

The Northwestern Lutheran

Jan 17
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Kenosha Wis

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

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THE TREE OF LIFE

The tree of life in Eden stood
With mystic fruits of heavenly food,
Which endless life afford,—
That life, by man's transgression lost:—
Cast out is man by angel-host:
Until by Man restored.

In vain the lambs poured forth their blood;
In vain the smoking altars stood;
All unatoned was sin;
Must greater be the sacrifice
Before the gate of paradise
Can let the fallen in?

The Lord of Life His life must give
That man an endless life may live,
And death's dark doom reverse.
The cross is made the mystic tree,
The blood that flowed on Calvary
Hath washed away the curse.

Now Eden's gate is ope'd once more;
The guardian angel's watch is o'er,
And sheathed the flaming sword:
The tree of life now blooms afresh,
Its precious fruit the very Flesh
Of the Incarnate Word.

— E. L. Blenkinsopp.

COMMENTS

The Pastor's Resignation You may take the word resignation in either meaning and it will not lead to any misunderstanding. Occasionally we hear of congregations seeking the resignation of their pastor for some reason or other. We are here thinking of resignations prompted not by the dissatisfaction of the congregation with their pastor but of the pastor with his congregation. When such dissatisfaction exists, it may not always lead to a severance of connection; it may become chronic and then the pastor must resign himself to his fate without resigning his charge. And this latter state of affairs is by no means rare. It may be a new idea to many parishioners that it is possible their pastor would like to resign if he would follow his impulses. Unless they want to be rid of him they can conceive of no possibility of parting with him. "Why, we're satisfied with him. Why does he want to resign?"—Isn't it possible that he may have reasons to be dissatisfied? A Virginia pastor after serving twelve years could endure conditions no longer and decided to bring matters to a head by offering his resignation and at the same

time gave his reasons most clearly. We quote a part of his letter: "A good part of my life has been devoted to this pastorate. I should like to spend the next decade in one place as the past one has been spent here. Looking at the church, the prospect for enlarged and permanent usefulness is not bright. The arguments that I remain as pastor confirm my views that the church is contented, is 'at ease in Zion.' You are satisfied, but I am not. Coldness and formalism chill my heart. The Sunday-school is the most important department of the church, but I have been unable to enlist many of our most prominent members in this phase of the work. . . . Our great evangelistic opportunity is the evening service, but many men and women whose presence would be an inspiration to the pastor, and a powerful example to the unsaved, never attend this service. . . . My life is too short to spend it where I can secure no better cooperation. . . . I cannot wait upon your conservatism. 'The King's business requireth haste.' It would be standing in my own light, and in the way of the kingdom of God, for me to stay here simply because you want me to, and because it is easy."—Thus the resigning pastor. Those familiar with the conditions pronounce his congregation to be "harmonious, united, popular, and wealthy." That feeling of coldness, of which the pastor complains,—the lack of cooperation in the vital work of the church, is by no means confined to Virginia. We fear it prevails in many parts. Another of the signs of the times. The disgusted pastor thought a change in the pastorate would bring about a change for the better. We are sure it would not in most cases. The seeming activity which greets a new pastor is not at all a measure of new strength and energy; it is partly vulgar curiosity and partly shortlived enterprise prompted by hopes of gaining an ascendancy over the pastor, perhaps, or over some few members that seemed to be "running things" under the old regime. That activity that greets a new pastor wears off and very quickly is supplanted by the old indolence and coldness. This is a very serious matter. A church is on the way to ruin where such conditions obtain. But this pastor did not find the cure; he merely tried to extricate himself from a very disagreeable position. Some writers in discussing his case offer him their sympathy. They speak of the broken hearts of ministers that must toil under such conditions. Such sympathy is not entirely misplaced, but the greater concern should be for the congregation. To see great

numbers of self-satisfied Christians drifting aimlessly on the sea of indifference is a sad spectacle. When Christ looked down on Jerusalem he wept: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." Doom followed. And in the Apocalypse St. John gives a very vivid picture of the fate of a congregation that goes to seed: "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And it may be quite wholesome to read a verse further and learn the reason of that insidious church disease of coldness and indifference: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—If only the preacher's heart be broken, the congregation might survive—but it cannot survive itself if it be guilty of the lukewarmness that was the undoing of the congregation of Laodicea.

H. K. M.

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"Killed by Idle Gossip"

The coroner's jury of an English village brought in this verdict at an inquest held over a young girl suicide. One can easily imagine that it is literally true. The tongue is a most murderous weapon. There can be no doubt that women, deprived by nature of the ability to use more substantial and more crude weapons by the limitations of their physical strength, have found a most deadly substitute in their tongue. Not that men are not given to gossip; everybody knows men that could measure up to the most accomplished experts of the other sex. It is that women seem to know no mercy in the use of their murderous speech. This English girl was driven to death because her village sisters would not let up in their gossiping. Her suicide is a case for itself, but the terrible guilt of those village gossips will ever remain unmitigated before the world. The courageous verdict of the jury threw the countryside into consternation. One hardly is able to suppress a smile when it is noted how the public reacted. This is the twentieth century; in our century every conceivable defect is remedied by organization. So these English matrons and spinsters actually formed a club, an anti-gossip club with very solemn rules, fines, and by-laws. Anti-gossip club, fiddlesticks! Why burden the community with another museum of virtue? We do not want to see fine resolutions engrossed on the records of any society, and published in the weekly newspaper; we should much rather see a little practical working without the whip of a club fine to stimulate observance of anti-gossip precepts. If it comes to this, why discriminate in favor of the Eighth (Ninth) commandment? Why not have ten clubs according to the Ten Commandments?

Then, if a man present his card upon which his club affiliations are noted, I can tell at a glance whether he intends to commit crime or is just a plain citizen without affiliation who tacitly admits that he is going to break every commandment that it pays him to break. There is no need of special clubs to enforce morality; there is need of God-fearing men and women. That English girl is not the first woman to die by the sharp-edged tongues of gossiping sisters. In Proverbs, Solomon, the son of David, showed that he knew (without coroner's juries) that "death and life are in the power of the tongue." And Jeremiah knew the designs and devices of enemies that went out to kill with the tongue as their weapon; they said: "Come and let us smite him with the tongue." In our catechism we were taught in our earliest lessons to recognize lawbreaking whether it be by thought, word, or deed. He who fears God and loves to do His will need not join any club. He should not join any club; that is an admission that he finds himself unable to recognize the law even, and still more unable to respect it without a special system of monitors, which he failed to find in his relations with God and His Word. If it were worth while to discuss this anti-gossip club, some other things might be said. The club proposes to oust from its membership those who have erred against the club rules ten times; they are to be considered as incurables. We notice, the club has aims nothing short of perfection. Like most of those that make laws that are to replace and supersede God's laws, they err no less on the side of severity than they do on that of mercy and longsuffering. The more we think of it the more we are convinced that we are better off as members of God's anti-sin church than we ever could be as members of any "anti" club.

H. K. M.

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An Atrocity?

We add a question mark to the word because we have learnt to mistrust any statements that have to do with the acts or actions of powers that are engaged in this great war. The reports have it that Russia has exiled to Siberia all the Lutherans of German extraction that are citizens of its vast empire. This would affect more than twenty-five thousand persons. If it is true it is one of the most unprovoked and cruel measures of the war, for these very Lutherans have been the industrial backbone of Russia. If they are compelled to sell their properties and go to the inhospitable regions of the far East, it will be nothing short of murder and robbery of the baldest sort. In spite of all resolutions to preserve in our public conduct that unimpeachable neutrality which one hears so much about but which no one seems ever to have noticed in operation, in spite of such resolutions, it makes one's blood boil at the injustice of it all. Maltreated Lutherans are never mentioned; it might be interpreted as undue sympa-

thy for Germany if they were. But the very doubtful atrocities of the Turks against the very unruly and rebellious Armenians invoke the intervention of all diplomatic and "moral" forces (though the 40,000 Armenians slaughtered by the Russians according to their own statement naturally do not require so much investigating). It does seem that untiring cant never fails to impress the American public. When the horrible fate of the Russian Lutherans, whose only crime is that they profess a faith that bears the name of a German man, enlists the sympathy of the American press in the same degree in which that press finds itself compelled to champion the cause of other war sufferers, when that time comes, then shall we try to believe in the fairness of the American press. In sheer revolt against this stupid partiality one feels tempted to oppose everything for which it contends. It is almost a distinction in these days of crushing preponderance of hypocritical cant to take the other side and say it "out loud".

H. K. M.

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A Lesson Worth Remembering We quote the following editorial from the Evening Wisconsin:

Doctor Aked's Conclusions.

"Doctor Aked, who was a conspicuous member of the Ford peace expedition, and is sorry for it, writes an elaborate article hinting at an unpleasant experience on the journey. He intimates that there was fighting among the peace delegates as bitter as that between belligerents in the trenches. He asserts that money was used in attempts to get the delegates into line. Mr. Ford, he thinks, has too much money, made with such rapidity that he does not fully realize the way to use it. On this point he observes:

Mr. Ford's money was flung about, never for his own aggrandizement, never for him personally with an unworthy purpose. It was flung about unselfishly, with prodigal extravagance—yes, with wicked extravagance. It thrust a colossal temptation before the eyes of men and women only too ready to be tempted. It corrupted. It debauched.

In conclusion the Doctor says:

'I have learned what I knew before, only have learned it better—that the business of a preacher of the gospel is to preach the gospel.

This is worthy of the attention of ministers in general who think they might feel tempted to follow missions taking them out of the vineyard and away from their appointed flocks.'

What the Doctor says in conclusion is highly important. His experience, painful and humbling, when he considers his true calling, brought a valuable lesson home to him. What he says of himself ought to have weight with every preacher of our day. G.

THE LORD'S SUPPER.

The doctrine of the Lord's Supper is an article of faith, and the sacrament itself is a mysterious thing which no man's mind can fathom. Nor is it our business to comprehend this mystery, to speculate here or to make the Lord's Supper the subject of physical or metaphysical enquiry is culpable in itself. Outside of Scripture no man will ever ascertain the nature of this sacrament. Its doctrine is to be gathered not from reason, or the wisdom of man, but solely from the Word of God, specifically from the words of institution. Of the latter we have four narratives, one in each of the Gospels of St. Matthew, St. Mark, St. Luke, and one by St. Paul in his first epistle to the Corinthians. The summary of these narratives we find in these words:

"Our Lord Jesus Christ the same night in which he was betrayed, took bread; and when he had given thanks, he broke it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you; this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the new testament in my blood, which is shed for the remission of sins; this do ye, as oft as ye drink it, in remembrance of me."

These are the words of institution, and they are to be taken in their native, grammatical meaning, and must not be treated as being "of private interpretation." The same rules of interpretation which obtain in all Scriptures, must be applied in these words also, and these rules will not allow them to be construed as containing figurative language or as admitting of various explanations. Being the very words of Christ's last will and testament, there is no room for figurative or symbolical language here. Next to the author of this sacrament the genuine interpreter of the words of institution is Paul, the Apostle, who was commissioned of the Lord from heaven to speak the last word on the matter, as he intimates by saying: "For I have received of the Lord that which also I have delivered unto you." 1. Cor. 11:23. But what does he say concerning this institution? How does he interpret its words? Does he explain them as having a figurative or symbolical meaning? Or does he make deductions with a view of satisfying reason or common sense? No, he simply relates the facts concerning this ordinance of the Lord, adopting His very words, no more, no less. What he had received by a special revelation from Christ, the risen Lord, sitting at the right hand of God, Paul communicated, without varying from the truth a tittle, without adding or diminishing.

Accepting the words of institution, as related by Paul and the Evangelists, in their native, proper meaning, as we should, what do we find the sacra-

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ment essentially to be? We find that, as our Lutheran Catechism plainly states, "it is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself." Or as in the Formula of Concord our church solemnly declares: "We believe, teach, and confess that in the holy sacrament of the Lord's Supper the body and blood of Christ are really and essentially present, and with bread and wine really administered and received."

In establishing this rite—the most hallowed and solemn in the Christian Church—on the eve in which He was betrayed, Christ took bread, plain and simple bread, and having given thanks, thereby blessing the earthly element, He said to His disciples: "Take, eat; this is my body, which is given for you." In like manner He took the cup, which contained pure wine, not must, the unfermented juice of the grape, but wine, and again having given thanks, He said: "Drink ye all of it; this cup is the new testament in my blood, which is shed for the remission of sins." The assumption of a figurative sense in these words is simply nonsensical. If these words do not mean what they say in their real, proper signification, nobody in the world can say what they **do** mean, or even what they **might** mean. They simply cannot mean anything but what they properly say, "This, which I give you and bid you to take and eat, is my body, my real body, which is to be offered up for the sins of the world." Likewise, "this cup with its contents which I give you and bid you to drink, is my blood, my real blood, the blood which is to be shed for the remission of sins."

And to make assurance doubly sure, we learn from Paul that Jesus adds these words: "which is broken for you," or as Luke has it: "which is given for you." Likewise, "which is shed for you." These words are descriptive of the **real** body and blood of Christ. It is the same body, which was crucified and laid in the sepulchre; and the same blood which flowed in His veins, and was shed on the cross. All this was real. Jesus was not figuratively or spiritually given for us. If that were true, then the whole of Christian Science's colossal error, denying the corporeality of Christ and believing only in a spiritual Christ would be right,

and our belief in the human nature of Christ would be wrong. Yet if Christ was only spiritually given for us, there could be no redemption for our sins. It was the actual death of His real body and the actual shedding of His real blood by which alone our sins were atoned for. No symbol of His body was symbolically given for us, nor was there a symbol of His blood symbolically shed for us, but His real body was really given for us, and His real blood was really shed for us. And this real body and blood given and shed for us in His suffering and death is, according to his plain words, really given to us in the sacrament. The words are so plain, and their meaning is so clear, that it is indeed, hard to understand how anybody can depart from what the words say and still profess to believe that Jesus is the Truth as He is the Way and the Life.

Yet there are those who impugn and reject this very doctrine of the Lord's Supper. The various endeavors to force upon these words a figurative or symbolical or even a sacrificial sense have led to a multitude of contortions probably without a parallel in all history. The Roman Catholic church would have us believe that the Lord's Supper is an unbloody sacrifice, in which Christ is offered up ever anew for the living and the dead; furthermore it teaches, that through consecration the material elements, bread and wine, are transformed into the body and blood of Christ, so that nothing remains of bread and wine, hence the idolatry they practice with the consecrated elements, as well as the Mass, which is a blasphemy of Christ's One and only offering. Again the Reformed churches, all of the Protestant churches outside of the Lutheran church while disagreeing as to the meaning of the words, "This is my body," only agree in the assumption that these words really meant "This is **not** my body." All of them deny the real presence of the body and blood of Christ in the sacrament, declaring that the consecrated bread and wine are only signs or symbols of the body and blood of Christ which are in heaven but not in the **Lord's Supper**.

But whatever the impugners of the Lutheran doctrine of this sacrament may do, the words of Jesus stand as an adamant wall against any perversion of their true meaning. We do not attempt to explain **how**, in what manner, the body and the blood of Christ are present in the sacrament, because the Word of God does not reveal it. We simply state the truth that they are indeed actually and essentially present. To express this truth in such words as admit of no erroneous interpretation our Church has formulated her belief in the words: "In, with, and under the blessed bread and wine the very and true natural body and blood of Christ are really present, and are received by all communicants." Bread and wine in the sacrament become the means, the bearers, the channels for the invisible communication of the body and blood of Christ, and the moment the communicant receives

the blessed bread and wine with the mouth of his body he at the same time receives the true body and blood of Christ.

And to what purpose? In the concluding words of institution Jesus says, "This do in remembrance of me." According to this charge it was the will of the Master that His disciples should, after His departure not only perform the act then being enacted at the paschal board, in taking bread and wine, blessing and distributing the same among themselves in future assemblies, He being invisibly in the midst of them, and repeating the very words He had spoken in establishing this ordinance, but that by eating His body and drinking his blood they should remember Him, as He was before them in the night in which He was betrayed, the Savior who was about to offer Himself as the atoning sacrifice for the sins of the whole world.

More than this. By these very words "This do in remembrance of me," Christ instituted the sacrament as an efficacious means of grace. What Jesus enacted in that upper room at Jerusalem was not a sacrifice, but a sacrament, whereby those who ate and drank were to be made partakers of the sacrifice about to be enacted in Gethsemane and on Golgatha. And as the body and blood of Christ was sacrificed for the remission of sin, life and salvation, the individual partaker of the Lord's Supper shares in these glorious benefits. As often as he participates in this solemn feast he is reminded of Christ, the Redeemer of the world, and at the same time assured that the sacrifice for the expiation of his own sins was really and truly offered up by Him who was both the High Priest and the sacrifice. Moreover, as these blessings were to endure long after the night in which Jesus was betrayed, and to be enjoyed by His believers in all succeeding ages, so also the means whereby such blessings were to be dispensed and appropriated should be of permanent endurance. Hence, the Lord not only says in the first part of the sacramental act, "This do in remembrance of me," but repeats the charge, saying, "This do, as oft, as ye drink it, in remembrance of me." When He should no longer be with them in visible presence, His followers should, in remembrance of Him as their Savior, in remembrance of His suffering and death, in remembrance of His atoning sacrifice, celebrate this supper. To the end of time, till the Son of God shall come to judge the quick and the dead, this sacramental bread shall be eaten, and men shall drink this sacramental cup, and in so doing shall voice the Lord's death as the salvation of the world. This sacrament shall for all times to come be a form of preaching Christ crucified, of setting forth the cardinal truth of the Gospel that in Jesus Christ we have redemption through His blood, the forgiveness of sins. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." J. J.

MEETING OF SYNODICAL CONFERENCE

Representatives of the various synods constituting the Synodical Conference met in convention at Trinity Church (Rev. Geo. Bliedernicht, pastor), Toledo, Ohio, August 16-21. The Conference was opened with a solemn service in which Prof. John Koehler of the theological seminary at Wauwatosa, Wis., preached the sermon. He based his discourse on Eph. 2:14-18, and chose for his theme, "Jesus Is Our Peace."—After the formal opening of Conference the election of officers took place and resulted in the re-election of the old officials: Rev. C. Gausewitz, president; Rev. H. Speckhard, vice-president; Rev. J. Meyer, secretary; Mr. H. A. Christiansen, treasurer.—Sessions were held from 9 to 11:30 A. M. and from 1:30 to 4 P. M.—Prof. O. C. A. Boecler, who was chosen chaplain, opened each session with a brief devotional service.

Prof. G. Mezger of Concordia Seminary, St. Louis, presented a very timely doctrinal paper on the subject, "Our Conflict with Rome." In view of the near approach of the Quadricentennial of the Reformation, the choice of this subject was especially happy and appropriate. The professor's line of thought was as follows: The conflict which we are compelled to carry on against papacy and the Romish Church, to retain possession of the precious gifts of the Reformation, is just now of particular importance and necessity. Not only is papacy to-day the same bitter and dangerous enemy of Christ and His Gospel that it was in the days of the Reformation, but since then it has become hardened and more obdurate in its iniquity. Just in our days and in our country the Romish Church is making most strenuous efforts to lead its cause to victory and to oppress the Gospel and the true Church of Christ. She has succeeded in gaining a far-reaching influence in many so-called Protestant countries especially in our country. In the riches of His grace God has given us the unspeakably great blessings of the Reformation, the pure Gospel of Christ and preserved these blessings unto us to this day. In doing this He has fitted and called our Church before others to combat the chief adversary of His kingdom, the great Antichrist of Rome. The Gospel enables us to recognize and know the mystery of iniquity in Roman papacy in its utmost depths, and in this Gospel we possess the one real effective weapon against this dangerous foe. If we wish God to give us the victory in this conflict with papacy, it is important that we fight lawfully and above all things use the proper weapon against the foe. This proper weapon is the Gospel of God's free grace in Christ Jesus. It is only through the Gospel that the conscience can be freed from the yoke and tyranny of papacy. This weapon we must not leave out of our hands, but must diligently and faithfully use.

Two afternoon sessions were devoted to Colored

Missions. The Board for Colored Missions submitted a very comprehensive report on the work done among the freedmen during the past two years. We are working in eleven states and the District of Columbia. We have eleven stations in Louisiana and twenty-five in North Carolina. A large and very promising field was opened to us recently in the Black Belt of Alabama, where three missionary centers have already been opened. So important and promising is this field that the Board has decided to transfer Rev. N. J. Bakke from the general field secretaryship to the special superintendency of this new field. A number of new workers have already been secured for this field and it is probable that more will be needed in the near future. The Colored work is carried on at fifty-one stations by fifty-eight laborers, of whom nineteen are white and thirty-nine colored. It was encouraging to hear that our colored workers are proving to be faithful and efficient workers, and that our colored churchmembers are generally respected for their consistent Christian life. Our colored mission schools are still proving an important and successful missionary factor. During the past two years Luther College at New Orleans and Immanuel College at Greensboro, N. C., have continued their work of turning out faithful and efficient pastors and teachers, and other young men and women who are proving a great influence for good in their several communities.

In connection with the Board's report Field Secretary Bakke gave a graphic description of the spiritual and social conditions obtaining in that portion of Alabama where recently a number of new stations had been opened. Missionary Schmidt gave an interesting account of his work in the colored wards of the St. Louis City Hospital and County Infirmary. And our colored missionary at Spartanburg, S. C., Rev. Frank D. Alston, gave an entertaining statement of his labors. Of special interest in the report of the Board was the mention of two considerable bequests received by the Board from members of our little colored flock at Little Rock. Ellen Bransford bequeathed over \$6,000 to our Colored Mission, and Leaborn Jones, a charter member of our mission at Little Rock also left the Mission a bequest. The treasurer of the Board reports that the total receipts for the past two years were \$104,732.15. The Board was encouraged to increase the amount of reading matter in **The Pioneer** and **Die Missionstaube**, either by enlarging the papers or by decreasing the size of the type. The Board was also encouraged to continue the sending out of laborers fresh from the field on lecture tours. The two illustrated lectures prepared by Rev. R. Jesse in the interest of our Colored Mission were highly commended. Pastor Poppe of Little Rock was encouraged in gathering a permanent fund for Colored Mission in a conservative manner. The following were elected members of the Board for Colored Missions:

Rev. C. F. Drewes, Prof. G. Mezger, Rev. L. A. Wisler, and Mr. Ewald Schuettner to serve for four years; Rev. J. H. C. Fritz, Rev. R. Jesse, and Rev. W. J. Schulze for two years.

A committee, consisting of Dr. F. Pieper and Prof. W. H. T. Dau of St. Louis, and Prof. Theo. Schlueter of Watertown, Wis., which had been appointed at a previous convention of the Conference to confer with a committee of the Norwegian Synod in regard to certain doctrinal differences that had arisen, reported that owing to various circumstances it had been impossible for the two committees to get together for conference. After hearing the report of the committee, Conference requested the same gentlemen to continue their work and do all in their power to bring about a desirable agreement.

The request of the China Mission Society that the Synodical Conference take over its work was referred to the various synods for consideration and action.

Conference resolved to answer the appeal of the small, struggling Slovak congregation at Cudahy, Wis., by recommending that all our congregations promptly take up a special collection for these brethren. In this connection it may be well to state that our faithful Slovak congregations generally stand in need of **helpful** sympathy. They are all quite small and their members in general are poor.

A vote of thanks was extended to the congregation of Toledo for their hospitality, especially to Trinity Church and its Ladies' Aid Society.

The time and place of the next meeting of the Synodical Conference, as well as the selection of a leader and a subject for the doctrinal discussions, was left to the president, Rev. C. Gausewitz. F. J. L.

THE GERMAN-AMERICANS

(Fr. Meyer.)

It would be incorrect and misleading to use this term in the singular: "the German-American." We all have about the same notion and idea of John Bull, the German "Michel," and of our own Yankee, as representatives of their nationalities. But there is no "German-American" in a representative sense of the term. Neither painter, nor poet, nor Press-writer will stake his reputation by drawing a picture of a personality of which he has no distinct conception, because it does not exist. You may be able to draw a portrait or a cartoon, off-hand, of any of the above named personalities, but you can not draw a picture of the German-American in colors, words or thoughts!

I admit that most of the German globe-trotters, litterateurs, and professors after having spent a few weeks or months in this big land of ours, have, again and again, tried to sketch "the German-American" in print and Press, some rather roughly, others more fully. But all these pictures have one very weak point

in common; they are purely imaginary. At the same time, they are very sad and sore evidences of the so-called "German thoroughness" (Gruendlichkeit). These otherwise highly educated men meet a rather limited number of German-Americans, usually of the "select" class; they are feted in the most refined club house, banquet halls and entertained at the most exclusive private evening parties; or they spend their time at the universities and colleges, associating with men who surely do not rub elbows with the rank and file of the German-Americans.

Now this may be very pleasant and interesting for our German guests and visitors, but they will never get to know the German-Americans. The real German-American does not wear soft clothes, nor is he found in kings' houses, to any great extent! If these German ethnographers want to lay claim to the least little bit of thoroughness, they must visit out many societies, churches, priests, and preachers. If the German schoolmen and pedagogues want to study the German-American youth and find out what is being done in our Country to propagate the German language and German customs and sentiment, they must not confine their visits and study to the few public schools where German is taught, as a foreign language, but rather spend most of their time in the German parochial schools, where both languages are taught as mother tongues to a really bi-lingual youth. But instead of doing that, they either ignore these schools entirely in their purport or they slight them miserably. For instance, that a single German Lutheran synod spends over two million dollars a year to educate more than one hundred thousand children in its own schools, is certainly an item which ought not to escape the attention of the scores of German educators who come here with the express and sole purpose of studying the schooling of the German-American youth. And yet, one looks in vain for any such items in their reports concerning the Catholic and Lutheran Church-schools! What they know of these schools is from hearsay not always of impartial source!

Our German reviewers censure the German-Americans for not succeeding in transmitting their mother-tongue to their children and in propagating German sentiment, customs, and Kultur. They find fault with us because we "mix" our vernacular most shockingly! Now, we cannot deny that this double accusation is true. But in this our double defect we are genuinely German. The Germans have always admired and accepted everything foreign as better, more refined, more genteel than their own. If it were otherwise, almost all of Europe and North-Africa would be German today. The Germans have been conquerors and possessors of all of these lands, but they have so thoroughly mixed with the conquered that there is not a vestige left of the German trait! As a result, the second

generation was lost to the German language and sentiment and customs.

We German-Americans have done considerably better. Go into the country, where there are German churches with schools, and you will be surprised how German everybody is. I know of a Capital city of one of our south-western States where English had to be taught as a foreign language to the second generation when they entered school! With reluctance I mention the fact that grown young men and women who were born and raised in this Country, had to begin in the beginners' class of "English for Foreigners" in a continuation school. This is certainly not an accomplishment, but may be rather pleasing in the eyes of such who accuse us German-Americans that we do not remain German enough. And as to the accusation that we mix our vernacular most shockingly, well, these very same gentlemen who criticise us are anything but purists. Their descriptions of the German-Americans are so full of French and other foreign words that one cannot read them without the help of a Fremdwörterbuch (a dictionary of foreign words). Such a book is found in every workable German household, even the smallest. And these gentlemen must not forget that we live in a country where English is the language of the land; if we mix our language it seems to be explicable, excusable, and, in a measure, justifiable, while they import their foreign words. The imported is finer than the common home-spun.

Then, again, our German visitors carp at us German-Americans for being so ridiculously clannish and so disgustingly factious. We might just as well accept this criticism; it is a fact, we German-Americans have more societies (Vereine) than all other nationalities combined. The German Protestant Church is rent into innumerable factions, not only on doctrinal lines, but even such Church bodies as hold the same tenets and have the same Church practice, oft-times fail to settle the meanest strifes amongst themselves. Very frequently one hears the reassuring remark: "These bickerings and quarrels will not come to an end until these churches have become English!"

But our German friends show bad grace in cavilling at us for being so factious. The German "Michel" or your "Onkel Braesig" is just such a person himself: he always knows it better, is never in the wrong and, therefore, always at loggerheads with the rest of his fellow-citizens. Nothing but the worst distress and the direst calamity can prevail upon the Germans to get together and present a united front against their common enemy. The Germans were welded by blood and iron in the years 1866, 1870 and 1914-15. If it had not been for these years, the proverbial German particularism and vestry politics (Kirchturmspolitik) would beautifully flourish to-day in our dear Fatherland!

Now, we German-Americans have not gone through

any such calamities. It has always been quite well with us. We feel our clover, and show it by being rather independent. We see no real need and necessity for uniting as German-Americans. The German-American National Alliance has tried in vain to unite us against National Prohibition and Woman Suffrage. But when our Country was in distress and Lincoln called for volunteers, the German-Americans took a back seat to no nationality: they arose en masse and responded almost to a man: over three hundred thousand went to the front and fought most gallantly for the Union. And although the historians do not give us the credit we earned and deserve, we shall not be found wanting if our Country needs us again to defend it against any nation of the world! When you say "German-Americans," please put all the stress upon the last part of the compound! Our learned German travellers surely know that in all compound nouns the last component part always names the real thing designated by such a noun. A short-concise, succinct definition of the term "German-Americans" is: they are Americans first, last and all the time! And since the shirt is nearer to us than the coat, we German-Americans are not quite as generally and quite as much aroused over the present unhappy condition of our Fatherland as we would be if such calamity were being visited upon our own land. Then we would fight pro patria et aris et focus! Most of us remember the time when our parochial and private schools were endangered by obnoxious, un-American laws, in Wisconsin and Illinois, how all the factions of the German-Americans united and swept both States politically, with a furor Teutonicus, not to be forgotten by our politicians. There is certainly a grave injustice done to us when we are accused of being irreparably rent into factions and divisions. There are some very significant indications that the present distress of the Fatherland is working as glue and cement amongst the factious German-Americans, and some of our Washington statesmen may yet see the heavy hand of the German-American write their epitaph: Mene-mene-tek-el-upharsin!

To return to our German reviewers: they describe the German-American as a person with an unappeasable Heimweh (homesickness). Whether he is alone on the prairie or in the happy company of jolly good fellows, he can never rid himself entirely of a more or less unconscious longing for something missing. He is homesick, he longs for the place where his cradle stood, where he spent his childhood and part of his youth. Ours has been a strange land to him, our customs, manners, and habits never appealed to him, and he is anxiously looking forward to the happy time when he can shake its dust from his shoes and return to his "Fatherland." A well-known German historian and litterateur who has sojourned in our Country for the express purpose of studying the German-Ameri-

cans, has published an interesting novel, in one of the best German magazines, under the caption: "Das grosse Heimweh" (The Great Homesickness).

Now, it is hard to tell whether this is an illusion, or a deception, or a big hoax. But one thing is undisputable: the heroes of that novel are not representative German-Americans, and the sooner they appease their "Heimweh" by going back where they came from, the better it is for them and for us German-Americans! We German-Americans love our Country where we have found more than we left and more than we expected to find. We have been, almost without exception, successful farmers, tradesmen, and professionals. We enjoy religious and political liberty and freedom of speech to the fullest extent. We German-Americans know of no pessimistic world-woe, nor of melancholic longing for a different country. We are more than satisfied with the land of our free choice and know of but one country as ours. When we sing:

"Faithful love unto my grave

I pledge to thee with heart and hand;

What I am and what I have

I owe to thee, my Fatherland,"

we mean America, and no other country!—American Lutheran Survey.

NOTICE

This year's synod appointed a committee for missionary work in Milwaukee. This committee desires to draw the Lutheran public's attention to two things:

In the first place, it desires that any removals of churchmembers to Milwaukee be reported to this committee; furthermore, if any sick be brought to the city's hospitals, that it would also be reported to this committee. The object is that such persons be at once looked after by one or the other of our city missionaries. Address all communications of this kind to

EMIL SCHULZ,

Chairman.

Rev. Emil Schulz, 1438 Seventh Ave.

ITEMS OF INTEREST

Has Accepted Call

As friends of our college at Watertown our readers will, we do not doubt, rejoice to hear that the vacancy in the faculty of that institution caused by the departure of Dr. A. Hoermann has been filled. The work of the classes can therefore be taken up in the new school year without any serious delay or disturbance on this score. The Rev. G. Westerhouse of Elroy, Wis., is the new faculty member. The call to this position was twice extended to him by the college board and on the second call the congregations that make up his parish finally acquiesced in the change. Prof. Westerhouse will take up the work in his new field of labor in about three weeks.