshift rooms. There are twelve rooms of this kind in the attic for dormitory purposes. Into some of these you can hardly place three army cots, in others you can place five or six cots. And into one room we crowded twelve cots last year. If it had not been for this makeshift, we could not have accepted as many boys as we had last year and have now.

In the basement we find the lavatory for the boys, the baths, the kitchen, and the dining room.

The girls occupy a building that was erected to serve as a primary school, but it now converted into a temporary dormitory. The girls must live and sleep in small improvised rooms that cannot be heated. They sleep two in a single bed.

The aim of this article is to give you some idea of what rooms we now have, and the writer hopes that this has been accomplished. In his opinion the present physical equipment is wholly inadequate, and it is his conviction that something must be done.

J. P. SMITH.

FROM OUR CHURCH CIRCLES

Ordination

Paul G. Albrecht, stud. theol., having been duly called by the Mission Board of the Ev. Luth. Joint Synod of Wisconsin and Other States as missionary among the Apaches of Arizona, was on the third Sunday after Epiphany, January 22, 1922, solemnly ordained in Zion Ev. Luth. Church in Town Lynn, McLeod Co., Minn., pursuant to the request of President C. Buenger. The undersigned, who officiated, was

assisted by the Rev. Hy. Albrecht, the local pastor. May the Lord of the harvest abundantly bless the work of His servant.

Address: Rev. Paul G. Albrecht, Whiteriver, Ariz.
WM. C. ALBRECHT.

Installation

On Septuagesima Sunday Rev. Arthur C. Krueger was duly installed as pastor of St. Peter's Church at Goodhue, Minnesota. The undersigned, authorized by the Rev. Im. F. Albrecht, President of the Minnesota District, to perform the installation, was assisted by the Rev. F. Zarling.

Address: Rev. Arthur C. Krueger, Goodhue, Minn.
G. HINNENTHAL.

Conference Notice

The Fox and Wolf River Mixed Pastoral Conference will meet, D. v., April 25th and 26th at Clintonville, Wis. Papers by the Revs. Habermann, Kissling, Pautz, Huth, Malotky, Ziesemer. Preparatory address: Rev. Oehlert (Redlin). Sermon: Rev. Reier (Sauer). Kindly announce before April 15th.

WM. JAEGER.

Meeting of North-Wisconsin District

The same will meet, D. v., in regular session in the latter part of June in the congregation of Rev. M. Hensel at Weyauwega, Wis. Would like to call the attention to the fact, that all credentials of the delegates of the congregations must be signed by the chairman and secretary of the congregation.

G. E. BOETTCHER, Sec'y.

Acknowledgment and Thanks

The following contributed to the Christmas cheer of the Apaches living in Carrizo Canyon and on Cedar Creek: Anna Burow, C. J. Bender, Mrs. Emilie Hensel, Erna Sitz, Renata Walter.

The grateful appreciation of the Indians concerned is attested by their missionary. ARNOLD SITZ.

Change of Address

Rev. Leonard C. Bernthal, 119 South Main, St. Louis, Michigan.

ITEMS OF INTEREST

Lutheran Missionary Work Among Negroes

The Rev. C. F. Drewes, superintendent of Lutheran missionary work for Negroes in the United States, has published statistics for 1921. The Synodical Conference of America, representing the Missouri, Wisconsin and other synods, has 49 Negro congregations, served by 27 pastors, of whom 10 are white. They consist of 3,453 persons, of whom 2,000 are communicant members. In 35 stations there are 13 male and 35 female teachers for 2,650 children. Two hundred and fourteen students are at two colleges, Immanuel at Greensboro, N. C., and New Orleans, La.

Some Results of Missions in Africa

When an African becomes a Christian he wants to be decent and wants to have his wife and children properly housed, clothed, fed, and educated.

The missionary establishes Christian homes, schools, churches, and industries. These affect the commercial and political relations and aspirations of the African, as well as his religious life.

If business men should pay all the cost of missions in Africa, the investment would be worth the cost even from a financial point of view.

Medical missions are among the greatest needs and greatest forces for the uplift of Africa. Sleeping sickness alone has destroyed sixty-five per cent of the people in some districts.

There are only twenty-six Protestant medical missionaries for 80,000,000 Moslems and pagans in Africa. Medical missionaries are called "Makers-of-People-Glad."

Africa needs teachers. Two hundred and eighty thousand are required to supply one for every fifty children in Central Africa alone.

There is in Africa only one missionary on the average to every 133,000 people. —Missionary Review World.

Peculiar Bequest to New Haven Church

By the will of the late John Davenport Wheeler, of New Haven, recently deceased, St. John's Church in that city (the Rev. Stewart Means, rector) receives a most unusual bequest. The estate has a value of \$250,000 and by the terms of the will St. John's Church is given practically one-eighth of this amount, with the proviso that if the ritual of the church is ever changed so that it approaches, as the will puts it, the ritual of the Anglo-Catholic Church, the money shall be withdrawn from the church and given to the New Haven Orphan Asylum. The will also provides that the complaint of three members of the church in good standing that such a change has taken place will be considered conclusive.—The Living Church.

56,000 Pulpits Vacant

"Protestant ministers have called attention yesterday to an extraordinary situation among denominations in the South, the Atlantic, and the Gulf States, where there are 56,000 pulpits vacant and as many Sunday Schools lacking. Traveling evangelists happen along once more a month or so, and that is about all the religious instruction possible for the people of these regions. Denominational rivalry and the lack of good roads are causes for this condition."—New York Herald.

Checkers Only An Indoor Sport In Massachusetts

The house of representatives yesterday defeated a bill to legalize the playing of checkers and chess on Sunday.

Committee members, whose report against the measure was accepted, explained there was nothing in the law forbidding the games indoors on Sunday. They come under the ban of old blue laws, however, when played outdoors, and a cripple was recently convicted and fined at Brockton for playing checkers on Sunday in a public park.

It was after this incident that the Massachusetts State Checker Association sought to amend the Sunday sports law to include checkers among the "athletic outdoor sports or games" permitted between 2 and 6 o'clock on Sunday afternoons. —Milwaukee Leader.