

# The Northwestern Lutheran

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Jan 23

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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## CHRIST IS KING

Christ, the King and Savior reigneth;  
All Creation He sustaineth!  
At His feet the world must bow!  
O ye mortal tongues, confess Him,  
As the Lord of Lords address Him!  
Endless homage to Him vow!

Kingdoms worship and adore Him!  
Mighty Pow'rs that bow before Him  
Laud the glory of their Lord!  
Heaven's bright angelic legions  
Join His own in earthly regions  
Loving service to afford!

His Redemption's gift so glorious  
Grants us pow'r to be victorious!  
Ransomed through His precious Blood  
We inherit Life eternal!  
He Who reigns in Light supernal  
Is the Giver of all Good!

Naught from Him His Own can sever!  
Saved by Grace, His Church forever  
To her Head sweet homage gives!  
Purchased with His Blood so precious,  
Baptized in His Name so gracious  
She believes in Him, and lives!

Come, ye sinners, in contrition!  
Come, ye sick, to your Physician!  
Come, ye poor, tell Him your need!  
He hath balm for all afflictions,  
Wealth flows from His benedictions,  
He bestoweth Life indeed!

Ye Who fear death's condemnation,  
Come, obtain His free salvation,  
Pardon, grace, and righteousness.  
Let not sin's dread guilt appall you,  
Hear the Friend of sinners call you!  
Come, your God and Lord will bless!

All His blood-bought throng doth never  
Lack good gifts. Their blest endeavor  
Is to praise the God of Love!  
Precious Word, so full of glory!  
May the wide world hear thy story,  
Sweet Evangel from above!

From the depths, may Faith be crying,  
To all mankind testifying,  
Till my pilgrimage is o'er:—  
"Christ the King and Savior reigneth,  
All Creation He sustaineth.  
Praise Him! Love Him evermore!"

ANNA HOPPE,  
Milwaukee, Wis.

(Translated from the German)

This Day I Perceive, That If Absalom Had Lived,  
And All We Had Died This Day, Then It Had  
Pleased Thee Well.

2 Sam. 19:6

It is a sharp rebuke which Joab here administers to David, who may at this time not have been conscious of deserving it. David had lost his son Absalom, who had died the death of the transgressor, having been cut down in the prime of his life by the avenging hand of God. We can feel with David and are not surprised to read: "The king covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!"

But David permitted his grief to carry him too far. He now saw nothing in the world but his great loss. He forgot that the death of Absalom was the saving of God's people. He forgot that he owed the cause of God his service, that it was for him to rejoice with the people, to encourage them and to take up the reins of the government the Lord had again placed into his hands. David was in his deep grief placing his own person above the cause of the Lord. So the rebuke of Joab was well merited and necessary. It seems that you would be glad to see Israel die if only your son would live.

Men easily drift into this spirit in times of great sorrow or bitter adversity. The death of one they love dearly, the loss of their good name, financial reverses, sickness and pain, or other great afflictions, frequently cause them to grow selfcentered in their grief. They bury themselves in their sorrows. They nurse their grief day after day until they grow blind to all in the world save their affliction, losing interest in everything else, shutting themselves off from the life surrounding them and withdrawing themselves from their duties.

But that is a grievous sin. We are not in the world to live unto ourselves. We have been called, as David was, to serve the cause of the Lord, that cause for which the world is permitted to continue in existence and for which only men are still being born into it. Important as our earthly life with all its joys and sorrows may seem to us, it is nothing compared with this cause of the Lord, his work for our salvation and for the salvation of all men.

Will you sufferer for your personal grief belittle and set aside the eternal grace of God as far as you are concerned and as far as it is your duty to bring it to others? You have lost a dear relative or friend, but



the best friend remains, your Savior. You have become poor in worldly goods, but you still possess the riches of God. Men have dealt wrongly or harshly with you, but the Almighty still is your dear Father. Your life cannot be vain and dreary while saving grace is still at work in it, shaping it according to the grace and wisdom of your God. Your work as far as this life is concerned seems to have come to naught, but the great work to which you have been called will go on and will reach its promised glorious consummation. And even if you had, like David, lost some one for eternity, would you want to follow him yourself and see others follow him; would you want God to cease offering his grace to others?

No, indeed, you tremble at the very thought of sinning thus against saving grace. It required but a reminder, and David, as a true child of God, cast off the spirit that had possessed him and resumed his duties as the head of God's people, serving all the better for the purification in the fire of the trials and afflictions through which he had passed.

If he had continued in his immoderate grief, he would have cramped and darkened his life for time and for eternity in shutting out from it the saving grace of God; now he has again found peace and true joy.

Let us learn from him.

J. B.

### COMMENTS

**Zionist Anniversary** The Zionist Movement in America now looks back on twenty-five years of activity. To commemorate the fact a Jubilee Convention was held at Philadelphia the last week in June and was an occasion of reunion for leaders of the organization from far and near. Far over three hundred delegates attended, representing 274 cities from 42 states. The avowed purpose of this body is "to create a homeland for Jews in Palestine"; its present membership is stated at 45,000 and the last year saw an increase of 20 per cent. Funds raised for Palestine have reached the sum of \$2,000,000 in cash and \$3,000,000 in pledges. This gathering at Philadelphia, taken with the avowed purpose of the organization, vividly calls to mind another gathering of which we read, Acts 1:6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" In his reply the Savior points to another matter which ought to dwarf the question of a kingdom of Israel at this time for the children of God: "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Israel's true and only greatness is bound up in the Kingdom of Christ which comes by the Holy Ghost. Israel will be great when and insofar as it acknowl-

edges the truth of the inscription which Pilate has placed at the head of the Crucified One. Greater glory and more signal service no people of the earth can attain to than being witnesses unto him. Israel declined this honor and as a people was rejected of God. There is but one way of return and the more Israel is absorbed in realizing the temporal Zionist project the less attention will it give to this way. William E. Blackstone in "The Heart of the Jewish Problem" dwells at length on this point:

Said Rabinowitz on the Mount of Olives: "The key of the land of Palestine lies in the hand of our brother Jesus."

This is He who solemnly told Israel: "Behold your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:38-39. "Orthodox Jews may continue to rehearse their prayers, many of which are intensely pathetic, in the cry for restoration to Palestine and the rebuilding of the temple, but there can be no answer until they "kiss the Son." Ps. 2.

Reformed Jews may prate of their ethical Judaism; Zionists may appeal to monarchs and nations. They may all combine in piling up gold to buy Palestine and it will still be irrevocably true, "Ye have sold yourself for naught, and ye shall be redeemed without money." Is. 52:3. "Without me ye can do nothing." John 15:5.

I have watched the Jews at their wailing place before the west wall in Jerusalem. I have heard them there sadly repeating their penitential psalms; I have seen the prayers which the more ignorant have written on bits of paper and thrust into crevices of the wall; I have watched the devout women, with the tears upon their cheeks, as they reverently kissed those cold stones, and my soul cried within me: "Would to God that I could lift this dear people above the stone wall, and let them look over to yon Mount of Olives, and hear Him who cried 'O Jerusalem, Jerusalem, how oft would I have gathered thy children together . . . and ye would not!'" Luke 13:34.

The Savior's answer to his disciples gives the question of an Israel restored to Palestine its proper place where we may well leave it at this later day. There is, however, another point to be considered. Jesus gave Peter, the Rock-man, the assurance against the hour of his downfall, "I have prayed for thee"; let us follow his example regarding this people of God's past favor who now build on the shifting sands; prayer for their return to grace will not be in vain.

"Ye shall be witnesses of me," the Savior said of his disciples; he did not except his own fallen people from being the object of such ministration but expressly said "both in Jerusalem and in all Judaea," etc. There he points the way. Let us not forget Jewish mission work.

Finally, let us not be blind to the earnest warning which all the world may read in Israel's sad lot. "Let him that thinketh he standeth take heed lest he fall."

G.

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**Move Fails** Anti-Parochial School Move Fails in Michigan.

Three proposed amendments to the Michigan constitution were killed automatically Thursday afternoon when proponents of the measures failed to file petitions carry-



ing the 105,000 signatures necessary to submit them to the voters at the forthcoming state election.

The amendments include one that would require all citizens of school age to attend public school and in effect abolish parochial and private schools, another to abolish the moiety clause and make apportionment for the state legislature strictly on a population basis.

The third would make the office of superintendent of public instruction appointive instead of elective—Milwaukee Journal.

We read the above item with thanks to God, rejoicing with the brethren in Michigan that their schools have been saved from those who were bent on destroying them. It seems to be justified to regard the attitude of the citizens of Michigan as indicating that they have been doing some serious thinking, and that the testimony of our brethren has not been without influence on their thinking. The voters of Michigan may not fully realize it at the present, but they have struck a blow for true freedom and have rendered their country an invaluable service in refusing to become party to the murder of freedom of education. May they now follow out this principle consistently and purge their statutes of everything that conflicts with it. May the citizens of our country ever refuse to saddle themselves with State domination of the soul of the individual.

We must not, however, overestimate this victory over the foes from without. The most dangerous foe of the parochial schools is found in our own ranks. The many Lutherans who have no heart for them, who refuse to entrust their children to them and who do not rally to their support as they should are endangering the existence of our schools far more than are the enemies outside of our church. No one will ever be able to take from us what God wants us to have, but our ingratitude and neglect can make it impossible for the Lord to bestow his blessings on us. If our schools ever will be lost to us, it will be through our own fault. God save us from the sin of ingratitude and neglect of his grace!

J. B.

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**The University and the Church** The world has just about admitted the truth of our contention that education without religion is not education. It has made the admission much against its will. It does not help us in the least to find the world in agreement with us; it only complicates matters. Now, instead of working out our educational salvation in our own way, we must still do that and at the same time watch those who would in the way of compromise pretend to do our task.

Those who for so long looked at education as a thing by itself, unrelated to morality and to religion, come now with their belated partial conversion and offer us makeshift solutions which leave matters pretty well as they were before. The first solution offered was the Sunday School. That proved sadly inefficient for the end sought and left the youth of the land un-

protected in high school and university. Then such plans as the Gary System were suggested; they did not take hold and it is just as well that they didn't, for education under such a plan was still in the hands of those who had failed before. A few hours of instruction by a visiting teacher was nothing more than a slight interruption of the old method.

The most recent plan, in itself an old idea, is concerned with the student at the state universities. It is suggested that churches establish colonies under the shadow of the existing great universities and in these institutions take care of the students from their own church to a certain extent.

An example will best show how the thing works. At the University of Illinois the Roman Catholics have built, or are building, a set of buildings which might be termed a college. They own the whole establishment and support it; they place their own men in charge of everything connected with it. Roman Catholic students of the university may find board and lodging there, and, this is the big point, they may receive certain Roman Catholic instruction from their own instructors for which they may receive university credit if such courses have been approved and accepted by the university.

At first sight the plan does not look bad to the layman. But it is full of weak spots. Again it must be said: it leaves matters just about where they were. The university will only approve of such courses that are not and can not be given in its own halls. It is the final authority on what is to receive credit and what not. The courses given by the university are merely to be supplemented by the affiliated church college. If the church college would undertake to comb the university curriculum for all matter which it finds objectionable and would model its course with the intention of correcting such teaching, it would quickly wear out its welcome.

The president of the University of Illinois was invited by the Roman Catholics to speak at the formal inauguration of the new system. His words as reported by the press made it quite clear that he would not go one step further than mere toleration. Looked at from a fair perspective the big university with the little denominational colleges grouped about its feet is something like a big wall with a few parasite climbers precariously attaching themselves to the inhospitable surface. They are not an integral part of the structure and will not be tolerated when any question of importance arises and discloses a fundamental difference between them.

The Methodists have Wesley House at the University of Illinois and seem to be satisfied with its work. Some are easily satisfied. The Roman Catholic venture is one of that crop of Knights of Columbus sowing that came with the war work of that organization.



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The plan is not new, it is only new in its application to American state universities. Such institutions as the University of Chicago have been welcoming denominational seminaries to affiliate with them; a few titles of certain professors disclose the fact which otherwise would be hidden from the general public. At the state universities the affiliation will hang by threads still more slender.

In Canada the classic example of the University of Toronto is pointed out. It is an institution where denominational colleges, Roman Catholic, Episcopalian, Baptist, and Methodist, are united under a similar plan. The university proper gives degrees and attends to certain instruction while all matters of doctrine, church polity, church history, and related subjects are taught in the church college to which the student belongs. In the case of Toronto we are dealing with a historical development, peculiar and unique, that can not serve as an example to be followed by others. The success of Toronto would not be measured alike by all observers.

We may expect this movement to approach us in the very near future. For example, many denominations, including Lutherans and particularly the Synodical Conference, are establishing community churches in university centers for the purpose of serving students that come from their churches. It will not be long before these student center churches will be invited to affiliate with the university in the manner described. Whatever others may do, affiliation is not for us. Such a procedure involves the acceptance of certain fundamental principles in both religion and religious education that can never be acceptable to us.

There is no compromise. Dallying with modern education will but make us inattentive to our real task. It might be the easiest way, but it isn't the right way. From our own ranks we sometimes hear: a half loaf is better than no loaf at all. But is it? When the half loaf is entirely imaginary?

Now as before the solution lies entirely with us and not with any other group or set of groups. We,

and we alone, must provide educational facilities for our children from the kindergarten to the university. No one else will do it and no one else can do it if he would. To pour millions into schemes for affiliated colleges would kill off those few educational garden spots that we have. They would die of neglect.

If it is a matter of choosing between bad education in which we have a hand and the same thing in which we have no interest it should not be hard to come to a decision. The truth does not lend itself to compromise.

H. K. M.

**A Plain Statement** Where the power to rule is supposed to lie and what the relative position of clergy and laity is decreed to be in the Roman Catholic church is plainly stated in the decree issued by Archbishop Messmer in the Racine controversy. He says:

"The men who drew up and indorsed these resolutions forgot that the government of the Catholic church is not built on democratic principles like that of Protestant churches, but that the church is a monarchy wherein all authority in spiritual and temporal affairs rests in the pope and the bishops, not in the laity.—Milwaukee Journal.

That is a plain statement. Equally plain is what Jesus says, Matt. 20:25, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Again St. Peter says: "Feed the flock of God which is among you . . . neither as being lords over God's heritage, but being examples to the flock."

G.

**A Truce In Michigan** In recent years the state of Michigan has been the battle ground for the forces contending for and against the parish school. Two years ago the church school forces won a decisive victory—if a defensive battle can ever be called a victory. At that time the enemy pledged himself to renew hostilities at the first opportunity. The particular occasion was to arise this year. An amendment to the constitution was to be submitted to the voters on the ballot which would forever dispose of the parish school.

Now one of the sponsors of the proposed amendment announces that it is withdrawn and will not appear "this year." Conditions for its passage may not appear favorable and so the threat, though temporarily suspended, is still a menace of the future. It is one of the joys of democratic government to be forced to go over the same ground time and again if there is anyone persistent enough to make it an issue. In that way a thousand local defeats did not retard the march of prohibition. Again and again it was submitted to the vote and the final victory regained all the ground lost in the thousand defeats.

The parish school is far from secure even if there is no vote this year. To make it secure for more than



a mere breathing spell the friends of the school must do more than hold mass meetings and demonstrations during a six weeks' campaign. They must build up their schools to the highest standard of excellence, they must themselves know the real reasons why the school **must** be permitted to exist, and they must earnestly try to convince their neighbor and their business associate of the justice of their cause.

When the church school forces wait until they are thrust into a political campaign they are doomed to defeat. They lose if they win. Our cause is not safeguarded by any political party or by any set of candidates, and that is the great temptation, to gain the support of one or the other of the great parties to protect the school. It is not always the best candidate that offers us his support in such a pass, more often it is the most unscrupulous demagogue.

In time of peace prepare for war, applies to the school situation as well as to others.

In Michigan we can also see the fallacy of making doubtful alliances to gain temporary relief. The Roman Catholics are supposed to be staunch advocates of the parish school. That is not entirely true. Those of us who live in communities where Roman Catholics are principally German or Polish might think so, but there are many other Roman Catholics who are quite indifferent to the parish school and their number is increasing under the tutelage of Knights of Columbus. In Michigan the attitude of the Roman Catholics is very "streaky"; a few of their bishops have vied with the open enemies of the church school in their destructive influence. Least of all would it be advisable to accept any political bargain which was negotiated by those expert negotiators, the Roman diplomats.

There is one powerful argument that appeals strongly to the voter of every land and we suspect that the force of this argument induced the enemies of the church school to postpone their contemplated attack. This argument has done its quiet work time and again and if we are not so very proud of the victories we have won and still may win with its aid, it ought to make it easier to withstand the blandishments of those who profess to be anxious to help us if we but vote them into power. The silent but effective ally to our cause is the specter of "higher taxes." Taxes are high enough but they would jump to unprecedented heights if all private and church schools were closed and the children had to be cared for from state funds. Most of the larger cities would be wrecked financially in six months if the church schools closed their doors. There would be such a cry of anguish from the tax payer, hit in his most sensitive spot, that the powers that be would come to us on their bended knees and beg us to restore the old order. In rural communities this argument is not so persuasive but where there are great industrial centers it is decisive. Passing through Michigan during the last campaign we

heard a number of business men discussing the school question in the "smoker." They were unanimously against the agitation to suppress the church school though none of them confessed to being either Lutheran or Roman Catholic—they decided as they did because they were business men and knew that the state and the cities could not stand the pressure of additional taxation.

It is a fine thing to be grateful but let us not be slobberingly grateful to people and forces that have done nothing for us and would not do anything for us. The state is indebted to us, as citizens, because we support our own schools.

H. K. M.

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**The Library and the Church** An experienced librarian of many years recently made the statement that there are only two denominations that pay real attention to what goes on in public libraries, the Roman Catholic and the Christian Science.

The public library, like the public school, is a factor in modern life. In larger cities the library is much more than an institution that houses and loans books. It attempts educational work, it appeals to certain groups of its patrons, it builds up special service for certain racial groups, it acts as a clearing house and information bureau for every conceivable thing. As a public institution such general service is quite proper; if in any instance it goes beyond the bounds of propriety that is a question for each individual case.

The writer we quote tells us that Roman Catholics co-operate with the public library to the extent of turning over to them whole libraries and letting them, in one instance at least, label such a branch "Catholic Free Library." It strikes us that this is abusing the privilege of the public library. If it is "public" it should not be "Catholic." No public institution should in any way bear the mark of a denomination.

The public library notices the interest of the Romanist in what goes on by his prompt appearance to protest whenever a book is placed on the shelf that attacks his church. Sometimes he has his way. He sees to it, for example, that books highly appreciative of Luther are offset by Roman Catholic offerings on the same subject. It is a public library; all books will be found there; if the Romanist puts in some of his own, that is nothing to us. But since our people use the library, why not give the librarian a book list now and then that may offset some of the poison that is dished out in such huge quantities—and, say what you will, read by our people? That would not be co-operation, it would merely be taking the library at its own valuation.

The Christian Scientist operates much the same way. He sees to it that his books are found on the shelves; that are nearly always donations to the



library and he watches the book lists and protests against attacks against his denomination by insisting that they should not be placed under the head "Christian Science." His protest is nearly always ineffectual because the librarian knows of no other way of cataloging such books.

It does not seem right that the Lutheran, especially the pastor and teacher, should remain in ignorance of the reading matter that is used by the people of the parish, young and old. In detail it will be difficult to follow the multitudinous threads that are spun from the lair of the library spider, but now and then a book, or a set of books, takes hold of a community and the spiritual advisers of that community should not be the last to know it. As they are forced to take note of the general run of events in the world in which they work, so they should be aware of such minor currents in the sea of life and by knowing be enabled to take the proper precautionary measures so that the evil that might be done be reduced to the minimum.

As an example, the vogue of Wells' history and the child's history of Hendrik van Loon is a matter to be reckoned with. The days of the index are past, and besides, that doesn't happen to be the way in which Lutherans dispose of uncomfortable obstacles. If your people read such books, why not read them yourself before you warn against them? If for no other reason to be able to say that you have read them. Otherwise they might think you are forever talking about things of which you have no knowledge.

In a small town it is very simple to go to the librarian and find out pretty exactly which books are in demand. For good or for evil, this is an age of much reading. In the days of the Reformation the newly aroused taste for reading was appeased by the reformers with their own books. They did not hesitate to fire the broadest of broadsides against any author who seemed to them to be corrupting the public. A little of that responsibility in our day cannot be remiss though the task to offset every vain work by a correction has grown to be superhuman.

It does not matter if the Romanist and the Christian Scientists are the only ones who are active in watching the public library with benevolent, though not unselfish, attention; but it does matter if Lutherans are indifferent to that great stream of ideas which is flooding every nook in every town and which has its fountain head in the public library. H. K. M.

I have been told that every man who is his own lawyer has a fool for his client, and I am inclined to think that when a man sets up to be his own Savior and his own revelation, much the same things occurs.  
—Spurgeon.

—What we are afraid to do before men, we should be afraid to think before God.—Sel.

## FIRST GENERAL CONFERENCE OF COLORED MISSION WORKERS

What the laborers in our Colored Mission had been hoping for during many years became a reality when the first General Conference of Negro Mission workers was held in Mount Zion Church, New Orleans, La., June 14—18. While this conference was arranged primarily in the interest of promoting our work among the colored populace of our country, it was at the same time a Jubilee gathering to give thanks to God for the inestimable blessings which He has showered particularly upon our Negro Mission through the Synodical Conference, which this year is celebrating the 50th anniversary of its organization.

After preliminary arrangements for this conference had been made early during the spring of this year, there was still fear in the minds of many, because of the great distances separating our larger fields of endeavor, that the representation would be small. Great was our surprise and satisfaction, therefore, when roll call showed 42 professors, pastors, and teachers present, and 21 laymen, who attended as delegates. The conference was also favored by the presence of Mr. Ewald Schuettner, treasurer of the Board for Colored Missions, who not only brought a message of encouragement from his colleagues on the Board, but also took an active part in all of the discussions during the conference. Deep regret was expressed over the inability of the Rev. C. F. Drewes, Director of Colored Missions, to attend owing to an automobile accident in which he was severely injured about a week prior to the opening of the conference.

The keynote of the conference was sounded by the Rev. W. O. Hill, of Yonkers, N. Y., in a sermon on John 9:4, delivered at the opening service on Wednesday night, June 14. Pastor Hill very strikingly outlined the work that our Lutheran pioneers, the founders of the Missouri Synod and the organizers of the Synodical Conference, have done, and forcibly impressed upon the hearts of his hearers that we also "must work, while it is day,—the night cometh, when no man can work,"—and use every legitimate means to expand our work to the glory of God and the salvation of blood-bought souls. A large audience attended this opening service, and about 125 persons partook of the Savior's body and blood in the Lord's Supper. A confessional address on Matt. 8:8 was delivered by the writer.

On Thursday morning, after Prof. H. Meibohm, chairman of the Louisiana Luther Conference, basing his remarks on 1 Thess. 1:10b, had extended a welcome to those present, organization of the conference took place. The following officers were elected: Prof. H. Meibohm, Chairman; Mr. Theo. Schroeder, Secretary; Prof. E. Schuelke, Assistant Secretary.

Two full morning sessions of the conference were devoted to the hearing and discussion of a doctrinal



essay, which was read by Dir. J. P. Smith, of our Immanuel College, Greensboro, N. C. In treating his subject, "Some Benefits derived from a Loving Use of God's Word," the worthy professor charged his hearers, calling to mind that the Synodical Conference was organized 50 years ago on strictly biblical lines, to stand four-square upon the Bible, God's pure and unadulterated Word, in doctrine and practice. He then showed in a very elucidating way that a loving and diligent use of God's Word leads to a knowledge of the Bible itself, of human nature, and of the Savior Jesus Christ. The essayist pointed out furthermore that through the use of God's Word Christian character is developed in man, since the Bible leads to a life of prayer, confession, holiness, service, and of hope, peace and joy. All who heard Prof. Smith's paper were deeply impressed by it and through it were led to an even greater appreciation of God's holy Word.

Open meetings were held on Thursday and Friday nights. These meetings were devoted chiefly to the consideration of a paper by the Rev. R. O. L. Lynn. His subject was, "The Duties of a Church member." In a very interesting way Pastor Lynn first outlined the great privileges which a Christian enjoys, and then showed that where there are great privileges there are correspondingly great duties, chief of which are the duties to use the means of grace and to support the Gospel ministry by prayer, by seeking to personally carry out the missionary command, and by Christian giving. Both essayists were given a hearty vote of thanks for their efforts in preparing and presenting their very instructive papers.

An admirable spirit of progress permeated all of the business sessions. Since it would be impossible to outline here, because we have no monopoly on space, all of the questions that were presented for discussion, we shall mention only those of greatest importance.

The question is often asked in Lutheran circles: Have our colored congregations ever made a definite move toward attaining self-support? While a number of individual congregations have made strenuous efforts to that end, a definite plan to bring concerted action by all our congregations has never been adopted. While the desire has always lived in the hearts of our workers to take definite steps toward attaining self-support, favorable opportunity for bringing about united action was missing. Just such a thing as this General Conference was needed as a spark to fire the desires of the workers into joint action. Without a dissenting vote the following resolutions, which had been framed by a committee consisting of the Revs. G. Kramer, G. A. Schmidt, and J. McDavid, were adopted:

That all pastors go back to their stations and urge that the congregations increase their contributions to the mission treasury at least 15 per cent;

That every congregation be encouraged to fix a definite sum, which is to be paid directly to the pastor, said amount to be deducted by the General Treasurer from the salary fixed for the pastor by the Mission Board;

That our congregations be encouraged to pay all their current expenses aside from making contributions toward salary;

That these resolutions be adopted with an eye towards attaining self-support.

Surely, the adoption of these resolutions will cause joy in the hearts of the many friends of our work. It is the writer's opinion that proper action on these resolutions will release between \$500.00 and \$1,000.00 monthly for use elsewhere. The Macedonian cry is constantly heard! We hope that the adoption of these resolutions will not cause the friends of our work to withdraw a part of their support, but that this action, seeing that their contributions have brought great results, will inspire our Lutheran Christians with even greater zeal for this part of the Lord's work.

Much constructive discussion was evoked by the question how our day-schools may be made to feed our churches with members to a greater extent than heretofore. It was the general opinion that all children attending our day-schools should be required to attend our Sunday Schools also, and that in admitting children to our schools preference should be given those without church connections.

The Lutheran Education Society (for Immanuel College), sponsored by the Rev. W. O. Hill, and the Alabama Lutheran, a monthly missionary paper published by the Alabama Luther Conference, received much commendation.

When the question was raised whether this first General Conference should be made a permanent thing, it had already become apparent to all that an institution of this kind was an urgent necessity for the welfare of our work, and a resolution was promptly passed to meet again three years hence, God willing, in Concord, N. C.

The conference came to a close on Sunday, June 18th, when two Jubilee services were held in the spacious Pythian Temple. In the morning service the Rev. P. D. Lehman, of Concord, N. C., delivered an inspiring address on 1 Cor. 16:13, and a children's choir of about 300 voices, under the direction of Mr. W. Seeberry, rendered a soul-uplifting anthem. In the evening service the Rev. J. McDavid, of Charlotte, N. C., preached an eloquent sermon on "The Glory and Grandeur of the Lutheran Church," having chosen as his text Psalm 87:1-3. A few doors away a jazz band filled the air with jarring blasts of underworld music. But all efforts of Satan to disconcert speaker and hearers were in vain, and the attention of the audience was held to the very close of the service.



During the many sessions of the conference a humble spirit of thanks to God had filled the hearts of all in attendance, and this spirit reflected that of the congregations whom those present represented. It remained yet for a concrete expression of this thankfulness to be given. This was done at the close of the Sunday evening service mentioned above in the form of a contribution of \$2,639.04 to the Jubilee Fund of the Synodical Conference. This money had been collected in the various congregations on the field during several months prior to the conference. Thus our colored Christians evidenced once more that they are truly grateful for the many blessings which God has bestowed upon them through the work of the Synodical Conference.

Humanly speaking, the trip to New Orleans was not a pleasure trip for those who attended this first General Conference of Negro Mission workers. Oppressive heat made it far from such. But what is heat when the King's business demands attention? It received attention, too. We say with a deep feeling of satisfaction that much was accomplished by the conference. Alone the association with those of like interests brought about a revival of courage. And when it came time to leave, one could tell by the very words of farewell and the firm gripping of hands that our laborers were filled with new determination to bring in the lost to the bosom of the Savior.

Dear reader, will you not help that your missionaries may penetrate ever deeper with the light of the Gospel into the dark recesses of superstition, ignorance of the world-redeeming Savior, and sin, and by that light may illuminate the night of hopeless despair in which so many of the freed men of our land are groping? Will you not help with your prayers and gifts that the fetters may fall from the hearts of many thousands who are yet held captive by Satan, so that these people may become children of God and heirs of everlasting life? Lord, prosper Thy work!

HERBERT C. CLAUS.

### A CONTRAST

Some time ago we read the address of Dr. O. M. Norlie, of the Norwegian Lutheran Church, delivered at the Lutheran Open Forum, held at Chicago, Ill., April 20, in which he pointed out the causes of the great Lutheran losses in this country. Dr. Norlie has given the subject much study and he makes one feel that he speaks with authority, even if one is not ready to endorse all his conclusions. In consequence he has, for some time, through his writing and speaking on the subject, kept Lutheran waters pretty well stirred up relative to the matter. Most of us seem to be waking up to conditions that we felt must obtain in some form or other but which we had not gone to the trouble to locate very accurately. However, it is not our purpose here to discuss Dr. Norlie's statements or figures,

except to bring out a single contrast that may set us all to do a little special thinking as well as figuring. In speaking of monies expended by Lutherans for higher education Dr. Norlie makes the statement that in 1908 the tobacco bill for this country was \$11 per capita, that is for every man, woman and child. Then taking the number of baptized Lutherans as 3,775,810 and giving each one \$11 worth of tobacco he gets \$41,319,910 that the Lutheran Church in this country would have for higher education if her members would give as much for that great purpose as they use for tobacco. Then we thought of our own Synod and of the amount we give for all church purposes, that is, not only for what is usually termed benevolence, but for all church work including therefore all home congregational expenditures. It appears that our average contributions for these purposes, for 1921, were something over \$11 per communicant member. Distributing the amount, however, among all baptized members as is done with the tobacco bill we get an average of a little more than \$7. In regard to that tobacco bill two things may need to be said, one is that in all probability the bill has not grown any less since 1908, possibly rather more, for doubtless tobacco has gone up like other commodities and it is not likely that the users of the weed have come down any. The other thing is that from all appearances Lutherans do their share of smoking. Here then is the situation: \$11 per capita for tobacco alone, \$7 per capita for all church work! Are we against tobacco? No, not if anybody wants it. Personally we have no use for it. But that's not the point here. If we had the figures we would just as willingly use chewing gum, or soft drinks, or movies, or a hundred other luxuries or wastes as Dr. Norlie calls them. The point here is simply to show how little we do for the Church, for the work of God's kingdom, compared with the vast sums that we expend upon ourselves for pleasures that last but for a day.

Can we, with any show of honesty, say that we are doing all we can for the Church and for our Synod? And can we look at the deficits that our General Treasurer is dangling before our eyes, **without feeling a tremor of shame?**—Lutheran Standard.

### FOSDICK'S "DOCTRINES" PRINTED

Harry Emerson Fosdick is pastor of the First Presbyterian Church of New York and widely known as a religious leader. He is an author of many books, a traveler of renown, and active in many forms of social service. We are in receipt of a sermon preached by him on May 21 in his church, in which he asks the question, "Shall the Fundamentalists win?" He assumes that their winning will drive him and such as agree with him out of the Christian Church. He takes as his text Gamaliel's comment on the preaching of Peter and John—"if it be of God, ye will not be



able to overthrow them." Peter and John are supposedly liberalists.

He defines the points of discussion to be, inspiration of the Bible, our Lord's birth of the Virgin and Christ's second coming. He does not deny the possibility of these teachings being the truth, but he does not think their acceptance necessary. We quote his definition of a liberalist:

"If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is: has anybody a right to deny the Christian name to those who differ from him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church, they would set up in Protestantism a doctrinal tribunal more rigid than the Pope's. In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Probably Mr. Fosdick can claim to be a Christian and think what he pleases: but the right to fellowship with other groups of Christians is partly dependent on them. Certainly a man of his views has no right to belong to a Lutheran church: we should think him a dissenter from Presbyterianism. In political life, if his views were as antagonistic to his party as they are to his church, he would either get out or go out. Just where a man of his type acquires the self-confidence to request a million or more folk to sacrifice their convictions in order that he may not differ from them, we cannot understand. —The Lutheran.

#### IS A LONG LIFE IN ITSELF A BLESSING?

People whose philosophy of life, as well as their religion, consists chiefly in not doing certain things that are supposed to affect their physical well-being, usually offer as principal reason for their action that if they abstain from things which they consider injurious to health they will live longer. It is very easy for such people to assign physical affliction in others to indulgence in things which they themselves abstain

from, especially if the affliction does not have a cause that is visible to the physician.

Now there is no question that we can shorten our lives by persisting in doing what we know is injurious to health, just as it is certain that we may, in a sense, lengthen our days by living the simple life and by following established rules of hygiene. And yet, is longevity in itself a blessing? Is extreme old age to be desired per se? To the editor's way of thinking it does not matter so much how long a man lives as how well he lives. In other words, it is not so important that we live a great number of years as it is that we live a useful life in the best sense.

Abraham's life was an eventful one. He walked with God as with a friend and became an example for all following ages of what it is to have faith in God. Of Abraham it is said that he "gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people." Isaac's life was less eventful, in fact very little is related of it. Yet he, too, "gave up the ghost, died, and was gathered to his people, old and full of days." The words, "old and full of days," simply mean "satisfied with living." These men had had their fill of life and were glad to join the throng of those who made up the ancestral chain in which they, too, were but links. Enoch lived a comparatively short life, as life was counted in those days, and of him it is said, "Enoch walked with God: and he was not; for God took him." All the men of God in the Old Testament "died in faith," confessing that they "were strangers and pilgrims on the earth." Christ, our Savior, lived but thirty-three years, three being devoted to showing the Master publicly at His life work. And still He could say as He viewed from the cross His Father's glory, "It is finished." He had completed His mission when many men begin theirs. True, His life was taken from Him by His enemies, and yet He says Himself that He gave it, and that the enemies could have no power over Him until "His hour was come." Now the desire of the true Christian is not that he might be permitted to live as long as possible, but rather that he might be faithful in all things to his Master and that, consequently, his life, while it lasts, might be as useful to others in a Christian sense as possible. A Christian knows that, after all, it is only the positive good, in a spiritual sense, that he has by the grace of God accomplished in this world that will follow him into the next.

Consequently, longevity in itself means nothing to a Christian. It is nothing for which he prays. His prayer is rather that his life may be always meet for the Master's use in the kingdom of God's grace, to bring the message of the Saviour to dying sinners. With this view of life, the Christians will be very apt to live and work intensely. He will daily spend himself in the fulfilling of his tasks. Decidedly, he



will not spare himself in order to live longer. As already stated, it is not a question with him of a long life, but of a good and useful life. And since the body is, after all, but a machine that will show wear, the intensity with which we live for Christ is apt to affect it. For even though we may live the cleanest and most physical life we can so spend our energies for spiritual things that the physical life is affected thereby. And why should we not spend ourselves? We are not looking for the fountain of eternal youth here on earth; we have already found it in Him who said: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." It is only in the spirit that a Christian can remain youthful here. Eternal youth is realized in the fullest sense first "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

There are Christians who pray that they might be permitted to die in the harness, in other words, that they be able to continue in their chosen calling until the last. Then again there are others who pray that they might be given the grace to understand when they are slipping, and to step aside when their usefulness becomes impaired by physical debility. When senility begins to characterize our lives we cannot give those we are to serve what they have a right to expect of us, and we should step aside until the Lord calls us home. But I say "senility," that which characterizes old age, not the mere fact that we have lived a certain number of years.

Therefore, a Christian, no matter what his calling may be, desires to serve his God and his fellowmen as long as his usefulness is unimpaired, as long as the spiritual fountain flows unrestrained. To be able to do this he considers the greatest blessing. To him it is immaterial whether his life be long or short on earth.—The Lutheran Companion.

#### ROME ATTACKED AND FIGHTING BACK

"A movement to save America and the world from the perils of Romanism," is the design of the newly formed Evangelical Protestant Society. Dr. David J. Burrell, Bishop William Burt, Dr. Robert S. Mac Arthur, Allen W. Johnston, Judge Gilbert O. Nations, Dr. Curtis Lee Laws, and a number of others are mentioned as charter members. When the charter membership has reached one hundred, officers are to be elected and operations are to begin on a nation-wide scale. It is the purpose of this society to fight Romanism in three practical ways: "1. By intensive evangelism throughout the length and breadth of the country. 2. By pitiless publicity showing them up to the American public, including their own members. 3. By combating them in a political way along the lines employed by the Anti-Saloon League." It is not a secret society. It is its intention to fight in the

open, "to defend and to promote evangelical Christianity in co-operation with evangelical churches and to defend American democracy against the encroachments of papal Rome." The Roman Catholic Church is characterized as "the outstanding peril to America and the world. It has always claimed a 'divine right' to rule the world, both religiously and politically, and since the war it has engaged in a desperate effort to make good its claim. . . . It is well known that the Roman Catholics have determined 'to make America Catholic,' if possible; to create hostility between the United States and Great Britain, in order to prevent the close co-operation of Protestant countries; to undermine our public school system in the interest of parochial schools, where Romanism may be taught; to rewrite American history in the interest of the papacy, and thus to poison the minds of even Protestant children; to secure strategic positions in our Government for the increase of Roman power and the furtherance of Roman designs; . . . to hold the balance of power in this country through the activity in politics of Tammany Hall, the Knights of Columbus, the Jesuits, and other subsidiary organizations, and, finally, to undo the work of the great Reformation of the sixteenth century." Some of the aims of the Society are "to serve notice on politicians that Roman Catholics, who are only one-sixth of our population, must not be given five-sixths of the power and public benefits."

A statement from the office of the Columbia, the official organ of the Knights of Columbus, declared that "the time has arrived for the provision by legislation of punishment for commercialized attack on established religions. . . . If the religious freedom guaranteed by the Constitution is not merely a phrase describing a patriotic platitude, it is time that legislation attempted what debate and demonstration of the truth cannot do; that commercialized attack, whether overt or covert, on established religious belief be punished for the social menace that it is."

To fight Rome through religious organizations with political weapons is playing into the hands of Rome. The sects have been doing that for years along the lines of the Anti-Saloon League in all our legislatures, state and national. Nothing can hurt Roman machinations more than by insisting upon a clean-cut application of the principle of the separation of State and Church. But that principle the sects apparently do not understand at all. It receives no recognition here. The remark about parochial schools, though here Roman schools are referred to, sounds suspicious. There can be no more effective way of combating the evils and pretensions of Rome than by sticking to the Word of God and with this Sword of the Spirit cutting deeply into the vitals of this octopus of religious demagoguery and fraud, even as Luther did. "For the Word of God is quick and powerful, and sharper than



any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This is the weapon which Rome fears, and to use any other weapon against her is "beating the air."

The statement quoted above speaks for itself. The issue is always adroitly turned away from the principle and made a personal matter. Jesuitic insinuations and slurs cast on the person and motives impugned, there are the characteristically foul methods which Rome has always employed to befog the issue. Rome cannot fight back fairly when confronted with the real facts. The appeal to the religious freedom guaranteed by the Constitution and the demand for protective legislation shows which way the wind is blowing and has been blowing for some time. Any opposition to Rome, of course, is a "commercialized attack on established religion." In the eyes of the Romanist the evangelical religious faith is not "established religion," but heresy and rebellion against the "vicar of Christ," and must be stamped out by the arm of the law. That, of course, is not a "commercialized attack" on religious rights and freedom, though huge sums are extracted from the pockets of good-natured and tolerant Protestants every year for that very purpose.

—E. G. Hageman in Lutheran Witness.

### CHRIST THE SUPREME AUTHORITY

All down the ages men have been confronted by various authorities which have claimed their allegiance.

In the Middle Ages it was the Romish Church that demanded absolute obedience. The pretensions of the popes grew more and more exacting, until they reached their climax in the outrageous affirmation, "It is absolutely essential for the salvation of every creature that he be subject to the Roman pontiff."

After the Reformation and the downfall of feudalism, the power of the king was increased, and many acquiesced in the superstition, "The king can do no wrong." His "Divine right" floated over him as a sort of halo, and the "Honor" which the Word of God bids us pay to him was magnified into a superstitious reverence or servile devotion.

In time of war it is the state that claims absolute allegiance. The "Safety of the public" is really the claim of the state, and the ultimate claim of the state is to supreme authority over the citizen. No God-fearing man, however, can recognize such a monstrous demand on the part of that which in wartime is disclosed in its true colors as a moloch, on whose blood-stained altar millions of lives are sacrificed.

Organized labor is in itself a secondary government, and with many possesses more influence than the formally recognized state. Between the upper millstone of the capitalist state and the lower millstone

of the trades union it may be difficult to maintain liberty of thought and conscience.

With many, "Thus saith science" is an end of all controversy. They bow in lowly submission to the pronouncements of that wonder-working thing called "Science." Now science, strictly conditioned, is the sum total of man's knowledge of things material—although what is termed "Science" is often another name for philosophy, that is man's conjectures and surmises and gropings after the reason for things. True science has its value, and so has the philosophy that is subject to God's Word, but we will never say to science and philosophy, "These be thy gods, O Israel."

With thousands, whatever creed they may profess, their real religion is fashion. Fashion, whether in dress, sport, public opinion, etc., has but to issue its orders, and at once they humbly obey.

Others, more independent in disposition, make of themselves the supreme authority. They are never wrong. They may boast themselves "Freethinkers," but both in their thought and their conduct they are held in bondage by their opinions and desires and appetites.

To the believer, however, none of these authorities is supreme. None has the last word. The Christian, by his very name, acknowledges no authority as supreme but Christ and His Word.

In the days of His flesh our Lord claimed absolute authority and wielded supreme power. He forgave sin; He subdued storms by a word—"Peace, be still"; He drove evil spirits out of the possessed; He defeated the "King of terrors" and snatched his victims from the grave; He affirmed that He was Lord of the Sabbath, and so of all laws, and He is to be the judge of all men, whose verdict is alone final; He upholds all things by the word of His power; by Him all things were created and for Him all things exist.

He will admit of no rivals. There is only one way to heaven; only one foundation; only one faith. He is the way, the foundation, the truth. There is only one Savior, one Lord. He is not valued at all unless He is valued above all.

There is no real guidance without the acknowledgment of Christ's supreme lordship. This is essential. If there are many authorities and to each in turn we try to give allegiance, nothing but confusion can be the result. We shall be as flotsam and jetsam, carried about hither and thither by every wind of doctrine and wave of impulse and current of worldly influence.

It is those who are "Pure in heart" who "See God." That promise relates to the present life, as well as to the future. Those whose motives are clean, whose eyes is single, whose loyalty is true, whose principles are fixed—these are they who know the Lord's mind and see where others are blind.



Further, Christ's supreme lordship spells the highest liberty. It is the Son who makes us free,—free to do right, to please God, to be holy and fruitful. Paul loved to boast himself the bondsman of the Lord Jesus Christ; and it was Paul who was the champion of spiritual freedom. Christ alone must dominate. No human, no friend, no relative, no teacher has the right to dominate another soul. We are not to be echoes of others. To our Lord alone belongs the right to dominate us.

Again, to own Christ's lordship means unity. In a well-regulated body each member obeys the commands of the head. There we find perfect obedience and at the same time perfect harmony; there is no clashing or disunion, for each member carries out the wishes of the head. In the eternal future the "Music of the spheres" will reach its highest harmony in the activities of the hosts of the redeemed, when forever indwelt, energized and controlled by the Spirit of Christ.—Edwin Adams in *The Gospel Message*.

### STICKING TO BUSINESS

Carey the cobbler, Mary Slessor the weaver girl, Moffat the undergardener, Livingstone the factory boy, Paul the tent maker, Peter the fisherman—is it not a royal list, these followers of the Kingly Carpenter? The idle Christian is a disgrace, a bitter shame to the One whose name he bears. Handwork is good; headwork is good; but it is heartwork we are called to. A man once told Cary to stick to his business instead of preaching the Gospel, and his reply became a classic in Christian life: "My business is to preach the Gospel, and I simply cobble shoes to pay expenses."—Selected.

### WHAT OTHERS SAY

#### Helping Christ Out of a Hole

Some of our church leaders are devoting a large portion of their time to the effort to answer the prayer of Jesus—the prayer "that they may all be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:21). Federation of churches is constantly proposed by these voices in Christendom as the solution to this long unanswered prayer.

Then why is it these leaders ignore the plain words of our Lord's petition? The unity for which Christ prays is a vital UNITY OF LIFE in Christ and in God. It is a prayer that is offered for "those who shall believe on me through their word," and He prays "that they may be one IN US." This union is only in the Father and in the Son and is realized through the Holy Spirit dwelling in believers. It is not mechanically organized unity at all. It is not a federation or organizations. Such a federation may exist regardless

of the Holy Spirit and is usually built upon a compromise of the truth. Such a church unity no doubt is coming, but it is not the unity of the body of Christ. It will be the devil's counterfeit of the body of Christ and will consist of a conglomeration of people who have no opinions as to the inspiration of the Word of God. It will be a man-made thing. It will come to its doom in the Great Tribulation.

Let us have what outward unity it is possible to have on the basis of the truth as it is given in the inspired Word, but mark the fact that the prayer of Christ is answered by SEPARATION not FEDERATION.

The frequent appeals that are being made with a view to helping Christ out of a hole by answering His prayer, are largely camouflage. It is another of those weak attempts to find a Scripture passage to help out a man-made theory.—K. L. B. in *The King's Business*.

#### "It Wouldn't Mean Anything"

The Lambeth idea has been brought to official Presbyterian attention for the first time in this country through a request preferred by Dr. Richard Roberts of Montreal to the Presbytery of New York. Dr. Roberts is pastor of the so-called "American" congregation in Montreal which has for many years been conducted through New York Presbytery with the Presbyterian Church in the United States of America. Beyond the Canadian line the advances of the Lambeth Council for church union are taken more seriously than anywhere on this side, and it was natural that Dr. Roberts should be included in a group of four or five Presbyterian ministers in this city who were asked by local Anglican neighbors to "exchange commissions" in the way that Lambeth suggested.

That is to say, the Episcopalians asked the Presbyterians to receive episcopal ordination and in return they offered to come into presbytery and accept presbyterial ordination. Dr. Roberts and his fellow-Presbyterians agreed to do this if they could get consent of their presbyteries. The others were Canadians, but Dr. Roberts for the desired sanction had to come to New York. Of course, his request was listened to with all cordiality, and the spirit of his eloquent appeal in behalf of unity was thoroughly indorsed. Yet the whole presbytery was of one mind in the judgment that it had no authority in the premises. Presbyterian Church order leaves it to the General Assembly to "correspond" with other denominations, and this proposed arrangement seemed clearly to come within that category. Dr. Roberts was therefore recommended to represent his desire personally to the Assembly in 1923.

The Continent is glad, however, that the presbytery did not stop with just this technical declination to act. There was something more to say in order to be



thoroughly candid. The presbytery did its denomination the justice of expressing the genuine interest of Presbyterians in every fair church union proposition. But it frankly went on to say that this suggested "exchange" conceived by the Anglican bishops is not as fair as it seems. It is offered as a reciprocity but it is not reciprocal at all. Whatever it may mean from an Anglican standpoint, from a Presbyterian standpoint it signifies nothing. Episcopalians believe that their ordination confers some power or gift which Presbyterian ordination does not; but Presbyterians neither believe that assumption on the Episcopalian part, nor do they believe that ordination by presbytery can possibly add anything which an Episcopalian has not received in the ordination of his own church. The presbytery used studiously polite terms of parliamentary deference, but this is what it intended—that these supposedly mutual ceremonies of ordination and reordination would be empty performances in both directions. And this no doubt is what the General Assembly will say when the matter comes under its cognizance. Certainly of perfunctory ceremonial the church in its past history has had far too much, and not even neighborly complacency can justify unconvinced participation in a transaction recognized to be meaninglessly pretentious.—The Continent.

#### Capitalizing Scandal

The Dearborn Independent, Henry Ford's weekly, has in a recent number an article on the way in which the Shuberts, vaudeville producers, "have capitalized the Stillman divorce case scandal by exhibiting in motion pictures Fred Beauvais, the alleged Indian guide-lover of Mrs. Stillman." The film is called "The Lonely Trail," and has interest only because of the fact that the Indian appears in it.

Motion picture houses as a whole had taken a stand against this film because of the censure they were sure would follow its presentation, and so would have nothing to do with it. From a statement of the secretary of the Theater Owners' Chamber of Commerce, which numbers among its members the B. F. Keith interests, it appears that "none of our members will display the film." If it is promoted throughout the country it will remain for the Shuberts to do it.

Whether the public will welcome this exploitation of scandal remains to be seen. The mere recital of the facts should be enough to put all Christian people on their guard. It is time that the use of men and women in films for no other reason than that they appear in some well-known scandal or crime were rebuked.

—The Baptist.

—One hour of eternity, one moment with the Lord, will make us utterly forget a life-time's desolations.

—H. Bonar.

#### FROM OUR CHURCH CIRCLES

##### Dedication of Messiah Church, Milwaukee

On Sunday, May 21st, Messiah Lutheran Church on Fernwood and Kinnickinnic Avenues was dedicated to the service of the Triune God. Messiah mission was organized by the Rev. E. Schulz, July 5, 1917, with three voting members and five communicants in all. By the Synod the mission was supplied with a bare portable chapel, four dozen chairs, an old organ, a table, and a few hymnals. On April 7, 1918, The Rev. R. W. Huth was installed pastor of Messiah and Timothy missions. Since then the congregation has steadily grown, until at present it numbers 24 voting members, 60 joined members, 72 communicant members, 94 souls, without counting the Sunday School children whose parents are not members of Messiah. The enrollment of Messiah Sunday school varies between 90 and 100 pupils. Since the organization of the congregation 38 children and 1 adult have been baptized. Twenty children and 10 adults have been confirmed.

As the old chapel was becoming unfit for services, and was also too small so that even with expensive repairs the result would have been unsatisfactory; and as furthermore the congregation was notified that the property on which the chapel stood was to be sold, Messiah congregation was forced to find a new location and build a church. All showed willing hearts and hands. Three lots were purchased at the corner of Kinnickinnic and Fernwood Avenues, and on these a neat church, 26x62, stucco finished on the outside, was built. The auditorium is 26x50 and seats 200, the balcony seats 50. The altar, the pulpit, and the benches were made by the members of the congregation. The whole interior presents a friendly and inviting appearance. In the basement there is a large room for the Sunday School and other meetings, a kitchen, and a furnace room.

The lots and church are conservatively valued at \$8,000.00. More than half of its indebtedness, Messiah congregation, with its energetic Ladies' Guild, has already paid and has bravely shouldered the responsibility for the balance.

On the day of the dedication, the congregation and its numerous friends from every part of the city gathered before the door of the church. The local pastor performed the dedicatory act, and the assembly entered with praise and thanksgiving to God. There were three services. In the morning Prof. W. Huth of Watertown preached on Ps. 26:8, in the afternoon the Rev. P. Brockmann of Waukesha on Prov. 23:23, in the evening Rev. E. Schulz on John 12:21. All services were well attended. St. Luke's choir sang appropriate anthems in the morning services, and Mr. H. Plass and Mr. Ed. Groth sang a duet in the evening.



The community about Messiah is not predominantly Lutheran, but is composed rather of sectarian and Catholic people, many also have no church connections. The field, however, from which Messiah draws its members is large. To the south the nearest Lutheran church is five miles distant, to the northwest the nearest Lutheran church is one and one-half miles, and to the north there is a branch church of the General Council, that has services every Thursday evening.

Messiah's aim is to serve the Lord by bringing many wandering souls to their Savior, to preach and teach the old Gospel in the language of our country to the glory of God. Surely the Lord who has said, "Teach all nations," will give success to his Word even in spite of the adverse circumstances and the new difficulties that are arising in this age of indifference and unbelief. May God's blessing rest on Messiah and its pastor.

W. H. H.

#### Cornerstone Laying

June 11th and June 18th were days of great joy for our congregations at Enterprise and Monica, Wis. Through God's help and grace they were permitted to lay the cornerstone of their new churches. Besides the members of both congregations, many friends and guests came from far and near to take part in the services and rejoice with the congregations. The services at Enterprise took place on the new church grounds. The undersigned conducted the altar services. Rev. H. H. Heidel then delivered a sermon in German on Is. 14:22. Immediately after the sermon the ritual for the laying of the cornerstone was read by the undersigned. The service was closed with a prayer and song. In the afternoon the Rev. H. Schmitt preached the sermon in the English language on Psalm 87.

A similar service took place at Monico on June 18th in Grace English Lutheran congregation. Here also the undersigned, the pastor of the congregation, conducted the altar service. Rev. M. Glaeser preached the sermon in the English language on 1 Cor. 3:10. The undersigned read the ritual for the laying of the cornerstone. This service was also closed with a song and prayer by the pastors, congregation and friends of the congregation.

May the Lord give His people His grace and mercy that with His help and protection these houses of worship may be completed to His honor and glory and for the salvation of immortal souls.

J. F. M. HENNING.

#### Cornerstone Laying

On July 2nd St. John's Lutheran congregation at Waterloo, Wis., laid the cornerstone of its new school building. The speakers were Prof. J. Meyer and Prof. H. W. Schmeling. Both speakers together with the

Rev. M. H. Pankow, former pastor of the congregation, assisted the undersigned at the cornerstone laying.

O. KUHLLOW.

#### Laying of Cornerstone

On July 2nd the cornerstone of the St. Paul's Lutheran Church at North Mankato, Minn., was laid. The Rev. Herman Atrops of Smith's Minn., delivered the address, basing his words on Eph. 2:19-22. The undersigned laid the stone.

ROY B. GOSE.

#### 25th Anniversary

On June 27th Frieden's congregation of Kenosha, Wis., celebrated the silver jubilee of their pastor, the Rev. C. Buenger. After a divine service, conducted by Pastor Sieker, the audience adjourned to the school, where appropriate addresses were held. Pastor Buenger received presents from his congregation and his conference. The churches at Morton Grove and Town Maine, Cook Co., Ill., a former pastorate, sent delegations and greetings.

May our Redeemer, whose praise was the keynote of this celebration, continue His blessings upon pastor and people.

R. O. BUERGER.

#### Delegates to Synodical Conference, Elected by Minnesota District

##### I. Pastors.

A. Jul. Dysterheft, Route 3, Glencoe, Minnesota. Alternate: C. F. Kock, Belle Plaine, Minnesota.

E. G. Fritz, Route 4, Fairfax, Minnesota. Alternate: Paul Dowidat, 1206 Adams St., Minneapolis, Minnesota.

##### II. Teachers.

Henry E. Kahnert, 574 Humboldt Ave., St. Paul, Minnesota. Alternate: Prof. H. Klatt, New Ulm, Minnesota.

##### III. Lay Delegates.

Immanuel's, Town Eden, Brown Co., Minn., P. O. Address: Morgan, Minn., R. 3. Alternate: St. John's, Fairfax, Minnesota.

St. John's, Renville, Minnesota. Alternate: Trinity, 14 Iglehart Ave., St. Paul, Minnesota.

EDWIN H. SAUER, Sec'y.

#### North Wisconsin District

The convention of the North Wisconsin District of the Joint Synod of Wisconsin and Other States was held in St. Peter's congregation at Weyauwega, Wis., June 21-26, 1922. The same was opened with divine services, in which the Rev. Ad. Spiering, president of the district preached on 1 Tim. 6:20. In all 81 pastors, 16 teachers, and 52 lay delegates were registered. All the different synodical activities were discussed. The report on our home mission was discussed in every de-



tail. It brought to knowledge that at present we have in our field of mission 13 pastors working diligently to preach the Gospel to every creature. It requires about \$9,000.00 to carry on this work. The Rev. G. E. Bergemann also gave us a detailed report on the entire work of the Joint Synod, which was followed with great interest.

Two papers were read, one by the Rev. Geo. Schroeder on the theme: "The increasing influence of the English language in the Lutheran Church of our country, and the duties thereby imposed upon us"; the other was read by Rev. G. E. Boettcher on: "State, Church, and School endangered by the encroachments of the Reformed sects, and how we may successfully encounter them."

The Synod also had the pleasure of joining in the jubilee of St. Peter's congregation, celebrating its 50th anniversary. In the morning services that were held in the German language the Rev. John Dowidat occupied the pulpit, preaching on Jer. 9:23-24; and in the evening services, held in the English language, the Rev. W. Schumann preached on Hebr. 13:5. On Friday evening communion services were held, in which the Rev. P. Hensel had the sermon. All glory be to the Triune God, Father, Son, and Holy Ghost.

G. E. BOETTCHER, Sec'y.

#### Meeting of the Nebraska District

The Nebraska District will meet in the St. Paul's congregation at Plymouth, Nebr. (Rev. M. Lehninger) August 23-28, 1922. Sessions open Wednesday instead of Thursday. Two papers will be presented, one by the Rev. J. Frick on "Unionism" and the other by the Rev. A. B. Korn on "Providing for the Servants of the Word." The credentials of the delegates, signed by the president and the secretary of the congregation, are to be delivered at the beginning of the first session. All reports, etc., must reach the President of the District, the Rev. M. Lehninger, before August 24th. Announcement of coming and requests for quarters should be made before August 19th.

PH. MARTIN, Sec'y.

#### Central Delegate Conference

Pastors, professors, teachers and lay delegates of the Central Conference will meet the first and second day of August in the congregation of the Rev. A. F. Nicolaus, Fort Atkinson.

Papers will be read by the Reverends G. Stern, L. Kirst, Aug. Paap, W. Pankow and Fred Stern.

Services Tuesday evening: Sermon: Prof. S. Probst (the Rev. E. Fredrich, alternate). Confessional address: Prof. H. Parisius (the Rev. Carl Bachmann, alternate).

Delegates should register with the conference secretary before the opening session.

Requests for quarters must be made in due time.

THEODORE THUROW, Sec'y.

#### Synodical Conference Convention

In this year of her golden jubilee the Synodical Conference will convene in the church of Pastor Theo. Moellering, 1522 Race St., Cincinnati, Ohio. The opening service begins at 10 A. M. Confessional service at 9:30. Delegates will please send their name and address to Mr. Will E. Hoerr, 2221 Washington Ave., Norwood Station, Cincinnati, before August 1, also stating whether they wish to partake of holy communion. Prof. John Meyer of the Wauwatosa Seminary will submit a doctrinal paper.

H. M. ZORN, Secretary.

#### Dr. Martin Luther College

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, were held June 15th. This year's graduating class was a very large one. There were fourteen graduates from the normal department and one from the new high school course. All of the normal graduates will enter the service of the church as parochial school teachers. By special request, the Rev. Im. F. Albrecht of Fairfax, Minnesota, president of the Minnesota District of the Wisconsin Synod, delivered the commencement address. He based his words on the motto of the class, Prov. 16:3: Commit thy works unto the Lord.

The past year has been marked by the largest attendance in the history of the institution. The total enrollment was 124 scholars, 44 girls and 80 boys. Of this total 118 were still in attendance at the close of school. Outside of the short interruption caused by the closing of the school for four days on account of scarlet fever, work could progress normally, and the class work was completed in compliance with the outlined course of study. The new six year course has now developed so far that in the coming year we shall have the four high school classes. The first graduate from this six year course will leave the institution in June, 1924. In the meantime provisions have been made to supply teachers from the former five year course.

But let us look forward to the coming school year. Fourteen graduates means quite a gap. Others will drop away for various reasons. These vacancies should be filled. Let us all endeavor to secure young men and women for our Christian high schools. But above all, let us pray the Lord of the harvest, that he will send forth laborers into his harvest.

E. R. BLIEFERNICHT.



## MISSION FESTIVALS

Fourth Sunday after Trinity

Town Eden, Brown Co., Minn. Speakers: E. Sauer, G. Hinnenthal. Offering: \$139.40.

## Change of Address

Rev. Paul W. Spaude, Lake Benton, Minn.

Rev. A. Zeisler, 944 Island Ave., Milwaukee, Wis.

## NOTED IN PASSING

Let the world improve as it may, the deeper ill only breaks out afresh in new forms. Time itself, the staring, vacant, unlovely time, is to many the one dread foe. Others have a house empty and garnished, in which neither love nor hope dwells. A self, with no God to protect it, a self unruled, insatiable, makes of existence to some the hell called madness. Godless man is a horror of the unfinished—a hopeless necessity for the unattainable. The most discontented are those who have all the truthless heart desires.

—Donal Grant.

Sickness sometimes works marvelous changes, and the most marvelous on persons who to the ordinary observer seem the least liable to change. Much apparent steadfastness of nature, however, is but sluggishness, and comes from incapacity to generate change or contribute towards personal growth; and it follows that those whose nature is such, can as little prevent or retard any change that has its initiative beyond them. The men who impress the world as the mightiest are those often who can the least—never those who can the most in their natural kingdom; generally those whose frontiers lie openest to the inroads of temptation, whose atmosphere is most subject to moody changes and passionate convulsions, who, while perhaps they can whisper laws to a hemisphere, can utter no decree of smallest potency as to how things shall be within themselves.

—G. MacDonald.

What the final touches of the shark skin are to the marble that stands lord of the flaming bow, that only can wealth and position be to the man who has yielded neither to the judgments of the world nor the drawing of his own inclinations, and so has submitted himself to the chisel and mallet of his maker. Society is the barber who trims a man's hair, often very badly too—and pretends he made it grow. If her owner should take her, body and soul, and make of her being a gift to his—ah, then, indeed.

—The Marquis of Lossie.

In proportion to the falsehood in us are we exposed to the falsehood of others. The false plays upon the false without discord; comes to the false and is welcomed as the true; darkness takes darkness for light and great is the darkness.

—G. MacDonald.

## ITEMS OF INTEREST

## Quakers Appeal to Churches to Back Fight Against War

An appeal to join in a definite organization for peace to demand the complete rejection of war for any purpose and against any people, is being sent by the Quakers to churches of all denominations and all countries. The movement, started by the Religious Society of Friends embracing Pennsylvania, New Jersey, Delaware and Maryland, will give world-wide circulation to a peace appeal adopted at the society's yearly meeting in Philadelphia. This appeal is being mailed by the Church Peace Union of New York to 20,000 clergymen in all parts of America. It has been indorsed by the yearly meet-

ing of the Society of Friends in London, and is the first organized public effort by the Quakers to enlist other denominations in the fundamental principle of their creed.

—Milwaukee Leader.

## Japanese Police Halt Revenge Superstition

The police of Japan with their modern ideas have shattered another convenient "superstition" of those who wished to wreak vengeance on their enemies.

When a person did not do as his neighbors wished him it has been the custom for a crowd of youths with a mikoshi or shrine to parade the streets and when the shrine struck a house it was taken as an indication that the occupant had displeased the gods.

Invariably it was found that the house struck was that of somebody who had displeased the crowd. Recently the residence of a man who had failed to contribute to the fund for Kanda festival was wrecked after being "struck by the mikoshi." The practical police arrested 54 of the carriers of the mikoshi.

—Milwaukee Journal.

## Women Rabbis Are Urged at Meeting

Ordination of women as rabbis was advocated in a resolution adopted recently by the Central Conference of American Rabbis, in its 33rd annual convention at Cape May, N. J. Passage of the resolution was followed by prolonged applause.

—Milwaukee Leader.

## Real Christian Colony Planned

Convinced that modern life is corrupting and spiritually demoralizing, and that church members themselves are not living up to the right standards, the Rev. M. Allen Stickley, until recently pastor of a group of churches of the Disciples of Christ, at Winchester, Mo., announced today plans to set up a "real Christian community" in Patrick county.

Those who join the movement, he said, intend to dwell together according to their conception of the manner "in which the scriptures require Christians to live."

The leaders of the movement have acquired a tract of land in Patrick county, it is said, and the colony will start with about 50 members from Georgia, Virginia, Ohio, Pennsylvania and West Virginia.

—Milwaukee Leader.

## Release Mission Property

The French Government in the Kamerun has now released the confiscated property of the Basel Missionary Society and acknowledged that the society is legally a Swiss organization, but unfortunately this does not include permission for the society to resume its missionary work in this field. In anticipation of such a difficulty, a free assignment of all the property has been made to the Paris Mission Society. The French evangelical missionaries will now have full liberty to continue the work. There is hope that the British Government may adopt the same policy as the French with regard to confiscated mission property in lands over which they have a mandate.—Missionary Review of World.

## Swedish Foreign Missions

The Swedish "Missionsferbundet" now includes 1502 congregations with 109,279 members. The work among the young people is especially prosperous in this "free" church. There are over a thousand young people's societies with more than 50,000 members. In 2,700 Sunday schools 130,000 children are instructed by 10,500 teachers. The foreign mission of this body has 5 missionaries in the Kongo region, in China and Eastern Turkestan. These missionaries are assisted by 540 native helpers. The communicant number 7,625, while in 415 schools 10,600 children receive instruction. An excellent showing, isn't it?