

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 9.

Milwaukee, Wis., August 6th, 1922.

No. 16.

Rev. C. Buenger, Jan. 23,
65 N. Ridge

THE BRIDEGROOM OF MY SOUL

He came from realms eternal,—
The Bridegroom of my soul,
Where floods of joy supernal
Through endless ages roll,
Where Life's eternal river
In crystal beauty flows,
In whose sublime forever
Unknown are earthly woes.

He left this realm of splendor,
This land of pure delight,
Where saints His praises render,
And glory in His sight!
He left these fields Elysian,
Where hosts His Name extol,—
To share my sad condition,—
The Bridegroom of my soul!

He dwelt in joy supernal,
Where all was peace and light,
I feared the foe infernal,
And lived in darkest night!
He,—rich, exalted,—holy,—
A King's beloved child,
Found me, poor, wretched, lowly,—
With sin's vast guilt defiled!

I lay in darkness, groaning,
Defiled through Adam's fall.
My lost estate bemoaning,
In Satan's fast enthrall!
Eternal death, damnation,—
Destruction was my goal;
But oh, He brought SALVATION,
The Bridegroom of my soul!

He left the Land of Glory,—
Beyond the starry skies.
O when I hear the story,
The flood-gates of mine eyes
Burst in its contemplation,
And tears begin to flow.
O Jesus, my Salvation,
How couldst Thou love me so!

He came, in manhood lowly,
The spotless Son of God!
Divine, untainted, holy,—
This sin-cursed earth He trod!
He, of all life the fountain,
Came to this vale below,
To die on Calv'ry's mountain
That I His love might know!

He died in grief and anguish,—
The Bridegroom of my soul.
In bonds He saw me languish,
With death and hell my goal!

But oh, He burst my prison!
He burst His grave's sealed door!
And since my Lord is risen,
My bondage-night is o'er!

He purchased my salvation,—
He paid the price for me!
O joyous contemplation!
I'm free! I'm free! I'm free!
And now He intercedeth
For me at Heaven's throne.
His Blood my pardon pleadeth,
I am His own! His own!

It fills my soul with pleasure,
To know he'll come again!
His promise sweet I treasure,
Although I know not when!
Faith's Lamp is brightly burning
At morn, at night, at noon!
His Word hath hushed my yearning:—
"Belov'd, I'm coming soon!"

What though my way be dreary?
He sure will come, I know.
Though oft the watch is weary,
Because I love Him so,—
All vanished is my sadness!
His Heaven is my goal!
And I await with gladness
The Bridegroom of my soul!

ANNA HOPPE,
Milwaukee, Wis.

If God Were Your Father, Ye Would Love Me

Joh 8:42

"We have one Father, even God"—the Jews had asserted. They had strenuously denied that they were "born of fornication," which means, that they were serving a false God.

There are not very many atheists. Most men acknowledge the existence of a supreme being, though they may differ widely in their conception of that supreme being. They who believe in a supreme being naturally contend that the object of their belief is the true God, the Father of men. Hence we have the well-known "common fatherhood of God and the brotherhood of man," preached especially by the lodges.

Christians who listen to their persuasive accents are likely to become confused and sometimes begin to lean toward the opinion that after all every one who worships a supreme being actually worships the true God. And if that is true, why should a Christian

not worship together with men of other faiths at the altars of the lodge.

Who has God for a Father? Jesus gives the answer: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." Only he can truly call God his Father who loves Jesus Christ.

The true God has revealed himself in the world, and Jesus Christ is the revelation of God. Only through him can God be known; "no one cometh unto the Father but by me," Jesus says. Here we must remember that it is not left to the individual to picture Christ to himself as he would have him. Holy Scripture gives a very definite and a divinely authoritative presentation of Christ. He is the eternal Son of God come into the flesh to save a fallen race by his vicarious suffering and death. To love Jesus means to find joy in him as our Savior. That joy can be found in no other than in a truly repentant heart. No one loves Jesus but he who has abandoned all hope of self-help and who casts himself entirely upon the mercy of God trusting in the blood and merit of Christ for his salvation. "Ye are all the children of God through faith which is in Christ Jesus."

This is, consequently, the test which we are to apply to all religious teaching: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

The practical application of this truth we find in 2 John 10: 11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."

Let us not forget, however, to apply this test to ourselves as well. Remember, the Jews did not at this time worship false gods, as their fathers had done. Their temple was the temple of the true God, the Father of our Lord Jesus Christ. But they did not love the Son and, consequently, did not have the true God for a Father. We know the true God and his Son Jesus Christ. But do we really love him? Only he has God for a Father who loves Jesus. J. B.

SAFELY SHELTERED

In a quiet hamlet an aged man was dying, and someone asking if he would like her to read to him some Gospel messages out of the Bible, he replied in his own broad Scotch dialect: "Na, na, lassie, I thatched the hoose in calm weather, and it's no' needn't noo when the storm comes on." Happy man! Death was at the door; his faculties were failing; the earthly tabernacle was being taken down; the storm had come, but he was safely sheltered. Ps. 46: 1.

—The King's Business.

COMMENTS

The Lusk Law Upheld The Nation says:

The Lusk Law prohibiting schools from operating without a license from the State Board of Regents has been held constitutional by the Appellate Division of the Supreme Court of the State of New York, Justice Greenbaum dissenting. Morris Hillquit, attorney for the Rand School, which forced the test case by boldly announcing that it intended to proceed without a license, announces that the School will appeal further and will, if necessary, carry the case to the Supreme Court of the United States. Well it may, for if this law is constitutional there is no telling to what censorship we may be exposed. Hitherto a man or a school or a publication which advocated the overthrow of organized government by force or violence was punishable under the law after he had his day in court. Under the Lusk Law the State Board of Regents may, upon mere suspicion that it might teach violence, refuse a license to a school. By parity of reasoning the same preliminary censorship might be applied to publications, and when suspicion is accepted as a cause for action we are started on a long, long road. The Rand School in fighting this law is fighting for a fundamental principle of tremendous importance. It deserves the moral and financial support of Americans who still care for freedom. And whatever the courts may decide it is always possible for enlightened opinion to force repeal of an infamous law.

We bring this item to the attention of our readers because we hold that this is not the case of the Rand School only, but the case of every private and parochial school in our country, no matter how we may regard that particular school and the principles for which it stands. The same weapon that is now being used against that school can also be used against our parochial schools and will be used against them in the not too far distant future, unless our country experiences a general revival of a true love of freedom.

We do not believe in State domination over schools, as that, in the end, means State domination of the soul of the individual. Past experience, and present as well, should warn us against surrendering to the State rights that belong to the individual. If the State argues that a full control of schools is necessary for its protection, it can easily continue that it must retain its control over all schools in order to work out its plans for the future. In other words, the individual exists for the benefit of the State and not the State exists for the benefit of the individual. If the first principle should be adopted, how can we continue to talk of freedom?

The Nation indicates that there are now laws enough that can be employed against those who endanger the public welfare; why not be content with them and show a little confidence in the free American citizen? J. B.

* * * * *

Compulsory Morality The name is in reality a misnomer for it is a contradiction. That is apparently the view which the editor of the Wisconsin News held when, under this head, he wrote the following editorial:

Nine young men guilty of disorderly conduct are ordered by the judge to go to church on Sunday for twenty-six weeks. Also they must read "good, useful books from the public library," and, "stay at home every night unless permitted to go out by the probation officer."

What do you think of that judicial sentence? It is probably legal, although there is nothing in the law books about sentencing a man to church, or sentencing him to read good books. But that is not important.

Our judges occasionally must try experiments.

But is the book read or the sermon heard by compulsion apt to be beneficial? It would be interesting to see a list of the "good books" that these young men get from the library on the judge's order. Make men want to read good books. Then you have made the right start.

The editor of the above, immediately under the head of his article, asked the very pertinent question: "Does it Strike In?" We would answer: "It has very little chance of doing so." Morality, like the "quality of mercy" is "not strained." All compulsion has the tendency of calling forth opposition and this, even if it consisted merely in a mental attitude, entirely detached from a seeming outward conformity with the purpose for which "compulsion" is applied, tears down what it professedly seeks to build up. Compulsory morality has but one legitimate fruit—hypocrisy; where true morality seems to result, it is not because of but in spite of the compulsion, truly, therefore, an exception. Hypocrisy is the height of immorality; compulsory morality is worse than foolish, it is pernicious.

But you might ask: "What can a judge do to make a culprit moral?" We answer: "Nothing; it is not his province." A judge's province is the law; this does not preclude that in his administration of it he may temper justice with mercy where he sees that the best interests of all demand it. The community implies this in the careful selection of those whom it elevates to the judicial bench. By the same token it implies that he is to remain within the confines of his given province. A true Christian is ever serving Christ and a Christian judge will not doff his Christianity when he dons his judicial robe. For fallen man there is no true morality outside of Christ; when you lead your life in Christ you are truly moral and the very life you lead is a power for true morality in others. A Christian judge must, therefore, make for morality in the exercise of his peculiar office, this, because he is a Christian and a judge at the same time and not because he holds the mistaken tenet that a judge's function is to make people moral.

To over-shoot the mark is as bad a miss as to fall short of it; besides it brings danger to such as may have a right to be immediately beyond. By this we mean to say that the judge who leaves his province in sentencing a culprit runs risk of working harm to others. Going to church was never intended to be a penalty. To do a thing because it is a penalty imposed by one who has power over us, is very apt to

fill us with loathing against it and we naturally desist from doing it when the penalty is paid; while we do it the restraint under which we act puts the stamp of compulsion on every feature of the performance and calls forth the attitude of passive resistance. Do you think the Lord Jesus wants people to come and hear the message of God's mercy in that frame of mind? Do you not rear barriers to the acceptance of the Gospel when you put people in that frame of mind? The mere outward act of going to church can benefit no one and if he is forced to go it may work harm. Hypocrisy is one of the worst evils of our day and a prolific source of it is the misconception that you can work morality by law. Whither are we drifting? The time may not be far off when, under sentence of the court, someone may present himself for baptism or participation at the Lord's Table, and if we beg to differ with the decree issued we will bear the odium of being pro-something, or at least un-American. G.

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Where Moses Got His Alphabet The director of the American School in Jerusalem, Dr. W. F.

Albright, is also conducting excavations at a number of sites, notably at Ascalon, one of the oldest city-sites known to history. Of the many different types of inscriptions found in the ruins, some give particularly high hopes of important revelations. But just the oldest are not yet decipherable. It is hoped that among the great number of finds some clue will be unearthed, like the famous Rosetta stone, which will enable scholars to read the old messages.

In reporting progress Director Albright calls attention to conclusions reached by scholars recently. He writes: "Our oldest Hebrew inscriptions are those from the reign of Ahab, found in Samaria, and the Baal-Lebanon text, from Cyprus, dating from the reign of Hiram, king of Phoenicia, the contemporary of Solomon. Recently, however, Petrie and Gardiner have recorded the long missing link between the Egyptian hieroglyphs and the Semitic alphabetic script in some votive inscriptions from Sinai, certainly from the middle of the second millennium, and thus antedating Moses by several centuries. Since the inscriptions belonged to Semitic miners and metal-workers, and the name "Kenite" means "metal-worker," it is very probable that Jethro the Kenite, employed the same script, and taught it to his son-in-law, Moses."

This conclusion does not appear to be very far-fetched and eventually much material, bearing on the times of Moses and the countries affected by the Hebrew migration, may be utilized in giving us a complete picture of that ancient civilization.

As soon as certainty is established the wild romancings of the scholars who are more imaginative than scientific will become as ridiculous in the eyes of the general public as they deserve to be. As it is,

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

the broad background of unknown things is a canvas too tempting to the foolhardy to be resisted. They cannot restrain themselves. Just because nobody can contradict them, they pile their assertions up to mountain heights, then when truth modestly comes along with its unpretentious contribution the uninformed public is too ignorant to understand that a grain of truth is more substantial than a mountain of fiction and, judging by bulk, it awards the palm to that which looms largest—and noisiest.

If ever order is established in the lands of the eastern Mediterranean, especially Palestine, conditions for excavations may be more favorable and honest scholars may get their chance and gain a hearing. Such research has always been welcomed by true defenders of Bible truth; from that they have nothing to fear but much to gain.

H. K. M.

H. C. Wells and Methuselah The Outline of History by H. G. Wells has met with much well-deserved criticism. We have been warned against placing this book into the hands of young students, and of right, for it presents as truth that which is not truth and thus conveys an entirely wrong view of the history of our race. In a recent issue of the Baptist, Robert V. Meigs takes Mr. Wells to task analyzing one of his statements:

It is superlative egotism in most of us, especially in myself, to hint at carelessness in any sentence of H. G. Wells. More so, when that sentence is in his, "The Outline of History." But any one of us may be pardoned for applying eighth grade school-boy mathematics to one of Mr. Wells' sentences.

Behold the sentence: "The earliest recorded reckoning is by moons and by generations of men. The former seems to be the case in the Book of Genesis, where, if one reads the great ages of the patriarchs who lived before the flood as lunar months, instead of years, Methuselah and the others are reduced to a credible length of life."—"The Outline of History"—pp. 98, 99.

Now for the school-boy mathematics: It requires thirteen lunar years (months) to make one solar year. Methuselah according to Mr. Wells, was 969 lunar years (months) old. Or, $74\frac{1}{2}$ solar years, which does not look so unreasonable.

Methuselah was 187 lunar months of age ($14\frac{1}{2}$ solar years) when he begat his first son, Lamech, which might be impossible.

But how about "the others?" One of these "others" would be Methuselah's father, Enoch (Gen. 5:21) who was sixty-five years old when he begat Methuselah. If lunar months, Enoch would have been but five solar years and two months of age, a physical impossibility for him to beget a son. Methuselah's great grandfather was Mahalalel, and he too (Gen. 5:15) was five solar years of age when he begat Methuselah's grandfather, Jared, which, biologically speaking, was an impossibility for either Homo Sapiens, or Homo Neanderthalensis; possibly for Eoanthropus, and Pithecanthropus. Doubtless Mr. Wells forgot to re-read the fifth chapter of Genesis; or his mathematics slumbered; or his great biological knowledge was not operative.

We'll forgive him if, since he says he has made many revisions of his "Outline," he'll make one more saying that lunar months will never do in explaining the longevity of the ancients recorded in Genesis, for it leads us into physiological impossibilities.

J. B.

"Jews, Turks, and Infidels" In the Book of Common Prayer of the Episcopal Church there is a collect a part of which reads: "Have mercy upon all Jews, Turks, infidels, and heretics." The Episcopalians are thinking of revising the Book of Common Prayer. In September the matter will be taken up at the triennial convention at Portland, Oregon. The prayer we just quoted is one of the things that is to be revised. It is felt by some that it is rather unkind to the Jews to group them with Turks and infidels, nothing much is said about their being grouped with heretics. It seems heresy is no longer a very live issue. As long as the apostolic succession is not assailed other doctrines do not matter.

It is argued that Jews do believe in one God! That Turks are unspeakably vile, and that it would be quite enough to substitute for the whole passage the phrase: "Have mercy upon all who know Thee not as revealed in the gospel of Thy Son."

The correction sounds fair enough. But the argument is unsound. It is not for us to decide that Jews are spiritually safe because they believe in "one" God. Has it really come to this that belief in "one" God satisfies the doctrinal requirements of the Episcopal Church? Then why not drop the whole Christian front and come out boldly with the new religion.

The instinct of the makers of the Book of Common Prayer were far more sound. To an earnest Christian there is no slander in praying for those who are not Christians; he must know who is wrong as well as who is right. And to such a Christian it is only natural, if he is going to specify at all, to group Jews, Turks, infidels, and heretics in his prayer for the unregenerate. Many more could be added if one were anxious to include all, but since such prayers are, as this one is, a historical element, they must be taken as they have come down to us unless one wishes to weaken the spirit from which they flowed originally.

That is precisely what is happening in the Episcopal Church. There is the struggle between the old and the new, faith and unbelief, the Bible (God) and man.

H. K. M.

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Again Again we hear of a modern marriage ceremony, this time one performed by a woman preacher in London. "It was an all-woman affair—woman minister, woman organist and a choir of women." As to the groom, the report leaves us to judge for ourselves.

"A special rite was employed and various changes were made to give expression of modern ideals of Christian marriage," we are told. Naturally, the word "obey" was omitted.

The woman preacher explains:

The ordinary marriage ceremony is an insult to women and an offense to the purity and holiness of marriage. I have deleted everything that implies inferiority of women or that marriage is in any way an unclean thing.

It is, indeed, to be deplored that the good Lord did not have this woman to advise him before he gave his revelation to the world. We should not then have had to wait so many centuries before the relation between husband and wife was properly adjusted.

One thing we are, however, compelled to say about this preacher—she is at least consistent. Eph. 5:23-24 we read: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." We cannot re-adjust the relation between husband and wife without at the same time re-adjusting the relation between Christ and our soul. Christ no more remains the Lord whom the soul trusts with simple confidence and to whom it therefore submits in holy joy. He is admitted only as a partner to man who claims for himself equal rights with Christ. In making this change and in uttering her criticism, this woman renounces her obedience to the word of Christ and thus to Christ himself. But let her remember that the Lord will never consent to such an arrangement. As the Savior of the body he remains the Lord to all those who truly are his. He who will not receive him so forfeits the salvation Christ has wrought. With what right can this woman's "ideals" be called Christian? J. B.

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Freemasons, De Molay, and Better Youth Our columns have referred to the fact that under Ma-

sonic auspices a new order, that is, lodge, has been founded for work among the young of the land. You would naturally expect the founders to say as much for themselves as they can and they do not disappoint you. They say very many fine things about themselves. All these fine things they wish to

instil into the plastic minds of the young. Everybody in his right mind will add: The Masons are getting the young under their influence so they can keep a steady stream of new members flowing into their ranks. But this the Masons will not let stand. They assert with peevish insistence that no man is ever "asked" to join the Masons,—no, never. They may assert that as often as they wish, but we needn't stultify ourselves by believing it. And this new Order of De Molay is merely a recruiting agency for the fullfledged Masonic order.

It works like this: They get boys that are leaving the Boy Scouts (at the age of sixteen) and keep them under the lodge order as outlined in this new lodge until they are twenty-one years of age, then they drop out automatically. "The purpose of the order is to make better boys, better men, and better citizens." It is not a Masonic order; no one dare speak to the De Molays of Masonry,—no, not one tiny little word must be breathed to them of their bighearted patrons.

We read that branches are in process of organization in the following cities: Burlington, Berlin, Columbus, Delafield, Fort Atkinson, Kaukauna, Kenosha, Kilbourn, Madison, Manitowoc, Marinette, Menasha, Milwaukee, Oshkosh, Port Washington, Sturgeon Bay, Superior, Waukesha, Watertown, Wisconsin Rapids, Sparta, Green Bay, Stevens Point, and Ripon.

Of course, the Masons have nothing to do with it, yet it gives them a splendid chance for a little propaganda. Who knows? Perhaps some deeply ignorant outsider may take the bait and try to find out all about the mysteries so guardedly hinted at in the literature that is broadcasted.

Some of the interesting little fictions spread in connection with the De Molay business presuppose an unusual amount of stupidity on the part of the reader. So it is said, the order (De Molay) is named for Jacques De Molay, "the last military Grand Master of the Knights Templar, an eminent martyr of freemasonry, who in the evening of May 18th, 1314, as the bells of Notre Dame tolled the hour of seven, was burned at the stake on an isle in the Seine river." The stilted solemnity of this statement does not cover up the daring falsehood so confidently stated. The facts are that De Molay was executed on the date mentioned, he was the last Grand Master of the Order of Knights Templar, an order of Knights that was founded about two hundred years before by nine French knights for the purpose of defending Christian pilgrims to the Holy Land. It was the time of the Crusades and their self-imposed task, which they at first performed very well, gave them opportunities for much service. They grew rich and their original work was forgotten. Their wealth and their manner of taking in influential members without applying any of the high standards of knighthood which obtained at first made them dangerous to certain political factions.

Many lies were circulated about them and their practices by their enemies, but much of which they were accused of was true. In the end they were dissolved by Philip, king of France, and three of their leaders, including De Molay, the last grand master, were burned at the stake. De Molay may have been a high-minded gentleman, it is equally true that many knights had given themselves up to profligacy. The order had outlived its usefulness, its dissolution meant no loss to humanity. That was the end of the Templars. They never had anything to do with Freemasonry because at that time Freemasonry didn't exist. De Molay was no more a martyr of Freemasonry than was Abel.

Sometime in the eighteenth century the Jesuits, this is startling but true, wormed themselves into the councils of the newly established Masonic brotherhoods and borrowing the historical trappings of the extinct order were instrumental in establishing the modern Knights Templar of the Masonic persuasion. It was to serve their purposes and perhaps it did. People with historical sense resented this childish way of resurrecting names and trying to clothe them with the ancient glory while following selfish ends. So some tried the equally futile countermove of reestablishing the true ancient order of Knights Templar.

In America you can tell the Knights Templar, Masonic of course, by their long white plumes as they march in Masonic processions; they also carry a shiny sword.

As for the influence on the boys of all this mixture of a little fact with much fiction, nothing much need be said. One might call attention to the calm assurance with which the Masonic sponsors of the order of De Molay take over the heritage of the Boy Scouts. If Boy Scouts and De Molay and Masonry are so much of one cloth, then Boy Scouts cannot have much in common with us.

H. K. M.

HE LOOKED FOR BREAD, BUT FOUND STONES

A Presbyterian clergyman decided that during his vacation he would visit a number of churches and see for himself what others were preaching. Here is a summary of his report: The first sermon which he heard was upon the subject "The Modern Program of the Church." The visitor complained that it was impossible for the speaker to rise higher than the dust of this earth. He decided to visit a church outside of his own communion and therefore entered a Methodist Church South, with a very decided emphasis on "South." The preacher announced as his text: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice," and then preached a sermon on the Ku Klux Klan, in the course of which he said that he was a member of this order and that at the age of seventeen he had been a

member of the original Ku Klux Klan of postbellum days. His sermon had three heads: Jews, Catholics, and "Niggers." He assailed each one of these groups with all the heat of the tropics and with all the amazing frankness of one who has powerful backing. He first assailed the Jews. For this effort the preacher seemed to have supplied himself with information and ammunition from the publications of Henry Ford. After finishing this first part of his sermon, he attacked the Catholics. After hearing what this man said in the pulpit, and knowing something of the activity of the Ku Klux Klan in the South against Romanists, our reporter thinks that "no man today could be elected even as a dog-catcher in the South if suspected of any leaning towards Romanism."

But it was when the preacher came to his third part that he waxed valiant in fight. He said at once that he would not call the black man anything else than "nigger." He claimed to be the black man's friend, but insisted that there was no more development in the "nigger" than in a baboon.

Our Presbyterian friend tells us then that he visited New York and there entered the First Presbyterian Church on Fifth Avenue and heard Dr. Fosdick preach from no text at all upon the "Sacredness of Man." It was a ringing and powerful appeal to respect the sanctity of life. Dr. Fosdick emphasized the sanctity which comes to anything by and through the sacrifice which is made for it. He spoke of the sacrifice of parents for a boy, but in all his sermon he said nothing of the sacrifice of the Lamb of God, who died on the cross for the sins of the world.

In the afternoon the visitor attended a service in St. John's Cathedral, where a bishop of the Episcopal Church preached to all "the Girls' Friendly Societies of the Diocese." He tells us that the "sermon by the bishop was a good exhibition of the indifferent preaching which is associated with the Episcopal Church." He thought that the bishop felt "that he must 'talk down' to the girls." In the evening he went to the Broadway Tabernacle to hear Dr. Norwood, the pastor of the City Temple in London, who was on a visit to America. Dr. Norwood took his text from that exquisite chapter in Luke which tells of the walk to Emmaus. He chose the words: "He made as though He would go farther." Our informer writes that it was a "musing, poetic, somewhat mystical discourse." The preacher ignored the fact that Jesus, after all, tarried with the disciples, and devoted his entire sermon to telling his congregation that Jesus always goes farther than we do.

After hearing these sermons, this Presbyterian preacher asked himself: How much of the Gospel have I heard? and he adds: "Suppose that I had been a messenger sent down to report on the meaning of Christianity, would I have been able to give any intelligent account of the meaning of Christianity after

hearing these three celebrated preachers? No, not a syllable." And he concluded with this sad note: "Oh, Church of the Reformation, Church of the Scriptures, Church of great credal statements, Church of the psalms, Church of my fathers, what aileth thee? Is the cross of Christ covered with a dense cloud?"

This is what one of their own preachers reports of the churches with whom he stands in fellowship.

Does America need preachers to preach the Word?

Oh, what a sin they commit who do not all in their power that as many as possible faithful pastors be sent forth into these fields that are white for the harvest and to the multitudes who are as sheep without a shepherd! We can do nothing better for our fellow-men and for America than to provide them with ministers who will preach the Word.

—Lutheran Witness.

THE REVIVAL

Revivals are made much of in certain denominations of our land, but they are not distinctively American; they are not even peculiar to our age. We recently, in the way of our reading, happened on a Scottish tale in which the revival at times comes prominently to the fore and offers occasion to the reader to view this feature (or should we say parasite) of religious life in another people of another time. The tale was Malcolm, by George MacDonald, sometime clergyman of Congregational persuasion—physical disability caused him to abandon his calling and devote himself to a literary career. He died in 1905. What he writes on the revival contains so much truth well said that we quote the following for our readers' perusal:

Before the close of the herring-fishing, one of those movements of the spiritual waters, which in different forms, and under different names, manifest themselves at various intervals of space and of time, was in full vortex. It was supposed by the folk of Portlossie to have begun in the village of Scaurnose; but by the time it was recognized as existent, no one could predict whither it was going. Of its spiritual origin it may also be predicated with confidence that its roots lay deeper than human insight could reach, and were far more interwoven than human analysis could disentangle.

One notable fact bearing on its nature was, that it arose amongst the people themselves, without the intervention or immediate operation of the clergy, who indeed to a man were set against it. Hence the flood was at first free from the result of one influence most prolific of the pseudo-spiritual, namely, the convulsive efforts of men with faith in a certain evil system of theology, to rouse a galvanic life by working on the higher feelings through the electric sympathies of large assemblages, and the excitement of late hours, prolonged prayers and exhortations, and sometimes even direct appeal to individuals in public presence. The end of these things is death, for the reaction is towards spiritual hardness and a more confirmed unbelief: when the excitement has died away, those at least in whom the spiritual faculty is for the time exhausted, presume that they have tasted and seen, and found that nothing is there. The whole thing is closely allied to the absurdity of those who would throw down or who would

accept the challenge to test the reality of answer to prayer by applying the force of multitudinous petition to the will of the supposed divinity—I say **supposed divinity**, because a being whose will could be thus moved like a waterwheel could not be in any sense divine. If there might be a religious person so foolish and irreverent as to agree to such a test—crucial indeed, but in a far other sense than that imagined—I would put it to him whether the very sense of experiment would not destroy in his mind all faculty of prayer, placing him in the position, no more of a son of God, but of one who, tempting the Lord his God, may read his rebuke where it stands recorded for the ages.

But where such a movement has originated amongst the people, the very facts adduced to argue its falsehood from its vulgarity, are to me so many indications on the other side; for I could ill believe in a divine influence which did not take the person such as he was; did not, while giving him power from beyond him, leave his individuality uninjured, yea intensify it, subjecting the very means of its purification, the spread of new leaven, to the laws of time and growth. To look at this thing from the other side, the genuineness of the man's reception of it will be manifest in the meeting of his present conditions with the new thing—in the show of results natural to one of his degree of development. To hear a rude man utter his experience in the forms of cultivation, would be at once to suspect the mere glitter of a reflex, and to doubt an illumination from within. I repeat, the genuine influence shows itself such in showing that it has laid hold of the very man, at the very stage of growth he had reached. The dancing of David before the ark, the glow of St. Stephen's face, and the wild gestures and rude songs of miners and fishers and negroes, may all be signs of the presence of the same spirit in temples various. Children will rush and shout and hollo for the same joy which sends others of the same family to weep apart.

Of course the one infallible test as to whether any such movement is of man without God, or of God within man, is the following life; only, a large space for fluctuation must be allowed where a whole world of passions and habits has to be subjected to the will of God through the vice-gerency of a human will hardly or only just awakened, and as yet unconscious of itself.

The particular instance of revivalism which MacDonald had in mind as he penned the above did not stand the test: its fruition, as he describes it, was in Pharisaism and blind intolerance, both products of the natural man. G.

A NEEDED SELF-EXAMINATION

The Lutheran Church of America has begun to take stock of her powers and resources and of the use she has put them to. Quite a debate has been going on in the magazines and papers on the subject of Lutheran losses in America.

The learned men who have taken part in the debate have sought to explain why, with over thirteen million Lutherans coming to America, there are barely three million Lutherans in America, counting in, of course, the hundreds of thousands who have never seen Europe; while the Reformed Churches, whose gains from European sources have been much smaller than those of the Lutheran Church have a membership not several times smaller but several times larger than the immigration that has contributed to their strength.

In other words, the Reformed Churches that came chiefly from England have not only preserved more of their foreign membership than the Lutheran Church but have added more to it from the native stock.

How does it come that, with the Gospel more truly confessed, the Lutheran Church has sustained losses greater than those of any other church, except the Church of Rome alone? Only cowardice and faithlessness can shrink from the self-examination needed in view of the facts.

While the learned men who have grappled with the problem before us have offered explanations and counsels which it were well to follow, we affirm in all modesty that we do not think they have touched the sore spot.

However, let us first clear the ground of some misapprehension. To count as Lutherans all people coming to America from Lutheran countries would be quite as misleading as to count as Protestants the sixty odd million Americans belonging to no church whatever. The writer received his college training in Germany. Of the three hundred odd students, about two dozen would be seen in the house of God; of the college professors one. If those playing hookey from church on the Lord's Day, professors included, had emigrated, they would have ranked as members of the Lutheran Church, which they merely disgraced. The college town in which we received our training—Dramburg in Pomerania, numbered eight thousand people. Less than ten per cent of these were seen in the house of God with any degree of regularity. Had the others emigrated, their deadness as church members in America would have had to be credited in part to the weakness of the Prussian State Church, in part to their own worthlessness: it would have been unfair to make the American Lutheran Church responsible for failing to harness those spiritual pikers. Even those who faithfully held to church and the church's Sunday in the old country had received little or no training in church work. The State collected the taxes for the support of the church; and if anything special was to be done, such as mission work, that was left to private enterprise, of which the average person seldom heard.

The Reformed Churches of England, on the other hand, stood on their own feet, unsupported by the State. They had to maintain their own establishments. Thoroughly trained in church work, their members, upon arrival in America, needed no reconstruction. However, it is likewise true that wherever conditions in the homelands of the Reformation made for the Church's freedom, for instance in Hermannsburg and Neuendettelsau, results were achieved in the homeland and, by immigration, in America, which show what the Lutheran Church can do when her soul is left to unfold in freedom. So much, however, is certain: the millions coming from Lutheran regions should not for just that reason, rank as Lutheran

Christians, any more than the average American in Mexico deserves to rank as a Protestant Christian.

Is there no reason for self-reproach and remorse, however? There is, most assuredly. A mistake was made, in the first place, when the Lutheran Church in America extended unduly the period of wearing foreign garb. In part, of course, this had to be; for it was the duty of the Church to care for her own people; but we have seen ministers and congregations who positively sinned by treating the American tendencies of their youth in speech and manner, as something to be repressed rather than something to be given the right of way. The Lutheran Church of America never had anything to fear but much to gain from developing an American type. This, in large sections, she has been slow in doing. We know we shall be found fault with for saying it; but we shall say nevertheless that the worldly habits of many Lutherans, both clerical and lay, have done as much harm to our dear Church as the unchristian practices of the variety that would court popularity at masonic altars.

We now come to the point. Our Church has largely failed in the past; and there are many places where she is doing it yet. And the main cause has been spiritual deadness. The Reformed sects, in their interest in the realities of Christian life, would largely let the truth get away from them, so that our American Church is now fast being engulfed in a heathen tide. Lutheran Churches, on the other hand, have taken great pains to maintain the Gospel pure, while they have often failed to show the power of that Gospel in both pulpit and pew. Where, for instance, a spiritual leader, be he preacher, professor, or teacher, does not ring true, one of two results will be inevitable. Those taught by him will be glad not to be pricked in their consciences by a Gospel translated into life:—then they will become like the leader; or they will shrink from him:—then his influence is naught. **The fault of our Church has been but too often correctness in doctrine without spiritual life; in other words, dead orthodoxy.**

Hudson Taylor, who brought millions of heathen in inland China to Christ, said: "God said to me, 'I am going to evangelize inland China, and if you walk with me I will do it through you.'" Hudson Taylor walked with God; and if we want to know what came of it, let us read the story of his work in darkest China.

Whatever the Lutheran Church has to get way from, it is not her glorious confession of faith. By reason of that, she is the very hope of America. And, as to Hudson Taylor, God says to us Americans of the Lutheran faith: "I am going to save America, and if you walk with me, I will do it through you."

True Lutheranism is nothing but the pure Gospel consistently applied. It is a reproach to the wisdom of the world and her ways. That may mean small congregations, a handicap which the Lord is quite

able to overcome if the price is paid:—a thorough consecration of pulpit and pew, or the translation of the Jesus message into the Jesus life.

—C. B. Gohde in Lutheran Youth.

“THE RESURRECTION OF THE GERMAN-ENGLISH CONGREGATIONS”

By Rev. Henry C. Offermann, A. M.

During the war, there were many, (and among them some of the very best Lutherans in the country) who believed that the German-English congregations, —in fact, all dual-language congregations, were through; and that, if they would not die of their own accord, should be given a few death-blows to help them along.

To encourage them in their beliefs, a few, perhaps quite a number, of dual-language congregations, gave up the foreign tongue, and became purely English congregations. Most of the congregations that did that, seemed to have acted wisely, for they grew and prospered.

Peculiarly, however, the congregations that kept the two languages, (and we are speaking here especially of the German-English congregations) though they, perhaps, stood still, or even fell back, during the war, have since, refused to die, and are, in spite of all that many fanatics are doing to kill them, growing, and again becoming large. Practically every pastor of an old, large, German-English congregation, will tell the same story, namely, that many of the members, that, ten or even more years ago forsook their dual-language mother congregations, are coming back.

And, what is still more extraordinary, is that the people who are coming back, are not those, that were born in Germany, or on the other side, but, children, and, in some cases, even grandchildren, of those who were, and who cannot perhaps, even write German.

It was as if God's hand had rested upon the German-English congregations of America during the war; many of them with most wonderful physical equipment, and many of them representing very great wealth in their membership. And their bravery, displayed during the war, against all kinds of opposition and criticism, even from their own flock, is now being rewarded.

As all sensible people must admit, the Gospel of Christ can be bound to no language, and must not be allowed to favor any language, but it must be preached with power and purity, and, in that language, and with those means, which seem most popular, and most effective, and most gripping at the time.

Lutheranism is broader than America, and deeper than the English language. Lutheranism is worldwide, and international, and bound to no physical, man-made, and evanescently-human accoutrements.

—The Lutheran Companion.

WHAT OTHERS SAY

Fraternities and Secret Orders

Mr. A. T. Rowe had the following note concerning fraternal orders in the Gospel Trumpet of a recent date:

The following was taken from the Chicago Tribune:

Springfield, Ill., April 7.—Upholding the constitutionality of the Illinois anti-fraternity act, Circuit Judge Frank W. Burton today ruled that high-school fraternity members of Springfield must obey the edict of the board of education, and resign from their fraternities or suffer the alternative—expulsion from school.

An appeal to the supreme court was indicated by lawyers representing the fraternities, but as a hearing can not be had there until the June term, there seemed no escape from the rule of the court that high-school fraternities and sororities be repudiated forthwith.

Judge Burton said he did not wish to put a damper on the legitimate fun of high-school pupils, but that the legislature had acted after a thorough investigation of conditions and had made fraternities unlawful.

The court declared it the duty of parents to instill respect for the law into the minds of their children.

“The school system,” he said, “should be enjoyed only by those pupils obeying the laws of the State, and others who wish to belong to secret organizations in violation of the law should enter some private school. There should be no drawing of distinctions among public-school pupils.”

There is evidence in the above news item that judicial authorities are at last becoming awakened to the dangers of secretism. Members of popular and influential fraternities in schools and colleges are classified as members of secret orders, and membership in such fraternities enjoins loyal support of fellow members, be their cause just or unjust, as against those who are not members; and thus there is continued conflict among the different fraternities, and discrimination by all fraternities against non-fraternity members. The schools of the country which are supported by taxation of the public should afford equal privilege to all who are enrolled, without regard to their religion, prior training, or other conditions; and there should be no place in the free schools of America for secretism, which means favoritism.

This brings us to one of the main objections to secret societies, viz., favoritism. The lodge-member generally, if he is true to his vows, taken when he joins the secret order, must be loyal to his fellow members, be they right or wrong. Many of the ablest jurists have sounded an unmistakable warning against secretism, from this standpoint. Jurors, serving on juries which are trying their fellow members, too often are influenced by the vows of their lodge, and show favor or disfavor, as the case may be for lodge-mem-

bers or against non-lodge-members, and many mistrials are the result. This makes for unfairness. Every man under trial by the civil law should have a fair and unbiased trial, and should stand or fall on the evidence submitted, without prejudice. This can not be, so long as there is among us an invisible government, affecting every phase of our life, religious, industrial and political. This is one of the great abuses of secret societies.

This invisible government is carried on by secret code, by which means a criminal may pass the sign of his order, unobserved by others, to a juror, an attorney, or a judge, and a sign of recognition may be returned unnoticed by others. The time must come, for the safety and protection of the public, when secretism in the United States must be abolished. And it has now reached such proportion that the life of the man who openly opposes secret societies is in grave danger.

—The Free Methodist.

NOTED IN PASSING

Commerce and Finance, a trade paper with a good deal of religious salt spicing its pages—frequently including a “sermon for business men”—introduces us to “Frank Urban, soap-box orator,” who used to employ his soap-box in behalf of socialism but is today making it a pulpit of religion. He still speaks along the curbstones of New York City, but he now denounces all that he once preached.

It seems that some while ago Urban went to Boston and made a speech in the open air on Boston common which teemed with such shocking irreverences that he was arrested and prosecuted under the Massachusetts statute against blasphemy. The police court sent him to prison for a year and more of hard labor. There was little to read there, and the prisoner found himself driven to a copy of the Bible which somebody had been moved to send him. As he read he found he had been blaspheming against something that he knew nothing about. He was candid enough to acknowledge that there was a lot of sense in religion after all. Gradually he came to think it not only sensible but real. And as he got deeper in the Bible, his confidence in Karl Marx and “Das Kapital” faded away. Soon he was transformed into the declared enemy of the atheistic theories that Marx built on. And he came out of prison eager as ever to talk, but bent on breaking down Marx and exalting Jesus Christ. Urban talks day and night—in daytime in lower New York, at night uptown. Thousands are hearing him daily.

—The Continent.

It makes the earth very holy and very lovely to think that as we are in the world, so was he, Jesus, in the world. Oh! think:—if God should be so nearly one with us that it was nothing strange to him thus to visit his people! that we are not the offspring of the soulless tyranny of law that knows not even its own self, but the children of an unfathomable wonder, of which science gathers only the foambells on the shore—children in the house of a living Father, so entirely our Father that he cares even to death that we should understand and love him!

—The Marquis of Lossie.

Conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger.

Many men will give a large contribution to relieve the hungry children in Eastern Europe who feel no urgency in the cry of those who are spiritually hungry in Mongolia or Tibet. They would hasten to succor a fainting body, but they are careless to the needs of a fainting heart.

What course can we follow to make beneficence a spontaneous issue in our life? First of all, we must cultivate a sense of stewardship. We must cultivate the sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts His homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say: “Not my will but Thine be done.”

—The Free Methodist.

Hearsay evidence without the presence of the accused for denial is hardly sufficient for ordering a man to leave town within a week. Yet the so-called knights of the Ku Klux Klan hold their courts in secret and attempt to carry out their decrees without giving the accused a fair American trial. Ministers of the gospel caught by the sophistries of their arguments and the glamor of their regalia surely are blind leaders of the blind, and every one knows for where they are headed.

—Western Christian Advocate.

FROM OUR CHURCH CIRCLES

Report of the Sessions of the West Wisconsin District

On June 28th, 1922, the West Wisconsin District convened for its biennial sessions at Columbus, Wis. According to our good old Lutheran custom a regular service marked the opening of our sessions. In this service our venerable vice-president, the Rev. Aug. Vollbrecht, preached on Ps. 87, showing that the real glory of the Church consisted not in outward splendor, but in the glorious things spoken of her and in the multitudes born in her gates.

Three of our forenoon sessions were given over to doctrinal discussion, one German and one English paper being submitted.

The German paper, read to us by the Rev. J. B. Bernthal, had for its theme: “Luther An Illustrious Example for All Christians, Especially for Us Ministers in the Art of Caring for One’s Own Soul.” The speaker pointed out that Luther cared for his own soul by diligently studying the Holy Scriptures, by constantly reflecting upon and cherishing the grace of God received in Holy Baptism, by regularly receiving Holy Communion to strengthen his faith, by keeping fellowship with his ministerial brethren, by cultivating a Christian family life, and by constant prayer.

The English paper, submitted by the Rev. Alex B. Sitz, was an historical survey of the seven cities addressed by St. John in Revelation. The speaker proceeded from the theory that these cities were avenues of approach as a sort of door for the surrounding territory. In a truly masterly manner he pointed out that very much the same condition and dangers which con-

front the Church today obtained at that time. Particularly did he show how society at that time was literally honeycombed by secret orders, that were, as they are today, a menace to the Gospel of Jesus Christ. In a clear-cut way he showed the stand of St. Paul and St. John toward these orders, the same stand taken by genuine Lutherans up to this day.

From the various reports submitted to Synod it was apparent that the Lord has prospered the labors of our hands abundantly. Many of our mission fields have been able to raise their contributions toward the support of their pastors, some even becoming self-sustaining. Our work among the Indians is bearing abundant fruit. We had the pleasure of listening to one of our Indian missionaries, the Rev. Henry Nitz. He pointed out the necessity of arranging a boarding school and orphanage at East Forks. Being convinced by the missionary, we resolved to memorialize our Joint Synod to carry out this suggestion.

We were also gratified to learn that our institutions showed larger enrollments. This, of course, means that we must provide for more dormitory space and for additional class-room. The seminary problem came in for a rather lengthy discussion. The Rev. G. E. Bergemann, president of our Joint Synod, urged, and Synod resolved, that we immediately take steps to provide funds for our new seminary, the erection of which was already sanctioned by Joint Synod last August.

The report of the School Committee showed what a blessing parish schools have been, and still are, for our congregations and urged that all congregations make a determined effort to provide such schools for the education of their children.

One report, however, filled our hearts with deep concern. It was the report on our Synodical finances. From it we gathered that Synod fell \$68,523.64 short of its obligation last year. That means a deficit of \$20,000 for our district alone. But we refuse to be discouraged. We trust that the Lord, who has prospered our Christians spiritually and materially, will make them willing to measure up to the words of Is. 40:6: "O Zion, that bringest good tidings, get thee up into the high mountain." May God grant that we all put forth every effort as one who would scale a high mountain. Amen. J. W. ABELMANN.

Southeastern District Convention

The 1922 convention of our Southeastern District was held in the First Evangelical Lutheran Church at Racine, Wis., Pastor Th. Volkert, July 5th to 11th. Kind hospitality and pleasant days marked our stay in this Belle City of Wisconsin. Though there was a pleasant social aspect, friends from college days greeting each other with their nicknames and exchanging

reminiscences, and a sightseeing trip and ice-cream social arranged by our hosts, yet everyone seemed to bend every effort to the work which was to be done.

Each session was opened by a short devotion conducted by Pastor Phil. Koehler. Special divine services were held Wednesday morning, Friday evening, and Monday evening.

The outstanding feature was the doctrinal and practical discussion of the papers prepared by the Rev. Prof. Henkel and Pastor E. Schulz. The latter gave us a dissertation on the first two chapters of Revelations, offering valuable hints for present day church work. Prof. Henkel's paper dealt with the question whether our present scope and method of teaching religion is sufficient for our actual requirements. Besides appearing in the synodical report this paper will be printed separately in the English language. It deserves wide distribution.

We had with us Pastor H. C. Nitz of our Apache Indian Mission in Arizona, Pastor E. L. Arndt of Hankow, China, of the mission in China, and Pastor Haentzschel, student pastor at Wisconsin University, Madison, who told us of the work and needs of their respective missions.

Resolutions of condolence were adopted to be sent to the families of the deceased pastors J. M. Westendorf and Theo. Hartwig.

The elections resulted as follows: President, Pastor C. Buenger; 1st Vice-President, Pastor H. Bergmann; 2nd Vice-President, Pastor H. Fleischer; Secretary, Pastor H. Gieschen, Sr.; Recording Secretary, Pastor W. Keibel; Treasurer, Mr. Chas. E. Werner; Mission Board, the Pastors P. Brockmann, E. Ph. Dornfeld, Herm. Gieschen, Messrs. R. Freihube, and F. Schroeder; Auditing Committee, Prof. E. Sampe, chairman, and Messrs. R. Eggebrecht, E. Hass, and G. Kamps.

The various mission congregations in Wisconsin, Illinois, and Arizona were discussed in detail. In this jubilee year of the Synodical Conference we were urged to make special efforts in the interest of our Negro Mission.

A number of pastors and congregations were admitted to membership. Our colleges, our seminary, yes, every institution and phase of our synodical work was dwelt upon.

Parish schools received their due attention. The question of a superintendent of the schools in our district was referred to the Milwaukee Conference. At such places where it is practicable the churches were advised to combine schools.

In such years when there is no district convention we are to have pastoral conferences of the pastors of our district.

Waukesha is to be our next convention city. After a vote of thanks to the Racine church and its pastor the convention adjourned singing:

Let our going out be blest,
 Bless our entrance in like measure;
 Bless, O Lord, our toil and rest,
 Bless our bread, our grief and pleasure,
 Be in death Thy blessing given,
 And make us blest heirs of heaven.

R. O. BUERGER.

Proceedings of the Northwestern College Board

During the last weeks the Board of Northwestern College has held four meetings, all of them highly important. Northwestern College has not yet recovered from the serious blow of last fall, when just before the opening Dr. Ernst was forced to relinquish his active duties because of sudden illness.

On May 19th Chairman Klingmann called a meeting to discuss plans for the future. We had waited a year for Dr. Ernst's recovery. He is much improved but it was very apparent that the Board should not burden him with work. For a year the members of the faculty had tried to get along as well as they could. They worked heroically but under such pressure as could not continue indefinitely. The Board had tried to secure temporary relief, but such relief is not to be found. Persons suitable for the work demanded at Northwestern are not likely to be at liberty.

To make matters clear, it was resolved to grant Dr. Ernst an indefinite leave of absence.

Further, it was resolved to issue a call for candidates and to proceed with the election of a new professor.

The college is rapidly developing. It is becoming a very serious problem to provide facilities and room for instruction and the housing of students. The suggestion that the preparatory department be divorced from the institution had been made. Synod had instructed the Board to investigate the matter further and to make a report to the districts. A sub-committee of the Board was ready to report. It reported that it was not deemed advisable to make definite recommendations at this time because of the prevailing financial stringency and because of the contemplated new seminary building. However, the committee strongly urged the establishment of Lutheran high schools in all districts of the Synod; these should attract many students and act as feeders for the major institutions of the church. The Board made this report its own and ordered that it be included in the annual statement made to the districts.

At the semi-annual meeting of June 14th the Board was ready to call a professor from the list of candidates submitted in the usual way. The choice was the Rev.

Paul Pieper, of Cudahy, Wis. Pastor Pieper had once before been called to Watertown but at that time was forced to decline; it was hoped that matters now were different. (Eventually he also declined this call.)

The report of President Kowalke disclosed a state of affairs that had been known to exist but which had grown to be a menace to the welfare of the institution. There was a scarcity of room to conduct classes. If other rooms were converted into classrooms, as had been done, other facilities were sadly reduced. The inaccessibility of the library is not a recent development but it grows to be more noticeable, for the shelves are loaded with books to the ceiling while recent additions are stored in cellars and attics.

This condition cannot be remedied immediately, the best that can be hoped for for next year is temporary relief. The local committee was instructed to investigate matters and to offer plans for relief at the next meeting.

The special meeting of July 12 was again forced to face the situation that the faculty would be short handed at the opening of school in fall if no relief is found meantime. This was accentuated by the report of Chairman Klingmann who informed the Board that Professor Schlueter had suffered a complete breakdown three days after commencement. This was a double warning. It showed what may happen if the members of the faculty were driven too hard; it emphasized the need of fortifying the faculty by competent men. Professor Schlueter had just begun to take over some of the important work relinquished by Dr. Ernst.

The emergency required instant action. It had been found during the past year that temporary relief was not available, yet, rather than create a new professorship offhand, the Board decided to make the attempt to secure the services of a proved man for the coming year. (The attempt failed but until that was determined other plans were held in abeyance.) Professor Schlueter was granted a leave of absence for a year.

The local committee reported that Dr. Ernst had decided to make his home in Milwaukee and was leaving the house he had occupied so many years putting it at our disposal. This house (and possibly the inspector's residence) will be altered as much as is necessary to provide the room the college needs in fall. It is at best a makeshift but the work can go on.

In a final meeting, July 20th, the Board was compelled to establish a new professorship and to ask the Synod for candidates so that an election can be held. From the list of candidates which was available from the first emergency Professor Karl Koehler was elected. Professor Koehler had been teaching during the past year as substitute for Professor Westerhaus, who was on leave in Europe. With Professor Westerhaus' return he was free to consider this permanent call.

At the time of this writing it is not known whether or not he has accepted.

As the situation now is we have, practically speaking, two vacancies at Watertown, caused by the illness of Dr. Ernst and Professor Schlueter. For the first the Board has called Professor Karl Koehler, for the second a man will be chosen from the list which must be submitted to the secretary before August 16th. (See the announcement in this issue.)

Other matters disposed of by the Board concerned the building of a sidewalk at the old seminary and the official acknowledgment of the order of the seminary building committee to proceed with the disposal of the old seminary property in the manner arranged between attorneys of the Pabst heirs and, of the Northwestern Board. H. KOLLER MOUSSA, Sec'y.

Northwestern Notes

Dr. Ernst is now making his home with his son, Dr. George Ernst, of Milwaukee. Sitting in the car that took him from the house which had been his home for nearly fifty years he raised his hand in a parting salute. The army of his former students, scattered throughout the land, will stand at attention and give their valiant old leader the tribute of their unflinching loyalty and will wish him a full return of the strength which he expended so unselfishly in the service of the Lord.

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Professor Westerhaus is sailing for America, via Norway, early in August. Besides doing some church work he was extremely busy in making the best of his leave at German universities. Northwestern will have the benefit of his studies.

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Professors Sauer and Parisius are taking summer work at the University of Wisconsin to work up in their specialities. Professor Parisius was granted a master's degree.

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Mr. Paul Eickmann is preparing to return to the University of Michigan where he is pursuing his studies in natural science. This will be his second year in the work. Mr. Eickmann, as will be recalled, is doing this work so that he will eventually be able to take charge of the natural science department at Northwestern.

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The library has had two notable additions. Dr. Notz had willed his extensive library, mainly dealing with classical subjects, to Northwestern. Dr. Ernst, when leaving for Milwaukee, took only a few of his many valuable books; the great bulk of his fine collection, the result of a lifetime of the most discriminate reading, remains as a possession of the college library.

It appears likely that next year will be one of the most notable, in the number of students, which the institution has ever had. Whatever has been said concerning the lack of facilities at the college should not deter anyone from sending or bringing students. Whether the class have fifteen members or thirty, the number of classrooms remains the same. Mere numbers of students do not really cause the congestion in this respect; it is the variety of courses offered and the new arrangement which calls for four full college years. The dormitory may become crowded but in that event other ways will be found to take care of students. It would be splendid if more students would come than could be cared for, but that happy event is still far off—there will be room for your boy. In 1894, when the main building burned down in midsummer, there was nothing that could be done for the reception of the students. They were simply directed into the old "turning hall," the ramshackle old barracks that everyone who slept in it for that year will surely remember with doubled affection. It wasn't Waldorf-Astoria style but it worked. All lived through it and had loads of fun. Nothing quite as crude can happen this year. All students will find suitable quarters.

Official Announcement

The Board of Directors of Northwestern College has found it necessary to call a new professor to the faculty of Northwestern College. For the second time within one year one of the very important positions at the college must be filled on short notice, this time it is the illness of Professor Schlueter that causes the emergency.

Accordingly the Board issues this call to all members of the Joint Synod to nominate candidates for the position. The candidates should be able to teach German and the classic languages; they should also be able to teach these subjects by means of the English language. The Board is desirous of getting as much co-operation from the members of the Synod as possible by securing a representative list of candidates and by personal communication concerning the qualifications of the men nominated.

Nominations must be forwarded to the secretary of the Board not later than August 16th.

H. KOLLER MOUSSA, Sec'y.

Northwestern College—Notes and Announcements

The fifty-first class in the history of Northwestern College was graduated on June 22. Sixteen seniors received diplomas with the degree B. A. Fourteen were graduated from the commercial course. The commencement address was delivered by Dr. F. Pieper of St. Louis, one of the two surviving members of the first class to graduate from the college, just 50 years ago.

—Dr. Ernst, who was stricken with paralysis a week before the opening of the last school-year, and who has not sufficiently recovered to take up his work again, has been granted indefinite leave of absence. Up to the time of this illness Dr. Ernst had served the institution without interruption for 52 years. His large and varied experience, his surpassing ability as a teacher, and his accurate knowledge of all subjects with which he has had to deal, made him a man whose place in the life of the institution cannot well be supplied. Dr. Ernst left Watertown July 16th to live with his son Dr. George Ernst in Milwaukee. Dr. Ernst very generously left the greater part of his valuable library behind as a gift to the college.

—A few days after the close of college this spring Professor Schlueter suddenly collapsed under a nervous strain and is now under the care of specialists in diseases of the nerves in a sanatorium near Watertown. His illness is of such a nature that even should he recover sufficiently in the next few days to be about, he could nevertheless not take up his work during the coming year. The latest report on his condition was that there was some improvement.

—The incapacity of two of the oldest members of the faculty in point of age as well as of years of service creates one of the most difficult situations that the Board has ever been called upon to meet. Dr. Ernst and Professor Schlueter taught religion, history, philosophy, Latin, Greek, and German in the junior and senior classes, and the loss of these two men within a year is a calamity for the institution, even though we have good reason to expect that Professor Schlueter will again be able to teach after a year of complete rest. To fill one of these vacancies the board called Professor Karl Koehler, who served the college in the year just past as substitute for Professor Westerhaus.

Professor Westerhaus spent the year on leave of absence studying history and philosophy at the University of Berlin. He will return some time in August to resume his work at the opening of college in September. The remaining vacancy in the teaching force will be filled late in the summer when the Board meets to select a professor from the list of candidates for which a call is being issued in the current issues of the synodical papers.

—The new school-year begins September 5th. Requests for information concerning courses and terms are being received daily, but up to the time of this writing there have been but half a dozen definite announcements of new students. Each summer there is a larger number of letters of inquiry from students who have spent some time in public high schools. Such students are handicapped, however, by the fact that many of them lack sufficient preparation in German, Latin, history, and religious instruction to go on with the class for which they might otherwise be prepared; and none of them comes with a knowledge of Greek.

The result is that such students usually have to spend a year at least making up deficiencies before they can be definitely assigned to a class. Thus a year or more of high school work is often lost which might have been saved if the student had received his high school instruction here from the first year. Another loss which is more important and which cannot be measured in terms of chapters in the text-book, months or money is represented by the difference in spirit and point of view resulting from instruction in non-Christian schools. It is of prime importance that new students be sent directly from the parochial school into our Christian high schools so that their education from the ground up may be of a piece, connected, and untainted by anti-Christian spirit and ideas. It is not our intention to discourage students who have so far attended the public high schools, but rather to impress upon them and their parents the necessity of entering here from the very beginning in spite of added cost and possible inconvenience. Many parents who fully intended to send their sons to Watertown to prepare for the ministry, but who delayed sending them until they had finished a year or two in the high school, know how difficult it is, and in some cases impossible, to reconcile the boys to the thought of studying for the ministry. One of the first evidences of the anti-Christian influence is the loss of enthusiasm to serve the Lord as a minister of his Gospel.

—Announcements of new students should be in the hands of the undersigned by September 1st so that rooms may be reserved for them in the dormitory. Students who had rooms in the dormitory last year and who have not finished their course, but do not intend to return this year, will confer a favor and greatly facilitate the assigning of rooms if they will notify me of their intention not to return. New students must bring with them a diploma or other record of credits showing what studies they have completed. New students must report and submit their credits on Tuesday, September 5, at 9:00 a. m. Conditioned students must report for examinations on the same day. Recitations begin Wednesday, September 6th, at 7:30 a. m.

E. E. KOWALKE.

Manitowoc Conference

The Manitowoc Conference will meet, D. v., August 7th to 9th, at Morrison, Wis., (Rev. Gladosch.) Papers will be read by the Revs. Sprengling, Gladosch, P. Kionka, Kuether, Koelpin, and Ed. Kionka. Sermon: Rev. M. Sauer (Gieschen).

HERBERT C. KIRCHNER, 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 in-

stead 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.

Dr. Martin Luther College, New Ulm, Minn.

The new school year at Dr. Martin Luther College begins August 30th, at 9 a. m. The dormitories will be ready for occupancy the day before. Announcements of new students should be made with the undersigned. It suffices to give me the name and address of the prospective student. I shall then send the necessary information and also the questionnaire. The latter should be filled out and returned as soon as possible.

E. R. BLIEFERNICHT, Sec'y.

Cornerstone Laying

On July 23rd, with fair and fine weather prevailing, Zion Lutheran Church of Toledo, Ohio, laid the cornerstone of their new church. Speakers were: O. Eckert, Riga, Mich., Emil Wenk, Geo. Bliedernicht of Toledo. The undersigned laid the stone.

GEO. N. LUETKE.

Cornerstone Laying

On the 6th Sunday after Trinity, July 23rd, the cornerstone of the addition to Trinity Ev. Luth. Church, Waukesha, Wis., was laid with appropriate ceremonies by the pastor. The first two pastors of the congregation, the Rev. H. Knuth and the Rev. John Karrer assisted.

May the congregation continue to grow on the foundation of the prophets and apostles of which Jesus Christ is the cornerstone, tried, precious, and sure.

PAUL T. BROCKMANN.

MISSION FESTIVALS

First Sunday after Trinity

Zumbrota, Minn., Christ Church. Speakers: Carl Stoll (Negro missionary), German: H. J. Diehl, English and German. Offering: \$211.42.

Second Sunday after Trinity

Frontenac, Minn., St. John's Church. Speakers: Wm. Pankow, O. Medenwald. Offering: \$122.51.

Lewiston, Minn. Speakers: Prof. Gerh. Ruediger, Rev. E. Zaremba, Rev. Karl Plocher. Offering: \$450.00.

Fourth Sunday after Trinity

Grover, S. Dak., Immanuel's Church. Speakers: J. W. F. Pieper, J. C. Bast. Offering: \$226.50.

Fifth Sunday after Trinity

Town Dexter, Minn. Preachers: Prof. G. Ruediger and F. Wiechmann. Offering: \$144.26.

Sixth Sunday after Trinity

Sawyer and Sevastopol. Speakers: Boettcher and Zell. Collections: \$86.68 and \$39.32.

ITEMS OF INTEREST

Charcoal Recalls Fires in Tombs to Purify Souls

Five coffins of the Merovingian period have been unearthed during excavations in the Boulevard Saint Marcel, Paris. Numerous human bones have also been dug up.

According to the curator of the Louvre, where the relics are to be placed, only persons of high estate were buried in coffins at this period. A fire was then lighted in the tomb to purify their souls.

This theory is borne out by the discovery of a heap of charcoal near one of the coffins.

The excavations are being made on the site of an ancient abbey. —Sunday Telegram.

Bushman Kills "Witch" Blamed As Wife Slayer

The native of Australia still clings to superstition and tribal rites, it was shown during a recent trial in Sydney, when on a charge of murdering a woman. It developed at the trial that the man had lost his wife and two children through disease and, believing the deaths due to witchcraft, had slain a woman upon whom his suspicions centered. —Milwaukee Sentinel.

Ku Klux Klan to Abandon College

Lanier university, acquired last fall by the Ku Klux Klan, will be abandoned September 1st, and the educational activities transferred to the proposed University of America, Atlanta, Edward Young Clark, imperial wizard of the Klan, announced. The faculty at Lanier will be released and the university sold or released. —Wisconsin News.

Mormon Secret Temples

The ninth secret temple of Mormonism was begun in September, 1921, at Mesa, Arizona. The site was chosen some time ago by Prophet Grant, and high dignitaries of the faith attended the ground-breaking ceremonies. The building is to cost over half a million dollars, and is to be completed within a year.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirtland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are not used for public services but are devoted to the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead. —The Lutheran Herald.

Masonic Lodge Opens War On Ku Klux Klan

Masonry has declared war on the Ku Klux Klan. Charging first that the Klan promoters have engaged in a nation-wide fraud by claiming Masonic sympathy and support for the masked empire, and second that the Ku Klux is an anti-American and un-Masonic organization, grand masters of the Masonic fraternity in 29 states, within 10 days, have branded

the hooded knights as enemies of everything that Masonry upholds and warned all Masons in their respective jurisdiction against affiliating with the minions of the imperial wizard.

The storm of anti-Klan protest in the Masonic world followed revelations that the agents of the Invisible Empire were engaging in a deliberate and systematic effort to predicate drives for membership on the nonexistent relationship between Masonry and Ku Kluxism.

One grand master, Samuel Edgerton Burke, California, charged that the Klan solicitors had invaded the very lodge rooms of Masonry in his state; another grand master, Arthur D. Prince, Massachusetts, flayed the klan agents for besmirching the name of Masonry by connecting it with the klan in the Bay State; Masons in Connecticut were warned against the insidious Klan propaganda disclosed by Grand Master Frank L. Wilder; the 272,000 Masons in New York State were admonished by Grand Master Arthur S. Tompkins, supreme court justice, that Klan affiliation would seriously jeopardize their right to continue as Masons in good standing.

The North Dakota grand lodge gave all Masons who might be Klansmen six months in which to withdraw from one or the other organization.

There followed a flood of Masonic denunciation by grand masters from the Atlantic to the Pacific, and it has not yet subsided.

—Milwaukee Leader.

Become Independent

The German-speaking Lutherans in Poland have withdrawn from the jurisdiction of the General Superintendent P. Bursche and the Warsaw Consistory on account of repeated acts of injustice caused by his Polish superpatriotism. This regrettable event did not come unexpectedly. The report given by the organ of the General Lutheran Conference does not accuse the congregations of hastiness. The congregations will organize separately.

—The Lutheran.

BOOK REVIEW

Northwestern Sunday School Lessons. Senior Department.

By O. Hagedorn and Chas. G. F. Brenner. Price 35c. \$2.60 per dozen. Northwestern Publishing House.

This treatise of Bible stories is designed to take care of the needs of the higher classes of our Sunday Schools and completes the series of Lesson Books which our Synod has prepared for the use of our schools. These Lessons conform with the others of the series which have preceded them and it is evident that the compilers exercised great care and showed good judgment in the preparation of them. We cordially welcome the little books and hope that they together with the rest of the series will be generally adopted by our Sunday Schools.

G.

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