

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:

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No.

Jan 22
Rev C Buenger
65 N Ridge

"O WELT, SIEH HIER DEIN LEBEN"

O World, see thy Life languish,
Upon the Cross in anguish!
Thy Savior yields His breath!
The mighty Prince of Glory
Hangs bowed in grief before thee,
And suffers scorn, and stripes, and death.

Draw near, in meekness lowly;
Upon His body, holy,
The crimson blood-stream see!
Unfathomed woe He knoweth!
His noble heart o'erfloweth
With sighs of untold agony!

O Savior mine, who darest
To smite Thee thus? Who beareth
The guilt of Thy deep pain?
All we must make confession
Of sin, but no transgression
Hath ever left on Thee a stain.

I, whom deep guilt doth cumber,
Whose sins by far out-number
The sands upon the shore.
I caused Thy condemnation,
Thy deep humiliation,
And all the wounds that pain Thee sore.

I well deserve Thy anguish,
In justice I should languish
Bound, hand and foot, in hell!
The fetters to Thee offered,
The scourging Thou hast suffered,
My soul hath merited too well.

The burden Thee molesting,
The weight upon Thee resting,
The stony load is mine!
A curse on Thee is pressing,
That I might claim a blessing,
Thy pain must be my balm divine!

My place as surety filling,
Devotion made Thee willing
To suffer death for me!
A thorny crown doth flaunt Thee,
While heartless scorners taunt Thee,
Yet Thou dost bear it patiently!

Into death's jaws Thou leapest,
And from this monster keepest
My soul, its helpless prey.
Thou in the tomb dost tarry
My death for aye to bury!
Thy depth of love no tongue can say.

The bonds of love, my Savior,
Have sealed me Thine forever!
I am no longer mine!
Whate'er my powers can render,
Henceforth to Thee I tender,
Thy praise shall be my joy divine!

How small is my oblation
In this poor life's duration!
But one thing I can do!
Till soul and body sever
My heart shall cherish ever
Thy passion, death, and love so true.

Thy death and holy passion
Shall be before my vision
Wherever I may rove,
A glass divine, revealing
Pure innocence, and sealing
Sincerest truth and faultless love.

How stern is God's expression
Of wrath o'er man's transgression!
How loud His thunders roll!
How fearfully He smiteth,
How sorely He requiteth,
Thy death and passion teach my soul!

And I shall learn, my Savior,
With silent patience, ever
To beautify my heart!
When foes in malice chide me,
Thy lowliness shall guide me
Love's pure devotion to impart.

When evil tongues are stinging,
Shame and dishonor bringing,
My stubborn heart I'll still!
The unjust wrong I'll suffer,
Unto my neighbor offer
Forgiveness free for every ill.

And to Thy Cross I'll nail me,
When world and flesh assail me,
When base desires arise!
Whate'er Thine eyes disfavor,
That will I flee, my Savior,
With all the strength that in me lies.

Thy mournful supplications,
Thy tears, Thy lamentations,
The sighs that heaved Thy breast,
In death shall be beside me,
To Thy blest Bosom guide me,
And lead me to eternal rest!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

Mine Iniquities Have Taken Hold Upon Me, So That I Am Not Able To Look Up: They Are More Than The Hairs Of Mine Head, Therefore Mine Heart Faileth Me.

Ps. 40:12-13

When a man sins, he exercises the sovereignty which he claims for himself. He is the master who will not submit to the will of another. Sin is to serve him for the achievement of his purposes. His happiness is his only consideration. He is a proud, free lord.

But, what criminal foolishness! "Mine iniquities have taken hold upon me," that is the plaintive cry of one who recognizes the truth. Sin is the master, man is the slave. In sinning, man creates a monster that he will no more be able to destroy, a cruel tyrant who mercilessly torments his victim, a dread lord to whom the sinner is hopelessly enslaved.

Not only in this that one sin leads to another so that the sinner is finally entangled in a veritable net of sins from whose strands there is no escape, but also, and chiefly, in this that sin makes the transgressor guilty in the sight of God and subjects him to the condemnation of the law. This guilt the sinner cannot shake off, this condemnation he cannot escape. Rightly he laments, "I am not able to look up, my heart faileth me."

"My soul is exceeding sorrowful, even unto death!" "O my Father, if it be possible, let this cup pass from me!" "My God, my God, why hast thou forsaken me!" Iniquity has taken hold upon the man who utters these cries. Sin is doing its work on Him. It is tormenting his soul; it is carrying him into the judgment of God; it is bringing down upon him all the dread powers of darkness; it is hiding the face of the Father from him; it is killing him on the accursed tree. And he makes these words his own: "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore mine heart faileth me." "Mine iniquities?" Is he not the holy Son of God, that Son in whom the Father is well pleased, "who did no sin, neither was guile found in his mouth?" Yes, and still they are his sins and his iniquities. We read: "All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "God hath made him to be sin for us, who knew no sin." And that, not against his will. He is the one born of woman upon whom iniquity could not take hold, but he took hold upon our iniquities claiming them as his own, assuming all the responsibility and enduring all their consequences. By his own free choice our iniquities became his iniquities. He bears, he suffers, he atones, he overcomes sins. Its curse is gone, its power has been destroyed.

But, if they have become his iniquities, they are no more ours. No more need any sinner cry out in despair: "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore mine heart faileth me."

J. B.

COMMENTS

Secretism a Menace A news item from Texarkana, Texas, and printed in the Milwaukee Leader of February 23rd states the following:

"The majesty of the law cannot exist in the same community with the Ku Klux Klan and similar secret societies, District Judge Turner asserted yesterday in charging the grand jury which will investigate the recent lynching of P. Norman, and the activities of masked men who have administered several floggings lately.

"Judge Turner explained that he was not charging members of the Klan with the recent occurrences here, but that such organizations are looked upon as being responsible for them. A large number of witnesses have been called."

We are entirely in accord with the opinion of Judge Turner; however, in subscribing to his words we would stress the "similar secret societies," the Ku Klux Klan being more of the South—tropical, as it were, both in plumage and in ferocity, while the birds of a corresponding feather which infest the North are more calm and deliberate but just as great a menace to the public weal. Those who bind themselves to others by secret ties will always lay themselves open to the charge that the objects they pursue or, at least, the methods they employ cannot bear the light of the day. Secrecy of this kind also lends itself most readily to unfair discrimination, to class favoritism—to selfishness. How it works out would seem to be illustrated by the following from the same paper and dwelling on the administration of justice in the same state:

"In a motion to quash an indictment returned by the recent grand jury filed in the 13th district court, it was charged that a majority of members of the grand jury committee and a majority of the grand jury were and are members of the local chapter of the Ku Klux Klan, under dispensation."

We do not know how true the charge is which is here preferred; if it were true, a trial conducted under such auspices would differ from the ordinary Ku Klux doings only in that it could boast of a little more dignity and daylight. Secretism is a loathsome, creeping menace to that for which our courts should be famed and which should be guarded with jealous care: a fair and equal measure of justice for all. G.

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"Why a Republic Will Not Work" Why a republic will not work"—this article by Dr. Frank Crane in Current Opinion for January is deserving of notice. We recommend it especially to those of our fellow citizens who are continually badgering our parochial school, though Dr. Crane may not be aware of the fact that

he is criticising their attitude toward the question of freedom of education.

It seems that Count Bethlen, of Hungary, upon being questioned whether Hungary would not avail itself of the present opportunity to adopt a republican form of government, replied as follows:

"The law dethroning the Hapsburgs explicitly declares Hungary to be a monarchy. Even though it be a kingdom without a king or even a royal family, it is wiser to maintain the monarchic principle. Elections are too bitterly fought in Hungary to make the choice of a President every four years advisable. We cannot treat politics so calmly as you do. We are too hot-blooded, like the South Americans. A republic simply would not work."

To this Dr. Crane has the following to say:

"A republic will not work anywhere if we agree with what is in Count Bethlen's mind as to what working means.

"For a government to work, in the opinion of the everyday European politicians, means for it to get along without confusion.

"The only difficult is that confusion is precisely what a country needs.

"For the object of a government is not to keep things fixed as they are, not to secure all classes in their present state, and all conditions firmly established. The object of a government is to enable the people to grow.

"And without confusion, experiments, mistakes, failures, upsetting and the like, we have only a peace of stagnation.

"Monarchy gives stability, but it is an artificial stability and never develops a people. They remain just as they are. They are kept in a continual childhood.

"It is for this reason that all autocracy is suspicious of education among the common people. By education they get ideas and ambitions, and become restless.

"But people do not exist for the State. The State exists for the people.

"Life is fluid, it is not fixed.

"A nation should be an organism, a living, throbbing, fallible and experimenting thing if it is to be ideal."

Dr. Crane declares monarchies a failure because they are an attempt to fix by artificial confinement the growing life of populations.

"In fact, monarchy is one of the oldest forms, if not the original form, of the old fallacy of efficiency. For efficiency is not only a good thing but, like all good things when pushed to excess, may become a very bad thing.

"Efficiency is necessary in business; but it not infrequently happens that a man makes his business so efficient that it is a curse to all the human being upon whom it lays its heavy hand.

"Efficiency is a good thing in a household; but many a woman has driven away her husband, made rebels of her children and spoiled her own happiness by insisting upon the mint and anise of efficiency to ruin of love and cheerfulness and such weightier things.

"Efficiency is good in a school-room; but it can never take the place of that warm humanity in a teacher which as a flame lights all the little candles of the Lord in her charge.

"In the same way, efficiency has its place in government. But that place is far, far inferior in importance to the necessity of giving to the people that initiative and opportunity requisite for growth."

While we may not agree with every statement of the writer, we believe that he defines correctly the place the State is to fill in the life of humanity and

the functions of civil government, which we, however, do not consider, as Dr. Crane does, a merely "man-made contrivance."

But he clearly overlooks a very important fact, namely this, that much less depends on the particular form of government than on the character of those whose influence shapes its policies. It is easily possible that in a republic an autocratic majority, or even an intolerant, agitative minority, may develop the spirit which Dr. Crane looks for only in a monarchy, the spirit that wants to make all individual citizens conform to an arbitrarily fixed standard. This spirit will show itself especially clearly in the attitude of a state toward the question of the education of the child. "All autocracy is suspicious of education among the common people," he says. "By education they get ideas and ambitions, and become restless." He mentions, however, only the one way of doing this, keeping the common people away from education as far as possible. But there is another, and a more dangerous, method, namely, that an autocratic government takes the education of the child in hand entirely and denies to the parent his inherent right to train his child according to the dictates of his conscience. This spirit may be beautifully camouflaged as the desire to guarantee equal opportunities to all children, but it is in reality nothing but the spirit of autocracy which Dr. Crane decries. Its presence in our country is revealed chiefly in the agitation against the parochial school, but we find it also in many other attempts to establish, by coercion, a certain uniformity among the citizens.

It is oppressive to the individual and for that reason ruinous to a free country.

J. B.

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In a New Role The papers tell us that James J. Jeffries is seriously contemplating entering the ministry. When we first read a notice to that effect we thought it was intended as a joke and deplored the taste of the would-be jokester; but by the news despatch from Los Angeles printed in the Leader of March 6th we are reluctantly forced to conclude that he is in earnest. We are all aware that the self-appointed candidate has in his time been subjected to some very strenuous "training" but probably none of us expected it would fit him for this calling. Yes, it is decidedly a new role. Sad to say, the "church" seems to become more and more the sphere where nothing surprises. The public ministry of the woman is being urged with growing insistence, a school-girl still in the grades was recently admitted to the pulpit; why the other day a pastor in all seriousness advocated "cozy corners" for young couples in the churches—to counteract the divorce evil.

The new apostle's course will, however, not be all plain sailing. Voices from "ministerial circles" have been raised in protest. This will tend to afford him

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the necessary advertising at a very reasonable rate, for adverse criticism, especially from such sources, gives publicity. The Leader reports the following:

"The James J. Jeffries brand of religion may work splendidly on the James J. Jeffries ranch at Burbank, but in Los Angeles ministerial circles today it was forlorn and friendless.

"Tobacco and liquors and profanity in moderation are all right, according to views the ex-champion will expound if he takes the 'glory trail' as now planned in company with his friend, A. F. Futterer, Bible authority.

"Tobacco and liquors and profanity and James J. Jeffries himself, in moderation or otherwise, are all wrong, the Los Angeles pulpit vociferously stated today.

"If his God is as liberal as reported, Jeffries has had a nightmare," commented the Rev. R. P. Shuler of Trinity Methodist Episcopal church.

"Jeffries won't be welcomed on such principles as he has announced," the Rev. W. J. Brougher, Temple Baptist church, said. But all that doesn't get under Jeffries' skin.

"That's all right, the big fellow commented. 'I have not got any use for the church anyway.'

"They should not get excited. I'm not an evangelist or reformer. If I go on a tour with Futterer I'll not pack along a mourner's bench and try to load it up.

"My idea is to try to do what the churches aren't doing. I'm going to try to give a straight-away message from Christ right to a man's heart; not in the way some of the churches have distorted and exploited the basic truth.

"Jeffries will have two books under his arm when his modern 'circuit riding' venture is inaugurated, he said. One will be the Bible. The other will be a book, now ready for the press, which his 'friend, guide and counsellor,' Futterer, has been preparing for 12 years.

"Futterer's book is a commentary bible and a translation into modern terms of other scripts of biblical times.

"This book of Futterer's is the greatest stuff yet," said Jeff."

We have no doubt at all that when Jeffries sallies forth on his new crusade he will find throngs to meet him at every hand; we believe, too, that many who come to hear him will be drawn from the very circles in which he was no stranger; but we very much doubt whether they will be able to take the ex-bruiser seriously as a pulpit orator and a messenger of Jesus. Besides, who has called him? G.

MASONRY IS A RELIGION

Some time ago a Masonic temple was dedicated at Wellsville, O. Upon this occasion the lodge had a clergyman, the Rev. Dr. Mayer, address them. In the course of this address Dr. Mayer spoke as follows concerning Masonry:—

"Such being the case, this great art may rightly be called a religion. It defines the relation of the individual man to his Creator, to his fellow-men, to himself; it develops a man into perfection. Freemasonry is a faithful guide through life, with proper instructions to square our actions, and straight measures to keep us in due bounds with all mankind. It teaches truth, recommends peace, and directs our attention to the very perishableness of all things. Is it not a religion? Religion! No, my brethren, we may rather call it the religion! It is entitled to this sublime distinction, through its aim to make man's life happy and godly and his death enviable and peaceful. It is certainly the true religion of mankind."

We did not hear that a single Mason objected to this description of Masonry by their speaker. Why should they? The highest authorities upon Masonry have repeatedly called it a religion and a worship. Their halls are called temples; they have altars, they have chaplains, they have prayers, hymns, religious teachings, and doctrines, and they polemicize against doctrines which they believe erroneous. A Presbyterian minister, Rev. Dr. J. Day Brownlee, speaking of Masonry, says:—

"Yes, Freemasonry is a religion. It claims to be a saving religion, to perfect man, and at last to take him from earth to heaven—the lodge below to the lodge above. Hear more authority, and, if possible, even better than this Text-Book. Webb, in speaking of the common gavel, says on page 47: 'But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all vice and superfluities of life, thereby fitting out bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens.' So Salem Town in his System of Speculative Masonry. Now, this work is recommended by nine Grand Officers, and by the Hon. De Witt Clinton, General Grand High Priest, of the General Grand Chapter of the United States of America, and Grand Master of the Grand Lodge of New York, etc., etc."

What of it if Masons, even though they be officials of the lodge, tell us that Masonry is not a religion, and that it does not interfere with any other religion? To these people we would say: Remember that we are not judging Masonry by mere hearsay of what this or that member or officer of the lodge in his ignorance or deceit may tell us. We are judging Masonry by its official proclamations; and its official publications declare, in the first place, that Masonry is a religion, and

that it is the saving religion, whether one believes in Jesus or not. In the second place, its highest officials have published the instruction which is given to the members of the Masonic Lodge that they are perfectly right in "intentionally misleading" those who speak of Masonry without being members of the lodge. That is why we oppose Masonry.

Masonry is a religion which opposes Jesus Christ as the only Savior of men.

Masonry will certainly permit you to believe and to practise any kind of worship, also the worship of Jesus Christ, if you are "foolish" enough to continue that. But, after all, the teachings of Masonry that there is one great Architect of the Universe, whom all, Jew, Mohammedan, or Christian, worship, and the endeavor to control yourself in such a way that you are an honorable member of human society, that, according to their teaching, is sufficient for life, and that is sufficient for salvation. This doctrine is the doctrine of Masonry, and this doctrine we oppose as the teaching of the devil himself. And we Lutherans are not the only ones who oppose it. There are thousands of clergymen of other denominations who recognize the antichristian, wicked character of Freemasonry. And be sure of this, if any one stubbornly closes his eyes to the truth to which a faithful pastor has testified, and if he continues to participate in this idolatrous worship of Masonry, which is a sin against the very first commandment, he will perish in his sins. Your God calls to you: "Come out from among them, and be ye separate." 2 Cor. 6:17.

—S. in Lutheran Witness.

PUTTING THE IKA INTO AMERICA

We recently introduced our readers to the IKA, the Catholic International, a union of Catholic societies throughout the world. We hold this society to be an agency for the further exploitation of Catholic diplomatic successes during and since the World War. We quoted paragraphs from the IKA's organ which plainly asserted the political aim of this association as well as its "absolute subordination" to the priesthood.

The IKA has now been launched in the United States. On January 29 Rear-Admiral Benson was the guest of Archbishop Glennon in St. Louis, and his visit was made the occasion for a tremendous display of Roman pomp and power. In connection with Admiral Benson's visit the first convention of the Catholic Laymen's Association of Missouri was held. And what might the C. L. A. of M. be? It is a branch of the National Council of Catholic Men. And what might the N. C. of C. M. stand for? It stands for—the IKA. The report before us says that the National Council was first organized in December, 1920, and today comprises more than one million laymen; it is organized or in process of organization "at the call of the hierarchy" in eighty dioceses; it has been voted

full acceptance by the Knights of Columbus, Hibernians, and ten other big associations of laymen.

The aims proclaimed for the National Council are mainly educational and benevolent. Scrutinizing the program, one is prompted to ask: Why so tremendous an organization for such comparatively unimportant tasks as "the study of conditions among Mexican immigrants," "conducting Boy Scout camps," and "establishing offices on the Pacific Coast to aid Filipino students in their selections of educational institutions"? Only one of the "aims" indicates the underlying motive of the organization: "7. Establishing relations with Catholic clubs (!) in foreign countries with a view of forming an international union of all Catholic societies." And this is the IKA. In other countries it is frankly political in its purposes. Shall we, then, have a Catholic party in the United States? Or have we one here now?—The Lutheran Witness.

OUR MISSIONS IN DAKOTA AND MONTANA

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry." Acts. 21:19. When Paul and his companions reached Jerusalem, after their voyage from Miletus to Tyre and from there to Caesarea, the brethren of the congregation received them with joy. The next day the elders of the congregation assembled for a more formal meeting. After greeting them all, Paul began to give an account in minute detail of what the Lord had done among the Gentiles through his ministry. This referred especially to the success of the second and of the third missionary journey, for the brethren in Jerusalem had heard the story of the first journey, as we see from Acts 15:4: "And when they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done with them." When the elders had heard this report, they glorified and praised God for the abundant blessings He had shed upon the work of His servants. Thus the reports from mission fields should always prove interesting to all the Christians and should stimulate and create new interest in the work. This, and this only, shall be the object of the reports, which you will read in the columns of "The Northwestern Lutheran" in the near future.

We had intended offering our readers a map of the Dakota-Montana field with this article, but technical difficulties which presented themselves at the last moment made our work in this direction futile. We will try to overcome the difficulties encountered and carry out our original plan when we offer the next article of this series. The following will convey an idea how this wide territory is served.

The Rev. F. Wittfaut is stationed in Terry, Montana. He serves the Lutherans within a radius

of about 25 miles around Terry. The northern and southeastern part of North Dakota and the northeastern and southern part of South Dakota are served by Missouri Synod brethren and the Nebraska District of our Synod, and therefore were not included in our missionary-map.

The Dakota-Montana District has at present eighteen missionaries on its payroll serving the following places: Rev. Herbert Lau, Altamont, Dempster, and Castlewood, S. Dakota; Rev. B. J. Westendorf, Florence and Crandall, S. Dakota; Rev. C. Sievert, Willow Lake, S. Dakota; Rev. W. Meier, Ipswich and Loyaltown, S. Dakota; Rev. W. Lindloff, Tolstoy, S. Dakota; Rev. A. W. Eggert, Mobridge and Glenham, S. Dakota; Rev. M. Cowalsky, Timber Lake, Isabel, and Trail City, S. Dakota; Vicar H. Schaar, Faith, Dupree, Redelm, Drew, and Meadow, S. Dakota; Rev. E. R. Gamm, McIntosh, Wautauga, Morristown, S. Dakota, and Paradise, N. Dakota; Rev. W. Haar, Lemmon, White Butte, and So. Lemmon, S. Dakota; Rev. C. Hinz, Haynes, No. Haynes, So. Haynes, and Hettlinger, N. Dakota; Rev. W. Sprengler, Burt, Regent, and Runkle School, N. Dakota; Vicar A. Lenz, Elgin, Carson, and Pretty Rock, N. Dakota; Rev. P. Schlemmer, Flasher, and Freda, N. Dakota; Rev. S. Baer, Hazelton and Hartford, N. Dakota; Rev. C. Strasen, Streeter and Tappen, N. Dakota; Vicar R. Schroeder, Selfridge, Walker, Goose Camp, and Turner, N. Dakota; Rev. F. Wittfaut, Terry, Crow Rock, Pretty Rock, Olanda, Purewater and others, Montana.

It can be truthfully said, that our missionaries have a heart for God's cause, that their one and only object is to build the Kingdom of Christ. Any one reading their monthly reports, will see this at a glance. They consider it robbing the good Lord of some precious time if weather conditions, bad roads, or no train service keep them from reaching their places of worship. A brother in his February report writes: "You evidently will open your eyes when you see what little bit was done in my fields since the last report. I am sorry to say so, but I could not do otherwise, because I lost out in the battle against the elements—snow and storms. For this reason I shall have very little to report; I didn't even get beyond the confines of B. Had services in B. all the while. Since January 1st we had a snowstorm every Sunday. On the roads the snow is so deep that it is almost impossible to get through, even with horses. Well, this is a good opportunity for reading and study. I appreciate to stay home behind the stove, although it makes me feel uneasy to think of the welfare of my fields and not able to get out." Another brother writes: "My report may be a little early and yet it may be late, because our train service is very irregular. We had no train for five days. Snow and snowstorms are a daily occurrence. People have no feed for their stock. Today there were forty teams in town trying to get hay,

some leave home at midnight, so as to be on deck when the market opens. Sunday I was to preach in H., but the terrible snowstorm Saturday and the severe cold Sunday morning (30 below zero) kept me from going, because I had already frozen my nose the previous Sunday." Surely, frozen noses, feet and hands are not unusual here this winter, but the brethren are willing to endure these hardships and suffering for the sake of the Gospel. They, like St. Paul, reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, where they that turn many to righteousness shall shine as the stars for ever and ever.

In former years it was not unusual to have several vacancies in the district during the course of the year, caused by the brethren accepting calls to other districts. This defect has been remedied by organizing a separate district in June, 1920. Since the new organization only two missionaries have quit our mission. The Rev. A. W. Blauert accepted a call to Mound City, S. Dakota, and the Rev. E. H. Neumann to Zeeland, N. Dakota. But our work has been greatly hampered by three members of the mission board leaving the district. God grant that in the future the changes will be still less frequent, for then, and only then, can we hope to win the confidence of the people and do effective work.

The scope of our work has been changed greatly in recent years. When the undersigned entered upon the duties of a missionary in the west seven years ago, he was instructed by the mission board to gather strayed Lutherans in the vicinity of Akaska, Eales, Glenham, Mobridge, Tolstoy, and Sherman into congregations. Today the instruction of the mission board to its missionaries is: "Go ye out into the highways and hedges, gather as many as you can find, both bad and good, and bring them to the marriage of the Lamb." The result has been marvelous. Adult confirmation classes are a common every day affair, and many who were affiliated with Christless lodges and godless secret societies, have turned their backs to these organizations and are now walking on the narrow path leading to eternal life. Our work still is bi-lingual, but ever since the scope of our work has grown larger, we are gradually drifting to the use of the English language more and more. The task for our Lutheran Church is not by far completed here, we have barely begun the work, we have practically only scraped the surface. There are still too many towns and villages where our Church is not represented, still too many unchurched Lutherans from eastern states scattered over our vast prairies, still too many in our midst who were never affiliated with any church. So

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.

Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth—
Here am I, send me, send me."

Yes, fellow-Christians, let us be up and doing for the Lord. Let us work while it is day, before the night cometh, when no man can work. Let us pray the Lord of the harvest to send more laborers into His Vineyard, so that the ground may be tilled, the seed planted, and at the great Harvest many sheaves gathered into the Lord's garner.

ARTHUR FUERSTENAU.

THE CRIME OF THE AMERICAN UNIVERSITIES

William Jennings Bryan in his splendid lectures at Taylor University a few weeks ago related many instances of false teaching in our great universities, where our youth are instructed that the Bible is an unreliable book and faith in its great fundamentals is destroyed. The following extracts are from Mr. Bryan's address.

A census was taken of the graduates of a certain college, and of the girls that went there from Sunday schools seventy-five per cent never returned to take up work in the Sunday schools and churches. The loss of seventy-five per cent is worse than in battle. You never heard of a war in which seventy-five per cent of the combatants were killed, and yet our girls and boys go from our churches and Sunday schools and are lost. Their faith is undermined, their hearts are shriveled, and they go out with an exalted opinion of their own intellects.

I was speaking in Indianapolis last May when a man on the platform, who was a congressman from Pennsylvania, came up to me and said, "Mr. Bryan, my daughter has just come back from Wellesley and she said, 'Father, I used to believe the Bible stories. I used to think they were true.' I said, 'Do you mean to say you don't believe in the Bible?' She replied, 'Nobody believes those stories any more.'" Two weeks later I was in Evanston, and a mother came up to me at the close of the meeting and said, "My daughter is just back from Wellesley and she tells me nobody believes the Bible stories." Within nine months I have heard of five girls from Wellesley, of whom three had come back to ridicule the Bible that they loved and respected before they went there. The fourth was the daughter of a Presbyterian preacher. This girl answered the questions of a certain professor but she wrote down at the bottom, "I don't believe it." The teacher sent for her and said, "Your father is a preacher. At what university was he educated?" She said, "Princeton." He replied: "Princeton is away behind the times." A week later a mother said to me, "I am so sorry that my daughter did not hear you to-

night," and then told me that she went down to Wellesley at graduation time. The mother said, "She showed me a thesis she had written on Christ. I read it and cried. My daughter said: 'What's the matter?' I said, 'I did not think you could write a thing like that.' Daughter replied, 'Do you believe I think that? I had to write it in order to pass.'" Think of a student having to write what she did not believe about Christ in order to pass an examination!

In your very state of Indiana a woman teacher in the public school asked, "Who was the first man?" and a little lad said, "Adam." The teacher replied: "We are not teaching religion, we are teaching science; the tree-man was the first man."

Does any Christian believe that intelligence is necessarily antagonistic to Christianity? Certainly not; on the contrary, real intelligence will increase reverence for God and for His Word. It is sham intelligence that leads men away from God; it is sham intelligence that deludes students and denudes them of the spiritual element in life. No other sham intelligence has been so powerful for evil as the doctrine that man, instead of being made in the image of God, as the Bible declares, is a descendant of the ape family. And yet a multitude of highly paid teachers—teachers paid by public taxation—are so wedded to this unsupported and ridiculous hypothesis that they encourage students to accept it and are indignant when the other side is presented.

If the right of these professors to destroy the faith of the children entrusted to them is questioned, they invoke freedom of speech, as if freedom of speech included the right to demand pay from those who believe the doctrine taught to be dangerous. Society takes upon itself the duty of preventing communication of diseases dangerous to the body. By what right can the professor claim pay for the communication of a disease dangerous to moral health?

—Taylor U. Bulletin in Luth. Church Herald.

WHAT IS LIBERTY?

In a recent decision of Judge Philbrook of Connecticut he says: "The great degree of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person, and it is the duty of men, and the duty of women, in their conduct, in the exercise of the liberty which they enjoy, to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find it difficult to understand, but it is the conception of liberty which we enjoy."

It is no doubt true that there can be no organized society unless each member thereof is willing to give up something of his personal liberty when the welfare of the whole requires it; but what happens when the majority of a state undertake to determine what a man may not eat or drink, what he may not think or speak or write? No one will ever be able to realize how terrific the struggle must have been that finally resulted in religious liberty and in the freedom of expression. Should a minority be willing to give up religious and civil liberty in order to satisfy a majority that thinks and acts as a mass, or that thinks and acts, not of itself, but as has been prescribed by some authority, either ecclesiastical or political? Do not present conditions indicate that there is a conscious effort made both in the religious and the political world to transform us from free men to what Nietzsche calls "herd-men?" Perhaps after all humanity is destined once more to fall back to the dead level of uniformity of faith and thought and action and the resultant stagnation of civic and religious life.

—Lutheran Herald.

IMMANUEL LUTHERAN COLLEGE

III

A Building Program

The present physical equipment of Immanuel Lutheran College at Greensboro, N. C., is wholly inadequate to carry on its work properly. There should be a group of buildings, or one building that would be tantamount to a group. Aside from other considerations, to have all in one building would hardly do on account of the co-educational feature.

The present college building should be converted into a building that will serve as lecture hall and also serve for administration purposes. Why? Because we are now using it also as dormitory for boys, and the arrangement does not answer our present needs. As it is, we are using the library and also the chapel for teaching purposes, and we are doing without rooms that a college ought to have, for instance, a reading room. Those portions of the building that are used for dormitory purposes are inadequate, because boarding students ought not only to have bedrooms, but also to have living rooms. A bedroom may also serve as living room, but not when you devote all the available space to cots. The students study in the classrooms. If the present building is to constitute the physical equipment of the institution, then we must make a change in our policy. It is not a question of reaching the limit of our capacity; for we have exceeded our capacity and must do something. People will put up with makeshifts for awhile, especially if they can hope for better things. But we cannot expect people to put up with insufficient facilities indefinitely. What shall we do? Frankly, the writer does not en-

ertain any other thought but that of increasing our capacity. The present building should become a central building and dormitories should be erected.

Immanuel Lutheran College must have dormitories; for it does not aim to serve as high school for the people in the vicinity. It aims to serve our Negro Mission, and it must have a dormitory for boys as well as one for the girls. While day students are not rejected, we expect to do most good by having students entrusted to us for supervision day and night.

As pointed out above, the present building will not allow us to carry on the same amount of work as we are doing, and also serve as dormitory. Of course, if we reduced the number of male boarding students about 50 per cent, we should not be compelled to erect a dormitory for boys. How many students ought there to be? The limit ought not be set too low. Many enter but fail to finish their course for various reasons. Not all that aim to become ministers or teachers are really qualified, as brought out in the course of time. Some non-Lutherans enter, become Lutherans, and take up the study of theology. At the present writing, between 35 and 40 students are attending the confirmation class. We can obtain a select class of young men only by having a larger body from which to select them. Rather than limit our total number of male boarders in all departments—academic, normal, and theological—to twenty-five, we should prepare accommodations for a hundred boys. We ought, by all means, plan to erect a dormitory for boys after the building of the dormitory for girls.

For a girl's dormitory our Synodical Conference has made an appropriation of \$30,000. We converted our primary mission-school building into a dormitory as a makeshift for the year 1920-1921, expecting a dormitory to be erected in 1921. We are still making out with this makeshift. If we do not begin the erection of the dormitory this year, it will seem that our talk of a dormitory for girls was mere talk: we need not be surprised to see the number of our girl boarding students diminish.

The writer will be thankful and hopeful if the dormitory for girls will be begun this year of jubilee. He believes, however, that our people should know what is needed and that Synodical Conference, which meets this year, should consider and adopt some building program to be carried out as funds become available. Is this too great a hope to cherish?

IV

To Educate Female Teachers A Dormitory is a Necessity

To educate female teachers at Immanuel Lutheran College we must build a dormitory. There is no other way, unless we should either confine ourselves to girls that may enter as day students or accept but a very limited number. Neither of the alternatives

is advisable. We should erect a dormitory so as to provide accommodations for a large number of girls.

We wish to prepare girls for teaching in our mission-schools. Now, we cannot go the rounds of our schools and select those as pupils of Immanuel Lutheran College of whom we should feel reasonably sure that they are fit and will become graduates qualified to teach. If we undertook to do that we should soon find ourselves under several obligations: we should have to pay all the expenses of such students and we should feel bound to find positions for them, even though we did not need their services as teachers. Without having a regular dormitory, we could take but a small number of such select pupils, and this would mean only a few in each class; for the total number would naturally be distributed in the various classes. To limit ourselves to three or four in a class would certainly not insure an adequate supply of teachers. So, then, even if we went out and selected our own pupils and paid their way, we should still see the need of erecting a dormitory in order to have boarding students enough to insure a few graduates yearly.

Immanuel Lutheran College does not select girls and promise to make them teachers in Lutheran schools. It accepts students by way of application and it seeks to equip girls for teaching so that the mission-field may find workers as required. Even though we accepted only such as promised to teach in our schools if called upon, yet we could not expect to see most of them finish the course. Many will drop out for various reasons. Girls that give promise of becoming bright students do not always come up to expectations, and fail to reach their goal. Others fail in the very first year of high-school work. Some will have the requisite knowledge, but will turn out to be unfit by reason of their disposition and temperament. Others will disqualify themselves by their conduct. It is to be expected that some will become liable to expulsion. Not a few will lack sufficient means to remain throughout the course. Some will even change their mind and marry. In fine, when thinking of training female teachers for our schools we must allow for the withdrawal of quite a number of those that enter the institution with a view of becoming teachers. Hence we should have a dormitory so as to accommodate girls in sufficient numbers to make allowance for withdrawals.

Not all pupils that enter school to prepare for teaching can carry out their intentions. It is also true, on the other hand, that girls entering school without any thought of becoming teachers may be won for the profession and turn out better teachers than others that set out with teaching as their goal. The influence of a school in furnishing pupils with proper views of life must be taken into consideration. Pupils in their teens are still very susceptible to the atmosphere of their school and many a gifted pupil about the age of

fifteen or sixteen is still undecided what course to pursue in later life. From the standpoint of training female teachers it does not seem to be wise to limit the number of pupils to those that will promise to become teachers.

Unless we have a dormitory we can have but a very small number of girls to prepare and fit for teaching. And when we have to depend on a few girls to help in the school work we must then take them such as they are: good, indifferent, or bad. The mission-field needs the best to be had; we should be able to have a choice, to select the best among the pupils. By all means, let us raise the funds and build that dormitory, so that we may have a large number of competent teachers to go out and teach a host of colored boys and girls to know Jesus, their Savior. Synodical Conference has granted an appropriation, and contributions have come in, but the fund must reach a certain amount, \$20,000, before we can begin building.

God bless the kind donors, and speedily increase their number.
J. P. SMITH.

A PROTESTANT CONFSSIONAL

It is reported in "The Literary Digest" that a Congregationalist minister, Dr. Charles M. Sheldon, has instituted in his church what he calls the Open Door, which swings open every Sunday afternoon to troubled people and opens again to let out those who have received comfort and hope from frank confession. The results of such a confessional, as stated by said minister, have been gratifying. It has given him many unique opportunities to render sorely needed aid to such as are troubled with serious spiritual disturbances, and who long to unburden their hearts. Referring to the confession of the Roman Church he asserts, that it is a "recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant Church, and he thinks, that such a confessional might very well be added to its service.

At this "The Churchman" expresses some doubts, saying, that to reduce confession to a "practise,"—regular practise—to whisper mouth by mouth all one's petty misdeeds, or even grosser ones, into the ear of the priest is spiritually profitless, and may become morally debasing. That has been the age-long Protestant conviction, or prejudice, if we will.

"But," adds the same paper, "why, because confession may be debased by wrong use, should Protestants throw the whole thing overboard? There is, we venture to say, no Protestant living who has not at times longed to tell some trusted minister certain secrets of his heart that weigh like lead upon him. And it is not always sin of which we wish to unburden ourselves to some mediator between ourselves and God.

Frequently it is a moral perplexity in which our lives have become entangled. The soul caught in a thicket of doubt craves release. . . .

"We believe that Protestantism can mend its leaky vessel by giving thought to this personal ministry and the satisfaction of this human craving to unburden the sin and sorrow that is weighing upon many a heart and poisoning many a life. The Protestant Churches could make of the confessional a practise altogether wholesome and could strip it of every evil which makes it, in Catholic practise, sometimes dangerous."

We Lutherans are not at a loss as to an Open Door for the members of our church who would unburden their minds of serious spiritual disturbances by entrusting their particular case to the spiritual advisor, and thus attain the comfort the Gospel offers them, not indeed in the literal sense taken by Dr. Sheldon, that a whole Sunday afternoon be given every week to such an Open Door for troubled people, but in the sense that each and every member of the Church is given opportunity to seek spiritual advice of his pastor in times of spiritual difficulties. In fact such an Open Door is offered to all of our parishioners in the custom maintained in our congregations to make personal announcement for communion. It is then, as well as at any other time, that they find opportunity to confide their spiritual affairs to the pastor or confess their sins in private for the sake of absolution and peace of soul.

While we reject most emphatically the papal institution of auricular confession, not only as contrary to Scripture, but as a dangerous practise, even to the extent of morally debasing and torturing consciences, we retain private confession, not because it is instituted by Scripture, but by the Christian Church. Article XI of the Augsburg Confession says: "Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: 'Who can understand his errors?' Ps. 19:12. The institution of private confession and absolution should be retained in the churches, not because it is essentially necessary to receive forgiveness of sins, but the arrangement for a private interview affords an opportunity to any member who desires it to confess his sins and receive the comfort of the Gospel, to present the difficulties which he encounters in his efforts to lead a life of faith and charity and receive his pastor's counsel and help, and to avail himself of the pastor's knowledge of the Word of God for his guidance. If private confession is retained in the use for which it is designed, there will be no danger of subjecting it to Roman abuse. It may not be amiss to produce in this connection an extract from an opinion of the theological faculty of Wittenberg in 1619, as quoted by Dr. M. Loy in his exposition of the Augsburg Confession, page 726: "There are

three particular reasons for observing private confession: 1. It affords the pastor an opportunity for special interview with each communicant to ascertain whether he is properly qualified for the Holy Sacrament; that is, whether he has correct views concerning the nature and design of the Lord's Supper, whether he lives at peace with his neighbors, whether he is truly willing to renounce all evil ways in which he may have been living, and, in brief, whether any defect may be found in the applicant which might be remedied by instruction and exhortation. 2. It affords also an appropriate opportunity to any member that may have any special difficulties, wants or desires, in reference to which he may long for an interview with his pastor alone. 3. It applies in a personal and direct way God's grace and forgiveness of sins to the individual and penitent heart, which are offered in the Word to all believers."

J. J.

GOD'S WAY UNTO SALVATION

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him (Jesus Christ) the iniquity of us all." Isa. 53:6.

The passage begins with **all**; ends with **all**; has **everyone** in the middle. Everyone—all—who are without Jesus Christ are under condemnation. John 3:18. Therefore what must I do to be lost? Nothing. Just go on in your own way, for the prophet says we are lost because "we have turned everyone to his own way." To be lost is simply to take the wrong road. Your own way may be refined and perfectly satisfactory to you but your way is not God's way, no matter how good your way may seem, as Solomon says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Those are lost who are rejecting God's revealed way. They make God a liar, for God says: "He that believeth not the record God has given of His Son hath made God a liar." 1 John 5:10. God has put up a sign-board pointing to heaven. He tells you and me that Jesus Christ is "the Way, the Truth and the Life" and that "no man cometh to the Father but by Him."

No one can ignore God's appointed way and choose his own. Climbing up by some other way is out of the question. John 10:1.

Isa. 55:7 exhorts men to "forsake their own way and their own thoughts, and return unto the Lord." The next verse tells us why, "for your ways are not His ways."

And what is God's way unto salvation? John 20:31: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." God's way is faith, faith in the finished work of Christ. John 3:16. This work of Christ is revealed in the

Bible. Faith therefore is acceptance of the plain testimony of the Bible, appropriating its revealed truths concerning salvation to your own life. But how do you know the Bible is true and that Jesus Christ can truly save? Jesus answers this question thus: "If any man will do His will he shall know of the teaching, whether it be of God, or whether I speak of myself." John 7:17. Thousands have received the witness of the Holy Spirit within them as promised and gone God's way into eternity.

Therefore accept Jesus Christ as your Sin-bearer. Give up trying to save yourself. Commit your way unto Him who is able to keep you. Anchor your faith in the Word of God which is the only foundation for salvation. "Faith cometh by hearing and hearing by the Word of God." Rom. 10:17. "Receive with meekness the Word which is able to save your souls." James 1:21. "Being born again, not of perishable seed, but by the Word of God which liveth and abideth forever." 1 Pet. 1:24.

The notions of men are varying and utterly insecure. They are passing away continually. The Word of God has stood the test of ages, it abides forever.

And how will you feel? That depends on your individual temperament. Feelings may possibly accompany salvation, feelings of joy and thanksgiving such as every true Christian experiences whenever he contemplates his awful sinfulness and God's great mercy as shown in His salvation through His only begotten Son, and such feelings would be in proportion to your true repentance of your own ways. But remember you are saved because God says the transaction is completed as soon as you accept His Son and not because of your feelings. Feelings cannot connect the soul with God. Faith links the possessor with God who gave it. Feelings have to do with one's own fluctuating condition; faith with God's unchangeable truth and Christ's eternally enduring sacrifice. Therefore bank on Christ—not on your feelings. Place the death of Jesus Christ between you and God's judgment—between Him and all your sins. Offer His merits for your own which you should have but have not. Then as a child of God follow Him. Thousands stumble over the very simplicity of God's Way. Are you among these thousands.

H. W. L.

WHAT OTHERS SAY

Casuals

When is a soldier not a soldier?

When he is a casual.

He may wear the uniform and look the part, but he doesn't count. For the time being he is detached from his organization and is, so to speak, floating about in space. He doesn't have to rise at Reveille or turn in at taps. He is a free lance. The soldier on regular duty may envy him his freedom. But no true

soldier wants to be a casual long. He wants to serve his country, and he knows that he can't do as a casual.

During the war, certain French cities were cluttered with uniformed Americans who seemed to belong to no particular regiment. They were casuals. For one reason or another they had been detached from their former unit, and not yet connected up with another. Some were just in transit. Some had been invalidated back from the front and were being shunted from hospital to hospital. Some were on leave.

In any case there was always something pathetic about a casual. For the time being he was a "nobody," from a military standpoint. Before he could function again as a American soldier he must be connected up somewhere. Many ex-service men can bear witness to the fact that no soldiers are more severely tempted than casuals. I have known good soldiers to go A. W. O. L. and encounter dangers and hardships to get back and be reinstated in their regiments. They were homesick and lonely and felt they weren't proving anything as casuals.

When is a Churchman not a Churchman?

When he is a casual.

There are an amazing number of them about in our cities and towns. They may have been duly confirmed and served well in some former parish. But for some reason they have become detached. Perhaps they are in transit and feel for the time being a delightful sense of freedom. But no good Churchman will want to be casual long. He wants to serve the Church and he knows that so long as he is a casual he **doesn't count**.

How can a man who has been sealed by the cross at baptism and pledged to "continue Christ's faithful soldier and servant unto his life's end" elect to remain a casual? Only a slacker would deliberately make such a choice.

But modern conditions seem conducive to a steady increase in the number of casuals. The population shifts rapidly. People move away from the dear associations of the "home Church" and find themselves strangers in a strange community. They shrink from making new affiliations. Unless they receive a cordial welcome they are in danger of becoming chronic casuals.

No class of people are more tempted to lapse into indifference and unbelief. They are under no discipline. They feel no sense of responsibility. Both for their own good and for the sake of the Church every effort should be made to connect them promptly with some parish.

T. C. S. in *The Living Church*.

"Languages in the Schools"

In its issue of February 18 the Chicago Tribune voiced the following sentiment anent the teaching of foreign languages, especially the German, in the schools of the land. It speaks for itself.

"German will go back to the curriculum of the public schools. It is time it did. The war is over. Official relations with the German nation, now a republic, have been restored. German literature, German science, German industry and trade are once more resources of modern civilization to which our people should have access.

"Americans ought not to remain a one language people. The German business man knows English, French, Spanish, whatever tongue serves his trade enterprise. It is a great advantage. Americans should know the language of our neighbors of Latin America. Spanish, as well as German, should be taught in the public schools.

"From the viewpoint of culture we need foreign languages. Aside from commercial benefits and the pleasure of intercourse through travel, to open the American mind to the thought of other peoples is to show windows wide open to the world. It is to add great riches to our intellectual resources, to broaden and deepen our knowledge. English is and always will be our own language, the vehicle of our practical needs and of our most important body of thought, feeling, and tradition. But foreigners who know our language have an advantage which we ought to balance by knowing theirs."

It is refreshing to note how people are again coming to their senses in the question of the foreign language. After all a one language standard does not necessarily make for better citizenship nor for better Christianity, nor is it even ordinary good sense. And Americanization even though it may mean the making of good citizens by teaching the language and the principles for which the country stands, does not preclude the learning of the language and culture of some other country and especially of the country from which one's ancestors came, nor must it deprive the child from acquiring the language which heretofore was the native language of its parents. The pendulum is again swinging back to normal. Of course, the language of the country, but other languages as well.

—Lutheran Herald.

WOULD DIP THEM UNDER

This story is told of one of the Pan-Presbyterian Councils that was held in Edinburgh, Scotland. An excursion participated in by a large number of delegates, was to the Home of Sir Walter Scott. A chain bridge across the Tweed at Dryburgh bore a placard: "Not more than twelve persons at a time allowed on this bridge." But the delegates, not noticing the sign, crowded upon the bridge, whereupon the bridge-keeper rushed forth, emphatically ordering them back. Halted in their progress they questioned why, and he indignantly exclaimed, "Can ye no read?"

"We didn't notice the sign," apologized one of the delegates, "we are Pan-Presbyterians."

"I dinna care whether ye're pan Presbyterians or pot Methodists," retorted the keeper. "If ye dinna gang off this brig the noo, ye'll a' be Baptists."

—Selected.

THE BIBLE SELF-AUTHORITATIVE

Dr. E. Y. Mullins says: "The Scriptures speak with authority, as does no other literature in the world. This authoritative note which rings so clear in the Bible is not due to anything external to itself. No court made it authoritative by decree. No church council made it so by decision. No pope made it so by hurling anathemas at those who denied it. The early church councils in the second, third and fourth centuries did not make the Bible authoritative. They simply recognized the authority of the Book itself. The canon of Scripture under God took care of itself. It was inevitable that this dynamic and mighty literature would come together in a vital and organic unity since it was all created by one common life and power of God. Behind this sufficiency and authoritativeness of the Scriptures of the Old and New Testaments is their inspiration."

—The Baptist.

FROM OUR CHURCH CIRCLES

Rev. Julius Haase celebrates the Fiftieth Anniversary of his Ordination

But few ministers of the Gospel have the privilege of serving continuously in the Lord's Vineyard for a period of a half a century. Among these is Reverend Julius Haase of Covert, Michigan.

On the 13th of February, 1872, he was ordained as a Minister of the Gospel by Rev. Philip Brenner, and installed as Pastor of his first charge, St. Peter's Lutheran Church of Freedom, Wisconsin. Here he was united in holy wedlock with Miss Anna Popp, daughter of Rev. Christian Popp, pastor at Kenosha, Wisconsin. In 1877 he accepted the call of the Lutheran Parish at Centerville, Wisconsin. In 1883 he became pastor of St. Paul's Lutheran Church, at Fort Atkinson, Wisconsin. Twelve years later he took charge of the three congregations in the vicinity of Ixonia, Wisconsin. Here he served twelve years. In 1907 he accepted a call of the congregations at Randolph and Fox Lake, Wisconsin. In 1918 he took over his present charge, the congregation at Covert, Michigan.

So on the 13th of February, 1922, Rev. Julius Haase had labored in the Lord's Vineyard 50 years. This event was considered worthy of a special celebration by his congregation and his children, of these five are at present serving as pastors within our Synod. The celebration took place on Tuesday, February the 14th, in South Haven, Michigan. The two congregations of South Haven and of Covert being in charge of arrangements. The Jubilee service was held in the South Haven Church on the afternoon of February

14th. Rev. C. Binhammer had charge of the altar service; Rev. F. Krauss, the President of the Michigan district, delivered the Anniversary sermon, on 1 Cor. 3:48. Pastor Metzger, delivered the congratulatory address on behalf of the Conference. The letters of congratulation were then read. Such had arrived from the Congregations at Covert, Michigan; Freedom, Wisconsin; Benton Harbor, Michigan; Hika, Wisconsin, Waterloo, Michigan; South Haven, Michigan; from the Central Conference, of which Pastor Haase was a member for thirty-five years; from Dr. A. F. Ernst; Rev. Philip Sprengling; Rev. Walter Haase; Dr. F. J. Popp; Rev. Martin Denninger; Rev. C. Rutzen; Dr. Wentz; Pastor E. Popp, and Rev. G. E. Bergemann, the President of the Joint Synod. Many suitable gifts were received.

After the celebration in the church a reception was held in honor of Rev. Haase in the school hall. The members of the Covert congregation had prepared refreshments, and all present spent a most enjoyable evening which will long dwell in the minds of the participants.

Rev. Haase expressed his deep appreciation in sincere words of thanks and ascribed all honor and glory to the Grace of God which had made him worthy to be one of Christ's servants during this long period of service in the Ministry of the Gospel.

It is our wish that the grace of God may continue to bless the work of his aged servant for many years to come. May he be a partaker of the heavenly jubilee in Christ's Kingdom of Glory when the Lord calls him from his labors.

DAVID M. METZGER.

Silver Jubilee of the Ministry

The Rev. J. G. Pohley of Oakfield, pastor of the St. Luke's German Lutheran church celebrated the 25th anniversary of his ordination, February 21 at Oakfield.

The celebration opened with religious services at 10:30 in the morning at the church. The sermon on Eph. 11:12 was delivered by the Rev. John Dowidat, of Eldorado; the Rev. John Schultz, of Van Dyne assisting at the altar.

Rev. Mr. Theobald, on behalf of the Winnebago Conference presented a purse of \$25 in gold to the Rev. Mr. Pohley. President Rudolph Schoepke, of the Oakfield congregation presented a purse of \$25 in silver to their minister. Collections lifted for Bylas, Arizona, mounted to nearly \$30.00.

The church was decorated in green and silver. At one o'clock dinner was served in the dining room of Liberty Hall to the parishioners and the twelve visiting clergymen. There were about 150 seated. The toastmaster was the Rev. Paul Bergman, of Fond du Lac. The clergy responding were Reverends Schultz, Theobald and Dowidat. J. G. Pohley, father of the Oakfield clergyman also responded to a toast as did

Rev. G. E. Bergemann of Fond du Lac, president of the Synod. The dining room was decorated with white crepe paper and spruce.

Relatives from out of town were Mrs. George Kruger of Watertown, Mr. and Mrs. W. Buending of Oshkosh.

The clergymen returned to Fond du Lac on the afternoon train where they attended the Winnebago Conference being held at the St. Peter's church.

The Rev. Mr. Pohley was born in Fond du Lac and received his education at the Northwestern University at Watertown and the theological seminary at Wauwatosa. He was ordained 25 years ago, his first charge being at Dexter, Minnesota.

There he remained for a period of 6 years after which he was assigned to Bonduel, Shawano county where he remained for a period of seven years.

He also held a pastorate in the town of Forest for a period of seven years after which he located in Oakfield.

Dedication of Parsonage

We take pleasure in reporting to you some joyful and worth while news from the domain of our missionary activity, news which proves unto our Christians far and near, that their gifts offered unto the most gracious Lord for missionary purposes are not in vain but really help to accomplish blessed things. For on Sunday, October 30th, 1921, St. Matthew's Ev. Lutheran Congregation at Appleton, Wis., was permitted by the grace of God to dedicate its newly erected parsonage to the service of Him who manifested His love unto us through Christ Jesus, His Son, our Lord and Savior. Pastor M. Schroeder delivered an appropriate sermon, basing his remarks on the first and second verses of Ps. 103.

A few details concerning the new parsonage! It is a two-story frame structure measuring 26x32 feet. Its appearance—exterior and interior—is most pleasant. The interior of the dwelling with its eight rooms and bath is arranged quite practically and finished in a very neat manner. All modern conveniences, e. g., electric light and power, gas, water, furnace, etc., are provided. The cost of the dwelling amounts to approximately \$6,700.00.

Now the congregation which caused this parsonage to be erected is one of our "mission-charges," i. e., a congregation which receives support from the Synod, because it is not strong enough as yet to be self-supporting. The Rev. Ph. Froehke is the present pastor of this congregation, which numbers 38 voting members. By means of our dear Lord's rich grace and blessing this congregation has made good progress (and your gifts, dear fellow-Christians, have helped towards the end that it could so progress!), for besides possessing its own property, a chapel, and the new parsonage, the congregation is already able to con-

tribute \$800.00 towards its pastor's annual support. May the dear Lord grant His blessing to this congregation to such an extent, that it may soon be entirely independent of synodical support!

And may the most gracious Lord, who has given this congregation its greatest treasure and blessing in His Word of Grace, the Gospel of Christ, which is the power unto salvation to all who believe it, preserve unto it this His Word for all times to the eternal salvation of all its members.

M. C. S.

Noonday Lenten Services at Milwaukee

Under the auspices of the pastors and laymen of Missouri and Wisconsin Lutheran Synods, Lutheran noonday Lenten services will be held during Holy week, April 10 to 15, in the Davidson theater, while on Good Friday, April 14, services will be held in both the Davidson and Pabst theaters. Short sermons in English will be delivered and hymns sung. The Rev. Frank Luley is chairman of the general committee. The program committee announces the following speakers: Monday, the Rev. Henry Kovert, Chicago; Tuesday, the Rev. Henry J. Diehl, Lake Geneva; Wednesday, the Rev. W. A. Maier, Chicago, executive secretary of the Walther League; Thursday, Prof. Martin Graebner, Concordia College; Friday, in the Davidson, Prof. G. C. Barth, new director of Concordia College; in the Pabst, the Rev. Paul Pieper, Cudahy.

Thanks

Christmas donations were received at our White-river Mission Station from the following: Mission Society, St. Paul's Church, Appleton, Wis.; Ladies' Aid, Rockford, Minn. (Rev. W. F. Pankow); Mrs. J. E. Haase, Norfolk, Nebr.; Mr. and Mrs. Frances and Clara Schumann, Milwaukee, Wis.; Ladies' Aid, Sun Prairie, Wis. (Rev. Theo. Thurow); Mrs. Mary Kannas, South Shore, S. Dak.; Mrs. Frank Dichert, Norfolk, Nebr.; Congregation, Lake Geneva, Wis. (Rev. H. Diehl); Young People's Society, St. Peter's Church, Fond du Lac, Wis.; through Milwaukee Toy Co., Milwaukee, Wis.; Ladies' Aid, Beaver Dam, Wis. (Rev. L. Kirst); Ladies' Aid, Merrill, Wis. (Rev. W. Fischer); Meta Thalforf, Winona, Minn.; Rev. Theo. Hoffmann, Colorado Springs; Miss Luella Sitz, New Ulm; Mr. Emil Mischke, Hazel, S. Dak.; N. N., St. Paul, Minn.; Mrs. Aug. Manthey, Pardeeville, Wis.; Mrs. Emily Ernst, Milwaukee, Wis.; Mrs. Louis Lange, Beaver Dam, Wis.; Mrs. B. C. Arkansas; Mrs. Wm. Kessler and son Orlando, Sanborn, Minn.; Mrs. Carl Fritz, Vandalia, Mich.; Mr. H. Kenth, Racine, Wis.; Mrs. Frank Conrad, Ettrick, Wis.; Mrs. Charles Krueger, Eldorado, Wis.; Stud. Paul Albrecht and friends, Wauwatosa, Wis.; Ladies' Aid, Algoma, Wis. (Rev. A. Schlei).

Our sincere thanks to all these friends, and a hearty welcome to the ones included as well.

E. EDGAR GUENTHER.

Call for Nominations

As Prof. W. Wente of the Michigan Lutheran Seminary has accepted a call to another institution, the congregations of the Joint Synod are asked to nominate candidates for the vacancy. Ability to teach German, History and Singing are requisite for the position becoming vacant.

All nominations are to be sent in by April 4th to

P. DENNINGER, Sec'y.

1012 Seymour Ave., Lansing, Mich.

Installation

Student Paul Albrecht has been called to assist in seeking and protecting the Lord's sheep on our Apache Mission fields. He was installed on January 29th, the fourth Sunday after Epiphany. "Other sheep I have that are not of this fold: them also must I bring," says the Savior.

Address: Rev. Paul Albrecht, Whiteriver, Arizona.

E. EDGAR GUENTHER.

Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will convene, D. v., April 19 and 20 in Menomonie, Wis. Kindly announce your coming to the Rev. W. Keturakat, 1120 9th St.

Papers are to be read by Pastors A. Sitz, J. Abelmann, W. Motzkus, W. Parisius, W. Keturakat, A. Lengling.

Confessional address: Rev. V. Gruber (Henning).

Conference sermon: Rev. W. Fischer (Fuhlbrigge).

GUSTAV FISCHER.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., April 25—27 at Arlington, Minn. (R. Heidmann, Pastor). Papers will be read by the Revs. Jul. Dysterheft, G. A. Ernst, Ernst Birkholz, A. Frey, C. J. Albrecht. Preparatory Address: J. Plocher (R. Jeske).

Sermon: A: Werr (A. C. Baumann).

PAUL BAST.

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.

THE DEMAND FOR THRILLS

Reading advertisements in the New York and other papers:

"Great sensation! See this movie! Every reel a thrill!"

"Read the last novel by Shockley! It is a thriller!"

"Roof garden at the Comet theater! Every act a thrill! Don't miss it!"

"Take the children to the Babylonian Circus! See the death-defying act of the Bomb Brothers! They risk actual death every time they leap from the elephant's back to the lion's back. It will thrill your children! Take them!"

"Hair-raising auto races at the Wildman Park this evening! Thrilling scenes as the daredevils whirl around skull corners. It will give you the sensation of your life! Not a dull minute from start to finish. Two drivers killed yesterday. Several world records broken! Let's go!"

And many more.

Nearly every one demands thrills to keep him interested in life. Thrills at the movie, the theater, the circus, the ball-game (a player who can knock a home-run oftener than any other player recently drew a crowd of 120,000 people in four games).

Thrills are required of public speakers, novelists, editors, singers, dancers, preachers. Everything must have a "punch" or you can not put it over.

A cartoon in a London paper shows a man and a woman seated on the Thames embankment viewing with absolute indifference the sudden appearance on the walk, within a few feet of them, of a megalosaurus, one of the extinct gigantic monsters of antediluvian days. They were so sated with thrills that not even a tremendous miracle like that could stir their jaded senses. One minister speaking to another after a church conference said, "What impressed you most after attending the meeting?"

The reply was instant.

"The apathy and indifference of the audiences. Statements which a few years ago would have created immense enthusiasm were received in perfect silence. The people have lost their enthusiasms."

It is in order to ask why.

Young people are being thrilled to death. It is almost impossible to interest them in solid, plain basic truth. There must be thrills at the dance, the enter-

tainment, the school-room, and even the church must be "awfully exciting" as one young woman told her pastor, or she did not care to go.

Perhaps the next necessary thing will be a revival of the old gladiatorial games where the people are actually killed for the entertainment of the crowd. If those shows should come back, we wonder how many people, including college-bred men and women, would pay a big price to see the killing, just to get a new thrill. Our guess is that the old Roman Coliseum would not accommodate the crowd of today which cries like a baby for a new plaything, "Give us thrills, or we die."

As a matter of fact, the statement should be—"Give us thrills AND we die." For that is what is happening to this generation. Since the war, young people have been losing out of life the steadying power of religion, and older people have not had the courage and the parental boldness to assert their authority against the mad craze for something exciting.

Watch the faces of the people as they come away from the place where they have been thrilled for an hour or two.

No more pathetic sight in all the world than the sight of a crowd of human beings coming out of a "movie" where "every reel has been a thrill." Or the same crowd emerging from a "death-defying" auto race. There is a listlessness, a weariness of the flesh and spirit in the faces of the people that is appalling, and speaks like thunder of the fact that thrills are killing the soul of this generation.

Surely, it is about time, Dearly Beloved, don't you think? to say to the "Amusebent-people" and the "Death-defying-people" and the "Sensation-of-your-life-people": "Take these things hence. Give us a chance to get our breath by the side of green pastures and still waters. We don't want you to thrill us. What we want, Oh, yes, what we need, is not a thrill, but the tonic of repose in God, and Heaven, and the Ten Commandments, and the Sermon on the Mount and the Beatitudes."

Yea, verily, "give us thrills AND we die." That is what this age will do if it does not stop asking for thrills, and stop mighty quick.—The Christian Herald.

NOTED IN PASSING

Money without character is a dangerous thing to the man or woman who possesses it. This seems to be the lesson of the exposure of the manner of life of certain film stars at Hollywood.

Listen to this summing up by a newspaper writer: "Movie-land, so far as the players are concerned, is the natural consequence of raising to sudden riches a colony of young people who for the most part were and are ungrounded in values, unschooled in the refinement of simple pleasures, hopelessly incapable of satisfying themselves save by indulgence of appetites, by flings in gross materialism."

Sudden wealth is a temptation even to men and women who are well balanced; it is likely to be fatal to those who

know no enjoyments except those of the senses and have no balance wheel within themselves.

Once it was said, "How hardly shall they that have riches enter the kingdom of heaven." Now it should be said, "How hardly shall they who have riches thrust upon them avoid the descent to hell." —The Baptist.

"No collection" is often advertised by faddist cults in order to attract a crowd. Somebody must be paying the bills. The meeting is evidently for propaganda purposes. After the fish have nibbled at the free bait offered, they sometimes have later distressing experiences. Every honorable hearer of a worthwhile message does not object to paying his share of the expenses. —Western Christian Advocate.

ITEMS OF INTEREST

The Zionist Movement

The new exodus of the children of Israel from Europe and back to Palestine is proceeding at the rate of 1,000 persons each month, according to Pete J. Schweitzer, multi-millionaire manufacturer and chairman of the administrative committee of the Palestine foundation fund, which is about to begin a new drive for the 1922 quota of \$9,000,000.

"There are now 80,000 Jews back in the Palestine area," said Schweitzer yesterday. "In a short time we expect the migration will amount to 50,000 annually, for there are 100,000 Jews in Europe alone who are ready to go back as soon as preparations have been made for them.

"Political conditions formerly handicapped the movement, but that barrier no longer exists. It is now only a question of economics.

"Wars have denuded the country of vegetation. There are no natural sanitation facilities. There is neither coal nor petroleum. The fund we are gathering is being disbursed for these purposes.

"Lands are being purchased in various sections. The two principal seaports where colonization is most rapid are Jaffa and Haifa. Since May of last year, when the drive was inaugurated, we have been spending the receipts in improvement of these lands and in the establishment of sanitary systems and public utilities. We have actually collected \$1,300,000, and \$2,000,000 additional has been pledged to be paid this year.

"Gentiles are contributing to the campaign with almost as great zeal as the Jews themselves. The goal this year is \$9,000,000 and we expect the possibilities of this fund to give added impetus to the migration." —Milwaukee Leader.

Italy-Vatican Breach to Remain Unhealed

Contrary to views expressed at the time of the election of Pope Pius XI, papal officials now do not expect complete reconciliation between the Vatican and the Italian state during the present pontificate, it was learned on high authority today. It is understood that Cardinal Gasparri, leader of the faction favoring reconciliation, will soon resign as papal secretary of state. —Wisconsin News.

Seventeen-Story Church-Hotel Will Be Erected In N. Y.

A 17-story hotel, with a church occupying part of the first three floors and a school for missionaries on the roof, will be erected here before the end of the year, according to plans announced last night. Oscar E. Konkle, president of the Realty Sureties, Inc., and a member of the congregation of the Metropolitan tabernacle, has purchased the property on which the church now stands for his company, which will build and manage the hotel.

The conditions under which the hotel will be run, Mr. Konkle said, will be in keeping with its position as sheltering a house of worship under its roof. It will cater especially to church members. Visitors from out of town, who desire a quieter and more solemn tone than the average New York hotel affords, are expected to be attracted. Konkle estimated the cost of the structure complete would be about \$1,500,000.

—Milwaukee Leader.

Salaries Paid Woodmen Officers Are Criticized

Representative Blanton, Democrat, Texas, opened an attack in the house on the Woodmen of the World by demanding an investigation of alleged high salaries paid to officers and increasingly high premiums charged against members.

Mr. Blanton said several members holding insurance had been cut off and that a threat had been made to cut him off. He claimed the order had raised the annual salaries of the sovereign commander for \$7,500 in 1900 to \$25,000 in 1921, the sovereign clerk from \$3,600 to \$15,000, and the sovereign banker from \$1,500 to \$6,000.

Senator Sheppard, Democratic, Texas, is mentioned in the preamble as the banker. —Milwaukee Journal.

The Call of the Church

TOOT—TOOT—TOOT—TOOT

Have we a right to blow our horn?
In view of facts we believe we have.

"DONT MISS"

"Meet us with a Smile"

GRAND COSTUME SOCIAL AND CARDS

Monday, February 27th, 1922

At the St. Sebastian's Auditorium
54th and Washington Blvd.

This Party is Given Under the Auspices of the Young Ladies.
"Enough Said" Last of our affairs before the Lenten season.
Remember the Costumes Wonderful Card Prizes

Refreshments

Admission 50 cents

Pay at Door

MUSIC BY DRYBURG

Girl, 13, Ordained Methodist Pastor

Miss Orietta Stoddard, 13, Miami, Okla., was given a license to fill a regular church pulpit by the district conference of the Methodist Episcopal church (south) here yesterday. Miss Stoddard is believed to be the world's youngest ordained Methodist ministress, conference officials said. The girl, a seventh grade pupil in Miami schools, has preached in several churches in Oklahoma and Kansas and after finishing school will take special training in theology.—Milwaukee Leader.

BOOK REVIEW

Masonry vs. Christ Jesus. Masonry vs. Parochial Schools. Masonry vs. Christianity. Three four-page leaflets in tract form by B. M. Holt, Fargo, N. Dakota. 15 cents per dozen, \$1.00 per hundred.

These little tracts offer a deal of information on the subject of Masonry since they are almost entirely made up of quotations from the more recent Masonic publications as we find them in the Christian Cynosure. The leaflets are well adapted for distribution on a large scale. G.