

# The Northwestern Lutheran

Rev C Buenger Jan 18  
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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## THY WORD IS TRUTH

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky;  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

The Church from her dear Master  
Received the gift divine,  
And still that light she lifteth  
O'er all the earth to shine.  
It is the golden casket  
Where gems of truth are stored,  
It is the heaven-drawn picture  
Of Christ, the living Word.

It floated like a banner  
Before God's host unfurled;  
It shineth like a beacon  
Above the darkling world;  
It is the chart and compass  
That o'er life's surging sea  
'Mid mists, and rocks, and quicksands,  
Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Savior,  
A lamp of purest gold,  
To bear before the nations  
Thy true light as of old;  
Oh, teach Thy wandering pilgrims  
By this, their path to trace,  
Till, cloud and darkness ended,  
They see Thee face to face.

—Bishop W. W. How.

## COMMENTS

**Worthy of Commendation** The following public statement of Gov. Frank O. Lowden of Illinois, which we take from the "Kirchenbote," is certainly worthy of commendation:

On February 25th I issued the following public statement:

I have had several occasions recently to say to sheriffs and other police officials that order must be preserved within their several jurisdictions. I want now to emphasize this to all peace officers in the State. Mob rule will not be tolerated in any part of the State, even tho such mob rule acts in the name of loyalty to the Government. Democracy is now on trial. If it cannot secure a due and orderly government at home,

how can it expect to win battles abroad? If any man in any community is guilty of treason, or sedition, or any other crime, there are proper tribunals open for his punishment. They who take the law into their own hands at such a time are helping not our own cause but that of the enemy. Mob rule is mob rule, whatever disguise it wears. Instances have recently come to my attention of persons interfering with religious services conducted in German, by threats of violence under the guise of patriotism. What I then said applies to these cases equally with any other form of mob rule. The power of the State will be used to suppress mob rule, whatever its form.

FRANK O. LOWDEN.

We thank God for the men in authority who are in these days of unrest faithful and fearless in the performance of the duties of their office in maintaining order and protecting the citizen in his rights. They are gifts of God, God's blessings to His people.

Meanwhile our present sufferings offer us rich opportunities to learn lessons that we have, perhaps, neglected in the days of quiet: Looking to Him alone for comfort and finding our joy solely in Him; submitting in patience to His chastizing hand; and following the instruction of our Savior: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

J. B.

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**A United Nation** Americans hail with joy every evidence of staunch unity in these times of trial.

Our national consciousness reacts with pride to the increasing evidence that America is undivided in spite of its many racial elements. It is easily understood that there are many efforts made, in many spheres, to emphasize this unity. We must be prepared to find some of these efforts misdirected. This is true of all attempts to unify America and Americans in religion. Under the guise of war welfare work many suggestions are offered that are intolerable. It is sometimes done in a way that makes the union of different religious elements seem quite voluntary; but in these days it is not always easy to draw the line between voluntary and involuntary cooperation. We have before us an authorized state-

ment by a department of the government concerning the work of churches in war welfare. Quite a number of denominations are mentioned by name and the work of some of their war committees described in outline. Then comes the startling report of the increasing practice of open communion of "all Protestants." The report relates how men of all Protestant denominations unite in the Lord's Supper at the Y. M. C. A. huts under the alternating leadership of different denominational workers. The kind of "sacrament" celebrated can best be judged by the fact that grape juice has replaced the wine and war bread the host. This is perpetrated under the auspices of the Federal Council of the Churches of Christ for America, and it is gleefully reported by the Division of Women's War Work through the Committee on Public Information. It is characteristic of the sad state of American churches that religion is so often left to a women's committee which goes to work under the assumption that religion is a sub-division under the head of "social activities." We hope that our Lutheran men in the service will prove to be better Americans than these ladies and their helpers among the grape-juice-dispensing Church Council workers. The America for which we are proud to stand as a united nation, is not the America that at this late day seeks to introduce into the world a "unity" in religion which is arrived at by the elimination of every positive fact. That would be like making Americans by stripping men of loyalty, of service, of sacrifice, of national pride, and then saying: they are not loyal to any country, they serve none, they bring sacrifices for no country, they are proud of none, therefore they are Americans.

H. K. M.

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**Lodge Arrogance** An inquiry printed and answered in the June issue of the "Christian Cynosure" calls attention to a splendid display of the arrogance of the lodge. We are in full sympathy with the inquirer, who writes:

"I desire information on a subject on which I hope you can help me. An answer in your magazine will be appreciated.

"We live in a village of less than one thousand inhabitants. There are three white churches: Friends, Presbyterians and Methodists.

"We are erecting a new High School building at a cost of \$50,000 to \$60,000. We have no Masonic lodge in this place, but a number of men here belong to the lodge in. . . . . When it came to laying the corner-stone of this new High School, a Masonic lodge was placed in charge of the ceremonies. Several of the taxpayers absented themselves because of this.

"A few days afterward I passed the place and saw to my surprise a stone in which had been chiseled a Masonic symbol and also A. F. & A. M., and the number of the Masonic lodge, etc. There was nothing to in-

dicade it was our High School or had been built by the citizens of our town.

"Had the School Board a legal right to put such a stone in the wall? Can they be compelled to remove it? Some of us feel disgraced."

The Cynosure answers:

"Replying to your inquiry of the 19th, I wish to say that there should have been a protest circulated before the laying of the corner-stone and against its being laid by the Masons, the ground being that it was a public building representing all the people and hence for any sect or lodge to perform such services was out of place. Such protests have succeeded in a number of instances. Masons seek opportunities for advertising Masonry and increasing its influence and prestige in communities; but their efforts to advertise the lodge on corner-stones of public buildings can be thwarted, unless the community is almost wholly given over to lodge domination.

"You will doubtless find that the School Board invited the Masons, and not only that, paid for the work on the corner-stone which perpetually advertises the lodge in the community, as though it had built the school, instead of the public.

"Probably you cannot bring any action that will compel the present School Board to remove the obnoxious advertisement on the corner-stone, or remove the corner-stone itself. The better way is to make it an issue in the next election of the School Board, and if they elect the right man, they will then either remove that stone or at least cut out the insignia which the lodge has had placed upon the corner-stone.

"A public agitation and a faithful setting forth of the rights of the public in the matter, as against the usurpation of the lodge will be a very healthy movement for the community."

This is not an isolated case of such abuse; we hear quite frequently that the Masons officiated at the laying of the corner-stone or the dedication of a public building. Here is where patience indeed ceases to be a virtue. We are doing our duty as American citizens when we protest against the arrogance of the lodge and the un-American attitude of public officials who dare to obtrude on a community on such occasions ceremonies that are obnoxious to many of its members. What would the Masons and other lodges say, if, for instance, the local Lutheran church were to lay the corner-stone of a public building with Lutheran ceremonies?

J. B.

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Another Sample of War Sermon:

"BATTLE OF THE CROSS."

"We are living in crucial times, the most tragic in the history of the world. This world war is the battle of the cross," said the Rev. Francis A. Pease at the

Park place Methodist church, Sunday morning in his sermon on "The Battle of the Cross."

"It is a conflict between two great systems of thought and life: German kultur, which is the exponent of the theory that "might makes right," and the gospel of the Christ, whose kingdom is peace and brotherhood. The creed of Germany is anti-Christ.

"The kaiser has much to say about "Me and Gott," but nothing about the Christ, for, the "Prince of Peace" has been thrust out. The fatherhood of God and the brotherhood of man, essential doctrines of the Christian religion, have no place in the creed of the man of 'the mailed fist'."

We have always been of the opinion that a secular government would declare war on an enemy nation not on religious, but only on secular grounds. And so the American Government has declared war on Germany not because her "creed" is supposed to be "anti-Christ," but because of the grievances our people have suffered at the hands of the Imperial German Government. The congressional records of April 4th, 1917, state:

"Whereas the Imperial German Government has committed repeated acts of war against the Government and the people of the United States of America: Therefore be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the state of war between the United States and the Imperial German Government which has thus been thrust upon the United States is hereby formally declared," etc.

J. J.

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**"Fooling the People"** "Fooling the people," says 'The Living Church,' "who want to be fooled may perhaps be defended, even if with

no better than sophistical arguments. But some outrageous things ought to be suppressed by law. An advertisement of a so-called 'New Thought Church,' assembling in Central Park West, New York, says: 'During the war our special work will be to protect the soldier. BULLET PROOF THE SOLDIERS AND SAILORS! If you want your boys protected from bullets and sickness, give us their names. No charges. We will protect a limited number in camp or at the front.'"

This is, indeed, "fooling the people" in a most outrageous manner; still we fail to see how the law can protect against such "fooling" those who persistently refuse that which alone can protect them. To refuse to accept the wisdom of God so freely offered, means to become the fool of every deceiver. But why excite ourselves over this particular form of "fooling the people"? If it is outrageous to deceive a person as to his bodily safety, what shall we say of those who deceive our men with the colors into believing that

they are safe against eternal death and sure of everlasting life by virtue of their own worth and works?

J. B.

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**"Comity"** Presbyter Ignotus of "The Living Church" has a keen eye for interesting occurrences in the religious world. Here is his latest offering:

Apropos of "Comity," a strange tale comes from western New York, vouched for by one of our clergy. In a town not far from Rochester, a new pastor was to be installed by the Presbyterian body. He, without consulting the Presbytery, invited the Methodist pastor to offer the prayer. The Presbytery protested that only Presbyterians could be allowed to participate; but the local minister stood fast. So the Presbytery, just before the installation, met and voted the Methodist minister into membership *pro hac vice*; then it assembled after the installation and expelled him!

It suggests, "Off again, on again, gone again, Finnegan."

J. B.

#### BACCALAUREATE SERMON

delivered before the graduates of Bethany College, Mankato, Minn., June 9th, 1918:

"Ye are the light of the world." Matt. 5, 14.

"Ye are the salt of the earth." Matt. 5, 13.

The close of a collegiate career as has now come to you, my dear friends, naturally prompts us to look backward upon the years of mental toil and labor; and looking backward on this happy day of yours, on which years of hard study, and all the cares and anxieties and trials connected with such work, have so joyfully terminated, you will feel greatly indebted to the grace, which has sustained you in your efforts.

Such a review of the past is calculated not to rest satisfied in one's own accomplishments or to glory in them, but rather to beget serious thoughts, and to induce all concerned, both teachers and students, once more before the final parting to meet before Him whose mercy was sufficient for the laborers. We would not like to part without once more in a public manner having given expression to the gratitude which is at all times uppermost in the hearts of Christians. And in times so unspeakably grave as ours, when the most momentous problems of life accost us, it is meet that all members, particularly graduates of a Christian institution such as Bethany College should direct their attention with full force to the serious side of human life, and to emphasize upon such an occasion as this the only wisdom and knowledge, which sheds its varied light on all phases of human life, and brings to our restless age that peace which surpasses all human understanding—the light of the Gospel.

It is indeed a time of sober thinking and serious retrospect and sombre apprehension for many. Time

and events are laying bare the utmost necessity of promulgating those principles which alone can re-estate society to its normal conditions, by creating true and permanent blessings. The hour has struck for the fearless and clear proclamation of the great Gospel truths as the only salvation for a world now struggling in a death-grip. No time is to be lost in outward display or in happy dreams for the future, but to concentrate our forces and energies upon the work we Christians are called to do in every walk of life.

Turning, then, to you, my dear friends, who by the grace of God have now reached the goal of your collegiate career, and are about to enter upon the solemn duties of public life, I would impress upon your minds two most important truths, as contained in our Scripture text:

"Ye are the light of the world."

"Ye are the salt of the earth."

First, then, "Ye are the light of the world." What a remarkable declaration it was, when Jesus first uttered these words in His Sermon on the Mount, considering the time and circumstances! Never had a spiritual darkness so gross, so hopeless, covered the earth. Truth, concerning God and His revelation to mankind, seemed almost lost. The lamps in the golden candlestick of the Jewish Church had nearly all gone out. The Gentile world was all night. "Darkness covered the earth, and gross darkness the people." Is. 60, 2. None then so much as dreamed of a power that could break that night and dispel the moral darkness of the world. The wisest among men knew of no remedy, of no light that would spread rays of hope. Jesus, on a mountain of Israel, has before Him the little company of disciples; some are fishermen, all of obscure condition, all from a nation oppressed and despised by the rulers of the earth—and to that feeble band on the mountain top, He says, 'Ye are the light of the world.' How it must have astonished them, how impossible it must have seemed to them, that they, feeble and obscure as they were, should be the light of the world! It was as if Jesus had taken a straw and set it for a taper, and said, this shall give light to all nations. But "He spake as one having authority"—authority over all things to make good His word. In the beginning of creation, it was He who "commanded the light to shine out of darkness," and it was as easy for Him, from that little beginning of disciples, to raise up a church which would prove a blessing to all the world. And how marvellously were His words fulfilled! Before the last of that little company had finished his course on earth, how literally had the Gospel they preached been made the light of the world. Paul says "their sound went into all the earth, and their words unto the ends of the world." Not a nation there was which their labors had not

penetrated, breaking down the powers of darkness and leading children of night into the knowledge and peace of God.

"Ye are the light of the world." This declaration of the Lord still holds good. It is addressed to all who profess to be disciples of Christ even unto the end of the world; and addressed to faithful, consistent, disciples of Christ, those who by faith belong to that invisible, living Church, which is simply and exclusively the blessed company of all God's faithful people, to them these words express not only what they ought to be, but what indeed they are, "the light of the world." All the spiritual light that ever shines on the world comes to it, under God, and by His appointment, through the instrumentality of His believers, and none other. Christ is the light of the world and His followers are His lightbearers.

And thus, my dear friends, members of the graduating class, these words are addressed also to you, "Ye are the light of the world." What does this signify to you in particular?

You now have finished your course of study at this your beloved alma mater; and without doubt you have acquired such an amount of knowledge in the various studies you pursued as to fit yourselves for a particular position in the world. And it is well that you should have acquired all possible knowledge and efficiency for your calling. There is no sin in seeking honorable knowledge, the material for which the Creator himself has placed at our door, and in endeavoring to learn wisdom, according to His own directions. You, therefore, have not done a useless work these years during which you have pored over books of worldly knowledge; neither have your parents and friends done a useless work in rendering it possible for you to pursue these studies, be they languages, commercial course, music, science and art.

One thing, however, must always be borne in mind, that all human knowledge, however great it may be in the eyes of the world, not sanctified by the Gospel, is of little avail, considering the high ideals of life which are held to Christians by their Lord. On the contrary, all human knowledge, all science and wisdom, and consequently all progress made under them, not under the light of the Gospel, not sanctified by it, is darkness, and will lead to disastrous consequences. It will finally lead to the glorification of man and his wisdom, and that means his perdition. What is the present world catastrophe but a demonstration that human culture and civilization have gone bankrupt, because the world would not accept the light of the Gospel?—The Gospel of Jesus Christ, the Savior of mankind, the Redeemer of sinners, alone can save the world in its present peril. The Gospel, which gives saving knowledge, the Apostles declare to be "the power of God unto salvation to every one that believeth"; while of the wisdom of the world, so long tried among the

heathen, they only declare that "the world by wisdom knew not God." When St. Paul points to the injurious effects of "philosophy and vain deceit," he tells us that he means that which is "after the tradition of men, after the rudiments of this world, and not after Christ." Such philosophy could not be depended upon to save a single soul, or to conquer a single vice, and to implant a single truth, and therefore he pronounces it to be but vain deceit, empty and powerless. And so it is to this day. As the testimony of the Gospel becomes obscure; as man gets to glorying in some other wisdom than the divine, and seeking some other praise, he becomes darkness instead of light to the world.

You, my dear friends, have enjoyed a great privilege, the privilege of having received a Christian education according to Lutheran principles. The aim-ideals of your schooling has been to fit yourselves for a life of service in the interest of mankind, and that this your service is to be dominated by love for the Master. All your learning, therefore, is to be subservient to the great declaration of the Lord, "Ye are the light of the world." No matter how high or how humble your station in life may be, your calling is to bear witness of the Gospel, from which you have received the light of the knowledge of God's glory in the face of Jesus Christ.

Having been brought up in the doctrines of the Church of the Reformation, the Church that has brought the pure and unadulterated Gospel of God's saving grace in Christ once more to light in these latter days, after which no other light will follow, you know what alone can save a wounded and dying world; not humanitarianism, not the principles of humanity, not the religion of the day whose slogan is the Fatherhood of God and the Brotherhood of man, meaning that God is the father of all men outside of Christ and His redemption and that all men are brethren without regard to their faith in their Redeemer, but the Gospel pure and simple, proclaiming "God was in Christ reconciling the world unto himself." The greater the disease of the present world, the more necessity for the remedy. The greater the peril, the more need of the rescue.

"Ye are the light of the world." Jesus Christ is the true light. To know Him is life eternal. To make Him known to the world by His Word is to be the light of the world. And thus your learning and knowledge will help to illuminate the world and to dispel its darkness by being subservient to this one and only light.

How can this your service be put into practice? "Ye are the salt of the earth," is the second declaration of the Lord. As the first truth we considered, so is this not a moral precept or motto, not a theory, which is without a view to practice, but a practical truth. Again these words are addressed to believers in Christ

only, but to each and all of them. They would, in the first place, encourage and support these under the trials of this life, that, though they should be treated with contempt by the infidel world, yet they really are blessings to the world. It is apparently a little thing to the darkness of the great world, that a single Christian, in a very humble sphere, and with little earthly means and influence, should set the example of faith and holiness; should manifest the practical influence and blessedness of the Gospel in the various walks of life. But no. It is the way; God's appointed way. The Christian should prove himself the salt of the earth.

You know the valuable properties of salt. It is cleansing, it is relishing, and preserves from putrefaction. Without salt human life could hardly be sustained. Now Christians being a salt they are a blessing to the world. Mankind in general, lying in wickedness, in unbelief, in ignorance of the truth which makes men wise unto salvation, given to idolatry and self-glorification, desecrating and abolishing more and more the sacred ordinances and institutions of God, marriage estate, the family, the rearing of children in the home, the Church, etc.,—mankind is ready to putrefaction and dying. But Christ sending forth His Christians into the midst of society, seasoned as they are with the Gospel, with the salt of grace; their thoughts and affections, their views, their words and actions, all seasoned with grace, they become a salt preserving mankind from entire putrefaction and perdition. Still the Church remains, that blessed company of God's people, who reprove all wickedness and unbelief of the world by preaching the Holy Law, so that men may repent and turn to God, and above all by teaching the Gospel of salvation to all sinners. Still the ordinances of God, marriage and the duties of the household are kept sacred, still governments are upheld and obeyed as divine institutions. And why all this? Because Christians are the salt of the earth.

"Ye are the salt of the earth." Has this declaration of the Lord any bearing on your future career having been graduated from a Christian Ladies' school? Now, I have no time for digressions, but I cannot refrain on such an occasion as this from referring to one point, so in the foreground in the world of women today.

"The 20th century bids fair to become a period of renaissance in the world of women." Modern women everywhere are striving after right and power hitherto undreamed of. "More rights, more power, more liberty" is their motto. They demand equality with man on every line of activity, in the social, commercial, economic and political world, even in attending to public functions in the Church. The "modern woman" would be free, to determine upon her own actions without regard to any superior. Emancipation is the goal in the world of women today—emancipation from the duties imposed upon them by the Creator.

Not so the Christian woman. She has a far higher aim and a vastly more worthy goal. Every Christian woman knowing that she is a light in the Lord and to be a salt of the earth bears the desire to attain the pure Christian ideal of womanhood, and in her heart lies the question: What are the essentials of ideal womanhood?

She will not seek her answer in modern movements of women, be they social or political, but she will turn to Him who says: "I am the light of the world," "I am the truth," following the example of Mary of Bethany who sat at the feet of Jesus learning from Him the one thing needful.

Yes, friends, it is from the Bible, in the teachings of the Lord, we learn what constitutes ideal womanhood. No description of womanhood so beautiful do we find in all literature than in the 31st chapter of the Proverbs of Solomon. And what results do we arrive at studying in the Word of God the essentials of ideal womanhood? We find that the office and duty of woman's calling is less of a public than a domestic character. The home is the kingdom of which she is queen; and home with its manifold responsibilities conducted in the spirit of Christianity is fundamental to the welfare of the community, both of Church and State.

"Ye are the light of the world."

"Ye are the salt of the earth."

Impressing these two most important truths upon your minds we dismiss you. God be with you and your future work. May you prove ornaments to your calling in life, benefactresses of your fellowbeings, so that the words of the Proverbs may be true in regard to each of you: "Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Favor is deceitful, and beauty is vain, but the woman that feareth the Lord, she shall be praised."

J. J.

#### DO YOU READ THE "ADS"?

Of course, you do. If you would not, they would soon cease to appear. As it is, everybody, including the government and some churches, uses the printed word and the illustration to tell you what it wants you to buy or to do. The "mail order house" exists entirely by and on the "ad."

Advertising is often the best reading matter to be found in many newspapers and magazines. The writers are often the best paid literary craftsmen. Many a time when the news is dull and the fiction duller, the reader turns to the well-written and well-illustrated advertisements to refresh himself.

If your faith in humanity be shaken, we advise you to read the announcements of our merchants and manufacturers. There you will find humanity at its best. Nothing sordid. Most offers to restore your

health are accompanied with assurances that the help is free. You may have it for the asking. New products that have aroused your interest by their very novelty and their excellence (according to the enthusiastic description) are offered you in liberal samples for the asking. "Just fill in the attached coupon and you will have a generous sample by return mail."

The trust which the "ad" has in the reader's integrity is touching. Everybody is taken at his word; his credit is good. It is often made very plain that financial affairs may be arranged at the pleasure of the prospective buyer.

It is equally evident that human nature (in the "ad") has reached those heights, which man had almost despaired of ever reaching: everything is good. There are no unkind words for anybody. Every automobile is the best. Every new brand of soap is perfection. Every new book advertised is a masterpiece of literature. Every new invention is the work of genius. And all this is emphasized without saying much about rivals and competitors excepting in vague references to beware of imitations.

And the "ad" does the work. It brings business. It has become so important that many a lucrative enterprise was launched and brought to success because the originator had a good advertising idea and attached it to some product. The idea was the big thing, the commercial object to which it was joined might have been anything.

Reading any advertisement, you will find one idea carried out consistently: the advertiser uses all of his precious space to tell you about the good points of his product. He does not tire of his theme. The effectiveness of advertisements of long standing proves that the reader does not lose interest because of the one tune.

Our church does not advertise; not in the common acceptance of the term. But it needs advertising. Whenever the Apostles spoke of "making known" the Gospel, of "testifying," of "proclaiming the name of Jesus," they had reference to that which we today might call advertising. And the early Church fully understood them.

We do not need nor approve of newspaper advertising, but the Church will die if it is not properly advertised, that is, if its present followers do not consider it worth while to testify to its excellence and to its value.

We know of dozens of Christians of all walks of life who will grow enthusiastic over their automobile, or their favorite brand of cigars, who would under no circumstances tell their neighbor or acquaintance of their church. Not a few of them when they must acknowledge that they are members of the Lutheran Church habitually speak of it in an apologetic manner.

We know that the Church on earth is not perfect;

it is made up of men that are full of faults and these faults are reflected in the human organization which they form. But the Church of which Jesus is the Head, that invisible body of saints which we confess in our Creed, is without flaw, without blemish, it is immaculate; the most sluggish should grow fiery in its praise. And to this Church it is, that your testimony should bring your neighbor.

The ordinary advertiser, without being guilty of fraudulent designs, quietly passes over those things in his product that are not perfect; he often asserts for it qualities which he but wished it had, rather than to let a doubt arise of its excellence. The Christian remains within the strictest limits of truth if he glorifies that Church, which alone of all things on earth is perfect.

The very things which the unbeliever assails in the visible church are often the ones which should be most stoutly supported. Whole hearted support of freedom of Christian teaching in the pulpit and in the school would do much to silence the vicious attacks of the enemies of Christ who now may so often point to professing Christians as their allies in their condemnation of certain Christian activities.

Those defects of man which are apparent even in Christians and in their work are affairs that should be settled at home within the church itself; they should never be a subject of public discussion or public apology. They have nothing whatever to do with the saving mission of the Gospel.

If your synod, or your congregation, or your "friends" in the congregation, prove disappointing in one or the other respect, that is nothing to advertise. Christ did not appoint you a public judge of any of these, though he did tell you how to proceed to keep the Church pure.

The eternal theme of Christian advertising should be its perfect power to save. Every statement that weakens that great truth is untruthful. And every omission to reiterate that eternal truth is guilt. The apostolic Church had many internal problems, from the sin of Ananias to the waywardness of the Corinthians, but they purified their communion of these blemishes without making them the theme of their missionary preaching.

In our times it is as necessary as it ever was to testify to the purity and power of our faith. It must be done in purity and power. Christ and his Salvation are pure and without blemish and of godly power—and so they should be represented.

The newspaper advertiser words his announcements according to the experience of ages in human psychology. The Christian witness to Christ should be as careful as the seeker after earthly profit in giving his testimony in accordance with that Truth which God has established more firmly and more effectively than anything known to human experience. H. K. M.

#### "ACCOMMODATING CONDUCT"

Writing about Christian Unity in the Christian Union Quarterly, Dr. Alexander Whyte quotes Luther's story about two goats as an illustration of "Accommodating Conduct":

"If two goats meet each other on a narrow ledge of rock above a deep water, what does Nature teach them to do in that emergency?" asks Luther. "They cannot turn back, and they cannot pass each other, for there is not an inch of spare room. If they were to butt one another as they were wont to do, both would fall into the deep below, and would be drowned. What, then, will those two goats do as they stand opposed to one another? Well, wonderful mother Nature has, somehow, managed to teach those two children of hers this great evangelical lesson. The one goat lies down on the narrow ledge, and then the other goat passes over his prostrate neighbor, and thus they both get home in the end of the day, both safe and sound! How beautiful and how true! Oh! if Luther had only laid down, and let Zwingli pass over him, how Luther's name would have shone without a stain and his doctrine without a flaw. And how many sins and sorrows the Reformed Churches would have escaped! A word is enough to the wise."

When we read this we could not help wondering why the writer should insist on that it was the duty of Luther to lie down and let Zwingli pass over him. In the case of the two goats, we believe the weaker one would be the one to lie down and let the stronger one pass over. And as to the two men, Luther was undoubtedly the stronger and in the controversy at Marburg met Zwingli with the word of God, while Zwingli tried to defend his position partly by a dream. If Zwingli had laid down, and let Luther pass over him, it would in our estimation greatly have added to Zwingli's fame and furthered the true interests of the Church.—Lutheran Church Herald.

#### THE TWO RABBIS

A little while after the city of Jerusalem was destroyed, two Jewish Rabbis were walking over the ruins. Both seemed affected at the mournful sight; but one wept, the other smiled. The one who wept was naturally surprised to see his companion smile, and asked him, "How can you smile now, when you see our holy city laid in ruins?" "Nay," said the rabbi, "let me rather ask you, Why do you weep?" "I weep," answered the first, "because I behold around me the fearful judgments of the Almighty. Our beautiful city is no more—our holy temple is laid waste—our brethren, where are they now?" "All that," said the other, "is the reason why I smile. I see, like you, how sure God's judgments are; but I can learn how true must be His promises. God hath said, 'I will destroy Jerusalem.' I see He has. But He has also said, 'I will rebuild Jerusalem.' Shall I not believe His word?"

### DEDICATION OF CHURCH AT PHOENIX

Rejoice with your fellow-Christians at Phoenix! For after a number of years of tabernacling about in the wilderness of the world they have built a house of worship of their own, and Sunday, June 9th, was the day of its dedication. The building is of brick with stucco finish, and as some of the Phoenicians have aptly said "is a church that looks like a church." It has a seating capacity of about 150 and was erected at a cost of \$3,400, plus cost of furnishings at about \$600, and cost of lot at \$750. Due to the untiring efforts of the Pastor I. P. Frey, and the building committee all but \$1,500 of the total cost has been subscribed and paid for by this little flock—a little aid coming from a few sister congregations. Surely a worthy and praiseworthy undertaking.



Two services graced the day of dedication at which the pastor from Tuscon preached on Ezra 6, 16-19, in the morning, and on Ephesians 2, 20-22 in the evening. The church was crowded in the morning though the thermometer registered 103; in the evening the heat had not yet abated and so a somewhat smaller crowd had assembled. Both services were enhanced by choir selections.

To understand and appreciate more fully the work done here at Phoenix it may be of interest to say a few words as to how this little congregation came into being. We Lutherans arrived in this field about 20-30 years late and in consequence a great many of our Lutherans had either strayed or had been stolen. So it proved indeed trying work, as all missionary work in the West is in a particular way. The first preaching service was held in 1909 by the Rev. Hanson of Pasadena, Cal. Soon, however, the Rev. Harders took charge, till in 1910 the Rev. G. N. Luetke was called, who served until 1913. For the next few months the Rev. Carl E. Guenther supplied until in August, 1913 the present pastor, the Rev. I. P. Frey was called. He has faithfully served the congregation since.

Surely, here also our God has done wonderful

things. To Him be all the praise and glory. May He continue to use this newly dedicated house of worship as a workshop to help erect the great temple which He is building, of which Jesus Christ is the chief cornerstone.

W. F. BEITZ.

### SYNOODICAL CONFERENCE

Owing to war times (high cost, etc.) the officers of Synodical Conference, after consulting with the presidents of the various districts both of the Synod of Missouri and of the Joint Synod of Wisconsin, Minnesota, Michigan, deemed it advisable to postpone this year's meeting of Synodical Conference to some time in the future.

JOH. MEYER, Sec'y.

### FIRST SESSION OF THE NORTH-WISCONSIN DISTRICT

The North-Wisconsin District of the Joint Synod will hold its sessions, D. v., Aug. 14-20 a. c. at New London, Wis., in the congregation of the Praeses Rev. Ad. Spiering. The sessions will be opened with divine services at 10 A. M., Aug. 14th. Requests for quarters are to be sent to the local pastor before July 15th. The delegates of the congregations are kindly asked to hand their credentials to the secretary immediately after the opening services. These credentials must bear the signature of the presiding officer and the secretary of their congregation. Whoso intends to come with an automobile, will please mention it.

Special petitions should be sent to the President, the Rev. Ad. Spiering, prior to July 15th.

Hortonville, Wis., June 18, 1918.

G. E. BOETTCHER, Sec'y.

### ITEMS OF INTEREST

#### Socialist Platform

In their state platform the Wisconsin Socialists make the following proposition:

"We stand for freedom of conscience and for religious liberty—and for the unrestricted right to use any language in church services and also for the right to teach besides the English language any language in public or parochial schools that the patrons may desire."

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