

# 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.

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## THE SORROWING DISCIPLES\*

(Cantate)

Why are ye filled with sadness?  
O chosen few, why do ye mourn?  
Has all the joy and gladness  
Of Easter's bright and glorious dawn  
Now passed away forever,  
When Christ, your Lord, departs,—  
Whose hallowed presence ever  
Consoled your burdened hearts?  
O grieve not, though ye rather,  
Would see your Lord remain;  
He goeth to the Father  
At His right hand to reign.

Ye heard Him cry:—"Tis finished";  
Ye know Redemption's work is done.  
O has your joy diminished  
Or passed with Easter's setting sun?  
Does this sweet knowledge grieve you  
That He shall soon ascend  
To Heav'n above and leave you?  
O mourn not, He will send  
His blessed Holy Spirit,  
The Comforter divine!  
O precious promise! Hear it!  
No more in sorrow pine.

O Jesus, dearest Jesus!  
Thy precious Blood indeed sufficed,  
To purchase and release us  
From Satan's bonds, Thou risen Christ!  
Though all the world decrieth  
This Truth and hides its face,  
Thy Spirit still applieth  
It through the Means of Grace  
Unto Thine own, who cherish  
His presence sweet within;  
That they might never perish  
Whom Thou hast died to win.

Come, Holy Spirit, hasten  
The Savior's glorious Name to bless!  
Reprove the world, and chasten  
Its sin and base self-righteousness;  
Into all truth still guide us,  
Blest Comforter, we pray;  
Though all the world deride us,  
And walks in Satan's way  
Of unbelief and pleasure;  
Condemn its evil course.  
Let Jesus be our treasure  
Of all our joy the source.

Ascend, O risen Savior!  
Thy weary toil indeed is done!  
The Father views with favor  
The battle fought, the vict'ry won!

Forgiveness, peace, and pardon,  
And life through Thee we gain;  
Thine anguish in the garden,  
Thy Cross was not in vain!  
He Who from death did raise Thee,  
Greets Thee in Heav'n again!  
Thy Spirit bids us—praise Thee,  
Exalted Christ,—AMEN!

On the Gospel for the Fourth  
Sunday after Easter,—  
Cantate (1919)

ANNA HOPPE,  
Milwaukee, Wis.

## COMMENTS

**The State and Its Duty in Education** The theory that the state is responsible for all education within its limits has been given wide circulation. At this time we shall not argue that theory but rather offer another which is held by Lutherans and some others: the state may hold itself responsible for the education of such of its citizens who are unable, or unwilling, to provide for it themselves. We consider its function to be no directive and supervisory but rather of an assistant character which operates in cases of emergency and need. By assuming duties and powers which go beyond its proper sphere it neglects its more manifest responsibilities. One such case of neglect we offer in evidence.

The state of Wisconsin has 13,000 feeble-minded citizens; its own investigators report that of these 6,500 should have institutional care. The two state institutions available for such purposes take care of less than ten per cent of these unfortunates; private institutions have taken charge of a limited number. The state has, therefore, done little more than made a beginning in this direction. It is unnecessary to point out the growing danger which is threatening the state from this uncared-for element of its population. Of the 13,000 feeble-minded there are 4,000 between the ages of two and twenty years.

In the recent draft 249 young men were rejected by the draft boards because they were mentally deficient. We may assume that not a few remained undiscovered by the examiners. There are at present 3,000 feeble-minded children in the public schools. As is always the case, many of them are degenerates and are a direct menace to the other pupils morally, while the plan of instruction cannot benefit them to any appreciable extent because it is made for normal children.

Even here we consider it the duty of parents to provide



for their own, and Christian parents surely act in that way, but since there are thousands of children who are not cared for it is the state's duty to look out for them

instead of casting about for new educational responsibilities which do not properly concern it, such as the supervision of church and private schools. H. K. M.

### "Odd-Fellowship Weighed"

In view of the Centennial celebration of Odd-Fellowship in this country by the Odd-Fellows, we reprint from the *Christian Cynosure* an article which will show our readers with sufficient clearness that we have no reason whatever to rejoice with this organization and that the most blessed celebration of this event by the individual Odd-Fellow would be the renunciation of the Christ-less lodge and his return to the Cross on Calvary. The

Cynosure makes this comparison with the inevitable deduction: "Can a man be an intelligent, loyal member in such a religious system, and a consistent disciple of Him whose atonement for sin, whose authority as Sovereign over the conscience, and whose very Name is denied in, and legally excluded from, its lodge rooms and worships? Are they not of those who 'profess that they know God, but in works they deny him?' Titus 1:16."

### Odd-Fellowship Weighed

#### THE LODGE.

A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.

"Question—Is it lawful for chaplain to commence and finish his prayers in the name of Christ?

"Answer.—Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in Lodge work. . . . We have Jews and may have Mohammedans and other non-Christian sects within our Order and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship."—*Rev. A. B. Grosh in his Manual of Odd-fellowship, page 90, edition 1869.*

"The order as founded by Brother Wildey, was simply a humane institution. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end—to improve and elevate the character of man; to imbue him with conceptions of his capability for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of this being."—*Grosh's Manual, p. 34.*

### Rome and Church Unity

One of the movements that is always with us is that to bring about church unity. Just now it is proposed to work toward that end by means of a pan-Christian congress. If we are correctly informed

#### THE BIBLE.

"Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate, saith the Lord."—*2 Cor. 6:14, 17.*

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—*Matt. 10:32.*

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—*John 14:6.*

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*John 10:9.*

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."—*Luke 9:26.*

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—*James 1:13.*

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."—*1 John 5:1.*

"But as many as received him [Jesus Christ], to them gave he the power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John 1:12, 13.* J. B.

three bishops of the Episcopal church undertook to gain the assent of the Vatican to this plan.

Rome is ever quite willing to compromise on matters that will leave it untouched in its essence; but church unity is not one of these. Though in thorough agree-



ment with what we have always known of the Roman Catholic church, the most recent statement may bear repetition because it will disillusion those who ever expected anything else from Rome. Rome flatly refuses to join any pan-Christian congress; it says "its dogmatic character" forbids such a step. Its further reasoning appearing in a semi-official statement is very illuminating.

It is the opinion of Rome that all other Christian churches "seceded" from Rome, which is the truly authentic Church of Christ. Rome cannot, therefore, join any other churches in unity, the other churches must go back to Rome. The pope graciously intimates that he is ready to receive with open arms any representatives of "dissident" churches. He blandly assures all the world that he and his predecessors were always deeply interested in all plans of unity.

Any additions to this statement are unnecessary. Rome will ever be Rome. Its offer to receive its lost sons and daughters with open arms is sincerely meant. Rome is ever willing to welcome a return of its lost children. The invitation may strike us as quite meaningless, for we have known right along that it is the easiest thing in the world to be received by the "church of our fathers." But in this case the invitation is particularly addressed to the not unwilling ears of the ritualistic wing of the Episcopal church. With bishops of that church crowding the corridors of the Vatican a very little encouragement will very likely bring them the rest of the way back into the arms of Rome.

H. K. M.

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**A Good Suggestion** According to the *Zeuge und Anzeiger*, the pastoral conference of New Jersey asks the Atlantic District of the Missouri Synod to present to the Delegate Synod in 1920 the proposal that the salaries of all professors in the institutions of the Missouri Synod be increased according to the following plan: All professors who have served the church for a period of ten years are to receive a salary of \$2,500.00 and to be provided with a suitable residence. They who have not served so long are to start with the initial salary of \$1,500.00 with an additional \$100.00 for every year of their work in the ministry, their salary then to be increased by \$100.00 annually until they have arrived at the maximum salary of \$2,500.00.

This is certainly a good suggestion; for no one will deny the assertion of this conference that the salaries of the professors in our church institutions are entirely out of proportion with the importance of the position which these men occupy in the church. The future of our church will depend in no small measure on our educational work, the work of our parochial schools, high schools, colleges and seminaries. The present time imperatively demands the thorough education of our ministers and teachers, but no less the higher education of our church members generally. Our colleges should be prepared to train young men for the ministry and for

service in the parochial school and, at the same time, to educate those who do not desire to enter the ministry or the work in our schools for intelligent service as members of our congregations. That means that we need the very best of men at our institutions—and we have them. We have no reason whatever to feel ashamed of the faculties of our various schools, but we may well ask ourselves whether we have always accorded them the right treatment. A professor who is overburdened with work and at the same time underpaid cannot develop as he should. He lacks both the time for private study and the means that would enable him to pursue it. He may struggle along valiantly for a time, but will finally succumb to conditions and settle down into a rut, which he may never again be able to leave. Larger faculties, sufficient salaries and periodical vacations of several months, if not for a year, for study and travel, would go a great way toward conserving and developing these men and thus toward strengthening the work of our institutions.

J. B.

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**The Cleveland Conference** Representatives of seventy-six religious denominations assembled at Cleveland in the beginning of May constituting the first national conference of the inter-church world movement. Many prominent churchmen and laymen were in attendance. A general summary of the plans of the body includes the following stated aims:

To solve the question of the religious occupancy of unoccupied territory; this would be in the nature of a working agreement in regard to missions.

To make concerted efforts to reach the unchurched of those countries which have their complement of Christian churches.

To strengthen weak educational, charitable, and missionary institutions which are under control of Christian organizations.

To bring the standards of "church work" to the highest efficiency in the use of money and man power.

In announcing this program it was intimated that certain denominational leaders would offer much in criticism of the proposed plans. It was also feared that the attitude of the conference toward the industrial situation would stir up lively discussion. We gather that the conference does not dare to attack the program of social betterment which has replaced religion so largely in many churches. Whether this reluctance is a matter of conviction that the church has other duties to perform (which would be highly commendable) or whether it is a confession of inability to reconcile conflicting views on this question, does not appear.

The industrial and social problem was very drastically presented to the conference on May day when the Cleveland rioters happened on the neighborhood where the conference was in session as their scene for a demonstration. The delegates were in the vortex of a seething mass of radicals, surrounded by a fringe of police. Perhaps



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now, more than ever, will they eschew all discussion of problems that so easily may be translated into terms of riot and police.

H. K. M.

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**The Common Cup** "St. Paul—The state board of health Wednesday decided to suggest to all clergymen that the common communion cup in churches be abolished and that individual cups be furnished. Dr. H. M. Bracken, secretary of the board, began mailing notices Wednesday. While it is not an order, state clergymen are expected to comply with the board's suggestion."—*The Milwaukee Leader*.

Some public officials do not seem to be able to realize that there are things so sacred that they ought to be safe from the touch of the regulating hand of the servants of the State. What calm assurance, "While it is not an order, state clergymen are expected to comply with the board's suggestion." The common cup used by the Son of God and for nineteen hundred years sacred to His followers is to be abolished promptly at the suggestion of the state board of health of Minnesota! According to modern authorities, the Lord must have been bent on destroying his followers, offering them, as he does, fermented wine in a germ-laden common cup. Yet, strange to say, they have survived and their number has steadily increased. The health records of the present day will not show a higher rate of mortality among Lutherans and Episcopalians, who use the common cup, than among the other denominations and the infidels. *The Lutheran Standard* quotes from *The Churchman* the opinion of a man who is in a position to know as much about the dangers of the common cup as those who demand the individual cup claim to know:

"New York City.—The following opinion in regard to the danger of infection from the common cup in Holy Communion was written by a physician of high standing and printed in the *St. Andrew's Chronicle*, the parish paper of St. Andrew's Church, the Rev. George Van De Water, D.D., rector:

"Apropos of the rector's recent talk, and asked to add my opinion, I want to say that recent discussions concerning the 'dangers of the common cup,' as used in our most sacred Sacrament, seems to call for a more sane consideration of the facts, from the bacteriological, hygienic, scientific point of view, as bearing on the asserted 'danger of infection,' etc.

"The present epidemic of influenza has aroused the fears of the timid—those who, unfortunately, are only possessed of sufficient knowledge of bacteriology, of germ life, as to present to their minds a special menace in the common cup of the Sacrament, without a sound basis for such fear.

"That infectious germs may, to a limited extent, become located on the rim of the common cup is readily admitted. But, as those same germs are present on all sides—on our clothing, on our furniture, on our food, on our books and papers, on our cigars, on our implements of all sorts,—why do not most of us succumb to the almost ever-present germ? And why do we so particularly seek to avoid danger in the cup of the Sacrament? Let us answer these questions in their reverse order. We fear the cup specifically because we consider its menace as peculiarly grave, and its use grossly unhygienic. This is not borne out by proper scientific observation.

"The writer, a bacteriologist of many years experience, has never been able to trace a local infection to the common cup in Sacramental use.

"The question of our immunity from germs which are so omnipresent as suggested is, to my mind, the crux of the whole matter.

"The human organic tissues are endowed with a remarkable power to destroy germs, which reach us. In at least ninety-nine per cent, of invasion by germs, our tissues are able to and do *eat up the germs*, instead of the germs getting the mastery. Were it not for this inhibitive power of our tissues, few of us would live to get to 'the common cup.'

"In a word, the communion cup, as our service presents it, is a point of danger so infinitesimal that our fears become well-nigh absurd, if not irreverent.—*Malcolm McLean, M. D.*"

J. B.

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**Those Wasted Years** "St. Pauls modern Faust is dead," says a news item from the great city of the North-west. He attained the unusual age of one hundred and four years. "He gained notoriety four years ago by declaring he made a pact with the devil when a child that he should live a hundred years by consigning himself to hades after death. April 11, 1915, he prepared for the end, scheduled at midnight. He continued at his cabinet maker trade for two years, and retired because of ill health."

Truly a "notorious" sinner if this story be true. What a beautiful example of the Good Shepherd's patience and



mercy this man affords! To the hundred years spent in the acknowledged service of the devil God in his long-suffering adds four more of grace for repentance, finally even sending infirmity and illness as monitors of the approaching end. The report does not give the particulars of the man's end. If the old pact with the Evil One stood it was not for any lack on God's part. "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

G.

### "THE CHURCH OF THE FUTURE"

It seems we have entered on a period of "reconstruction" in earnest; the reconstructionist is in evidence in every sphere of human activity. Because, in the estimation of large numbers, the church is nothing more than a sphere of this kind you are told to-day that the church of the future is to be a reconstructed church. The need for such a church and the lines on which it must be constructed are set forth at length in the following which we reprint from the *Chicago Tribune*:

"The Rev. Johnston Myers, pastor of the Immanuel Baptist church, said yesterday the Christian church is failing and would continue to fail until it revolutionizes its methods, breaks down denominational lines, and devotes itself more to service than to preaching.

He spoke at the regular meeting of the Methodist ministers in the First Methodist Episcopal church, Clarke and Washington Sts., on "The Church of the Future." The ministers authorized the appointment of a special committee to consider taking steps towards calling a council of representatives of the various denominations to consider Dr. Myers' plan for union.

"The church of Christ is failing to meet the needs of the world and is losing ground every year," said Dr. Myers.

"The theological seminaries never turned out so few ministers and so poor in quality. We are making but a feeble appeal to red blooded young men. In the foreign mission field we are scarcely holding our own. Can the world be saved at the present rate of progress? No.

"Go to the lodge and you will find 200 fine men. Go to the prayer meeting and you will find 10.

"I am a friend of the church. I expect to live and die in it, but I say the time has come for a revolution, a radically new plan. It is absurd to go on as though the church is the same as it was in the days of our fathers. This is the age of the telephone and the aeroplane.

"There were dark days in the war. When a change to unified leadership was obtained we began to win. The church needs a Marshal Foch.

"When Billy Sunday came I thought he would be a leader to cross denominational lines and guide the church into a new era, but he wasn't big enough. He was too human.

"Personally I don't care what a man believes about baptism or about other doctrines, only so he accept the deity of Jesus Christ and the necessity of faith in him.

"We must substitute 'doology' for theology. The church of the future must serve rather than preach. We have five times too many churches and not enough big, commanding ones.

"Bishops, church secretaries, and church editors are not ready for these changes, but the laity are, not only of the Baptist and Methodist churches, but of the Protestant Episcopal and Roman Catholic churches."

You see, doology is to take the place of theology; the doctor shows the way when he says: "Personally I don't care what a man believes about baptism or about other doctrines." We must say we fail to understand him when he goes on to demand acceptance of "the deity of Jesus Christ and the necessity of faith in him"; do not these two come under the head "other doctrines?" And on what does he base his demand for these two if he rejects the other things equally included when Jesus says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things whatsoever I have commanded you.*" Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make ye free"; this disciple, however, takes it upon himself to declare: "personally I don't care." "Frankly; we believe this disciple has thrown over his Master along with His theology and the "personally I don't care" is a declaration of independence. Then, however, why all this pother about reconstruction? These disciples of doology are nothing new—they were well in evidence in Jesus' time—to-day they mostly assume fanciful names, they wear insignia and, on state occasions, brilliant uniforms, they have their secret grip and pass-word: in short, they are the people of whom the doctor says, "Go to the lodge and you will find 200 fine men." These "fine men" are just the ones to lay stress on their doology and to utter their "don't care" regarding all revealed theology. Christ the Savior and Redeemer of a world otherwise lost, Christ the Life of and in them that believe—that is negligible theology; but Christ the model merely and the example for the disciples of doology—that may stand.

We too believe that "the church of Christ is losing ground every year." It's because the church is learning more and more to get along without Him. We are not surprised that it is so, but rather expect it and see therein a fulfillment of His word: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Reconstruction on the lines suggested above is but one of the signs which precede the end.

In order that you may not think that the east is more conservative than our west as regards reconstruction we offer you the following, from *The Milwaukee Journal*:

New York—The Church of the Messiah, Park Avenue and Thirty-fourth Street, has adopted a "statement of purpose," from which mention of Christ and Christianity is omitted. The Rev. John Haynes Holmes, pastor, announced that henceforth the church will recognize neither "sect, class, nation nor race."

"We are taking a step that will put our church abreast of the times," said Dr. Holmes. "We believe the day of denominationalism is gone. I believe the best in Christianity and the best in Judaism are identical. Jews, Hindus and Chinese will be welcome."



"The statement of purpose" reads:

"This church is an institution of religion dedicated to the service of humanity. Seeking truth in freedom, it strives to apply it in love for the cultivation of the character, the fostering of fellowship, in work and worship, and the establishment of a righteous social order which shall bring abundant life to man."

Regarding the church's duty in such sad times as these let us remember that it has not changed, nor can man change it. When Jesus withdrew His visible presence from the gaze of the disciples His parting injunction was: "Ye shall be witnesses *unto me* both in Jerusalem, and in all Judaea, and in Samaria, and *unto the uttermost part of the earth*. That means us—our time, our people, too. If we remain true to our trust we may comfort us with His assurance: "Lo, I am with you alway, even unto the end of the world." G.

### "OUR PRESIDENT'S COLOSSAL BLUNDER"

That is the title of an article appearing in the March number of *The King's Business*, organ of the Bible Institute of Los Angeles. Its author is Dr. R. A. Torrey, one of the best known preachers of the English speaking world. The article is reprinted in tract form and is being distributed by the thousands. The incident which so agitates Dr. Torrey was noted by many Protestants at the time but few were hardy enough to condemn it as it deserved to be condemned for fear of the peculiar workings of the espionage law and the iron hand of the postal authorities.

Providing that our readers will not see in this review of Dr. Torrey's article any attempt to enter the field of political discussions, we feel there is much in it that should be carefully noted.

The "colossal blunder" is President Wilson's visit to the pope last winter. It is "foolish in itself, injurious to the highest interests of this country, and entirely unnecessary." The President had repeatedly announced that he was not merely acting as an individual but that he was representing the United States of America, yet he has rendered to the pope a homage that he has rendered to none of the kings or leading statesmen among our allies; this is all the more startling because the pope is not entitled to any consideration whatever by any American representing his country.

Disclaiming any intention of stirring up religious antagonism in our country, Dr. Torrey charges the President with doing so by humiliating our government before the pope, whom he visited in obedience to a set of rules of conduct which the pope had transmitted to him as the only basis on which a visit was possible. All other notables came to the President; but the President humbled himself and his country and came to the pope. This may appear to be a trifling matter but Dr. Torrey finds that it encourages certain Roman Catholic elements to reach out for greater power over the affairs of our nation than any one group should be permitted to have. To

fortify his assertion the Doctor quotes a rather striking passage from an editorial in the *National Catholic Register*:

"It is God's plan that the Holy Father of Rome should be the spiritual and TEMPORAL head of His Kingdom on earth. It is the same today as in the time of the first pope. THE BEST WAY TO ACCOMPLISH THIS IS THROUGH POLITICAL POWER, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most FAITHFUL SONS AT THE RIGHT HAND OF PRESIDENT WILSON. Next to the President, Hon. Joseph Tumulty, KNIGHT OF COLUMBUS, THIRTY-THIRD DEGREE, WIELDS THE GREATEST POLITICAL POWER OF ANY MAN IN AMERICA, and as a true Catholic he is EXERCISING THE GREAT TRUST which God has given into his hands FOR THE GLORY OF THE HOLY CHURCH. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, TOGETHER WITH THE DEMOCRATIC PARTY. Other presidents have feared the power of the holy Church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the HISTORY OF THE COUNTRY WHEN THE PRESIDENT AND A GREAT POLITICAL PARTY HAVE OPENLY SOUGHT AN EQUAL AND HONEST ALLIANCE WITH THE CATHOLIC CHURCH. And before seeking this POLITICAL ALLIANCE, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus," etc.

This quotation is a very damaging statement; Dr. Torrey does not indicate whether he is prepared to accept this utterance at face value. It might be that the writer in *The Catholic Register* said much more, and meant to say much more, than the facts in the case warranted. In either case Torrey makes his point that undue encouragement of the church of Rome can only lead to dangerous attempts to gain political power.

The criticism of President Wilson goes further and includes details of the arrangement by which the Knights of Columbus were given prerogatives in the camps of the army. Dr. Torrey's article ends with the fervid wish, which he confidently states as a reasonable hope, that America will awake to the danger of a political alliance between a party and a church and will put the stamp of its disapproval on any such attempts by uniting solidly against it.

As Lutherans and as American citizens we can only join Dr. Torrey in hoping that no religious organization will ever gain power over the affairs of our country. Peculiarly enough, the most outspoken enemies of such



an alliance do the most to bring it about by disregard on their part of the limits which the separation of church and state imposes upon their activities. The surest way for the state to coerce the church into political conflict is to infringe on its liberties. There has been a growing tendency to assume offhand that the church is an agency which stands at the beck and call of any government commission. Is there a Liberty Loan? Assign the churches their task and order them to preach a Liberty Loan sermon. Is there a War Stamp sale? Order a stamp sermon and give directions for organization. Is there a social evil and vice campaign? Let some clerk get out a circular letter to the preachers with directions for sermons and lectures before the church organizations. How about jobs for the enlisted men returning from service? Nothing simpler, order a "job sermon." And so the tiresome appeals come pouring in. The church is treated as the national messenger boy whose mission in life is to fetch and carry for any little martinet that an appointment or an election has temporarily given charge of a desk with the added service of a stenographer. It is but natural that some churches begin to feel that they are as such an essential adjunct of government.

This condition did not come about entirely by the perversity of the government officials; to a large degree it is the work of men not very much unlike Dr. Torrey himself. Those busybody ministers who are forever offering themselves for public service and suggesting the "power of the church." The church has no business "to have power," or influence. "When you wean it away from its true business of watching the spiritual welfare of its members, you are making of it an agency that may, indeed, develop political aspirations. H. K. M.

#### NORTHWESTERN COLLEGE

To fill the vacancy occasioned by the death of Prof. H. Frank, the Northwestern College board has extended a call to Mr. Theodore Binhammer, at present still serving in the U. S. Navy.

#### ITEMS OF INTEREST CONCERNING OUR JOINT SYNOD

The fifteenth biennial convention of our Joint Synod will be held at New Ulm, Minnesota, August 20 to 27, 1919. Particulars concerning opening, registration, etc., will be announced later. The district secretaries are reminded of the constitutional requirement to send in names of their delegates to secretary of the Joint Synod before June 20, 1919.

#### Special Committee Meeting

The joint committee comprising the president, the trustees, the members of the joint mission board, the members of the district mission boards, and the district presidents will meet in the assembly hall of Grace

Lutheran Church, corner Broadway and Juneau Ave., (Rev. Gausewitz), Milwaukee, Wis., on Wednesday, June 4, 1919, at 9:00 A. M.

#### New Method of Electing Officers

The various boards and commissions of our Joint Synod are reminded of the new manner of nominating officials by a primary election. In accordance with the stipulations of this new method all boards and commissions have the privilege of nominating candidates for the vacancies occurring in their board or commission. All nominations should be in the hands of the secretary by June 15th so that they may be published in a uniform manner in our synodical publications.

A. C. HAASE, Secretary.

#### Assignment of Calls

The committee on assignment of calls will meet on Tuesday, June 10th, 2:00 P. M., in the seminary at Wauwatosa, Wis.

G. E. BERGEMANN, Pres.

#### Notice

All reports and all other documents to be submitted to the synod at its meeting in August must reach me by June 26th.

G. E. BERGEMANN, Pres.

#### Official Notice

To the members of the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan and other states: Pursuant to the provisions of the revised charter of the Northwestern College at Watertown, Wisconsin, it is herewith brought to public notice that the question of a reduction of the number of trustees of said college will be brought up at the sessions of the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and other states, at its regular biennial meeting to be held August 20th to 27th, 1919, at New Ulm, Minn.

THE N. W. COLLEGE BOARD,  
Chr. Sauer, Sec'y.

Juneau, Wis., May 8th, 1919.

#### OBITUARY

On the 22nd of April Mrs. Caroline Stelter died at the home of her son, William Stelter, in Town Auburn, Chippewa Co., Wis. The deceased was probably the oldest member of our synod,—she attained the age of almost one hundred and two years. She was born on Nov. 14th, 1817, in Gollin, Germany, and spent about half of her long life in this country. Her burial took place at Town Auburn on April 25th, the Rev. J. F. Henning, of whose parish she was long a loyal member, officiating.



Change of address:

The Rev. Emil Schulz,  
634½ 48th St.  
Milwaukee, Wis.

### THE ONLY NAME

*There is none other name.* This is the holy intolerance and exclusiveness of the Gospel of Christ. It will brook no rival to Him who is its Center and its Glory. It crowns Him the supreme and only Lord.

Modern culture makes much of other saviors. Buddha, Confucius, Socrates, stand almost on a level with Jesus. It reverences them well-nigh as much. It says with Akbar in Lord Tennyson's poem:—

"I hate the rancor of their castes and creeds,  
I let men worship as they will . . .  
I cull from every faith and race the best  
And bravest soul for counselor and friend."

But *There is none other name.*

Society turns to other refuges. It is impatient of the old-fashioned creed, that outside of Christ there is no help or hope. It has its own conventions and rules and ideals; and if a man honor these, he has nothing to fear. They are reproachless who abide by its standards. But *There is none other name.*

My own heart would seek its life and peace elsewhere. In my prayers, my gifts, my tears, my labors. In the good opinion of my fellows, and the approval of my conscience. In my neglect of the sterner side of God's character, and my exaltation of His infinite kindness. In my hopes and dreams that all will go well. But—but *There is none other name.*

It is an all-sufficing name. Jesus, the Puritans said, had one hundred and eight Biblical titles; and in every one of them there is salvation, free and full, present and eternal.—Selected.

"The great theme of the Bible is the redemption that is in Christ Jesus. It is presented in that Book in five different phases. The Old Testament is the preparation for redemption; the first four books of the New Testament, the Gospels, are the manifestation of redemption; the book of Acts is the propagation of redemption; the twenty-one epistles are the interpretation of redemption, and the book of Revelation, the last book, is the consummation of redemption"—Addison Blanchard.

Most ungrateful and foolish is the conduct of those who take encouragement from the penitent thief to put off repentance to a dying moment;—most ungrateful in perverting the Grace of their Redeemer into an occasion of renewing their provocations against Him;—and most foolish to imagine that what our Lord did in so singular circumstances, is to be drawn into an ordinary precedent.—Doddridge.

### ITEMS OF INTEREST

#### After Two Hundred and Twenty Years

The free pew system has just been adopted by the trustees of Trinity church of New York. The pew rental system has been in vogue there since the foundation of the church, two hundred and twenty years ago.

#### Noah's Ark

The application of the newly established republic of Ararat for recognition by the United States recalls biblical lore relating to the time of the flood. Ararat is in a province of Armenia. The highest mountain in it is Mt. Ararat (meaning Noah's mountain), because it was there that Noah's ark landed after the flood.

The whole world was submerged, and the topmost peak of Mt. Ararat was the first to appear, according to the bible story. This was because the mountain is the highest extant, at least in Armenia. It is three miles above the sea level. It is dome shaped and its sloping sides for 9,000 feet are covered with everlasting snow and glittering ice. An old story of the Armenian monks was that the remains of the ark rested on the mountain's peak, and that a supernatural influence forbade approach. However, in 1829, Dr. Johann Parrot climbed Mt. Ararat. He said that not even the keel of the ark remained there.

Below the mountain, in the valley of Araxes, was the garden of Eden, according to Armenian tradition. Noah's wife is supposed to have been buried in Marsand, in that neighborhood. Noah planted the first vineyard in Arguri, a village near a great chasm that runs into the heart of the mountain, Armenian history records.

#### Sacrifice to Shark Gods

Honolulu—Because they believed construction of the gigantic dry dock at the Pearl Harbor naval station had destroyed its home, a number of natives recently offered sacrifice of a pig and a chicken to the "shark god," one of the ancient Hawaiian deities.

When, a number of years ago, hydrostatic pressure wrecked the floor of the dry dock when work was first started, many native Hawaiians declared it was a manifestation of the wrath of the shark god, which had been driven from its home, and with the huge basin of concrete now nearing completion it was decided to avert another mishap by making a sacrifice to appease the anger of the evicted "god."—The Associated Press.

#### Fear of "Last Day" Stopped a Hanging

An eighteenth century execution on Kensington common was stopped for a time owing to a strange cause. On Aug. 19, 1763, two days before the date of the execution, a heavy fog came over London, accompanied by thunder and lightning and torrents of rain.

These conditions lasted for nearly forty-eight hours, and many people believed that the last day had arrived. When the time fixed for the execution arrived the assembled crowd cried shame on the sheriff for hanging a man when the world was coming to an end.

As he persisted in his preparations they burst through the barriers and stopped the proceedings, shouting that the culprit might as well wait a few minutes, when the grand summons would come for all.

The sheriff had to obtain the assistance of a force of soldiers before the execution could be carried out.—London Chronicle.