

The Northwestern Lutheran

Rev. C. Buenger, Jan 20
65 N. Ridge

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

Vol. 6.

Milwaukee, Wis., July 13, 1919.

No. 14.

BE YE MERCIFUL!

O Father mine, Whose mercies never cease,
Whose bounties toward Thy children e'er increase,—
Create in me a heart, whose tender love
Reflects Thine Own, Thou gracious God above!

Thou hast created me, and I am Thine,
A vessel in Thy Potter's Hand Divine!
And though of fleshly birth,—with sin defiled,—
Thou hast adopted me as Thy dear child.

Thou bidst me call Thee "Father" since Thy Son
On Calv'ry's Cross my soul's redemption won.
Thy Holy Spirit witness sweet doth bear
That, as Thy child, I all Thy love may share.

Thy endless mercy, loving, tender, mild,
Each day aboundeth toward Thy helpless child.
Let me reflect Thy love on earth below,
That other hearts its essence pure may know.

As Thou, for Jesus sake, forgavest me,
So fill my heart with tender love to Thee,
That I condemn not others, but forgive,
And live, my God, as Thou wouldst have me live!

O let me judge not! Father, keep my tongue
From evil. Let no heart in sadness wrung
E'er seek in vain for mercy's healing balm,
But grant me grace, through Thee its fears to calm.

Let me not over faults of others fret,
And the corruption of my heart forget!
As Thou hast given,—Father, let me share
The gifts of Thine entrusted to my care.

Let me e'er speak, as Thou wouldst have me speak,
And not mine own, but others' welfare seek!
Let Thy o'erflowing cup of kindness be
A source of never-ending thanks to me.

As Thou dost every perfect gift bestow,
So let me give, that other hearts may know
Thy never-ceasing bounties, and confess
Thy grace, my God, in love and thankfulness.

"Judge not! Condemn not! Give, and e'er forgive!"
O let these precepts, Father, ever live!
Engrave them on the tablet of my heart,
And let me ne'er from Thy blest Truth depart!

Grant me Thy Grace, till life's last hour is spent,
Through Thy so precious Word and Sacrament,
That by Thy Spirit's might I e'er may prove
By word and deed the power of Thy Love.

Till I behold Thee in the realms above,—
Let thoughts, and words, and deeds reflect Thy Love!
That other hearts, O gracious Father mine,
May glorify the precious Name of Thine!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the Fourth
Sunday after Trinity, 1919.

COMMENTS

Some Interesting Figures In an article on the convention of the National Education Association being held in Milwaukee at the present time the Journal offers some interesting figures:

"Attention is called to the present low standard of preparation among teachers in an official pamphlet, prepared by W. C. Bagley, professor of education, Teachers' college, Columbia university. Prof. Bagley deplores the fact that the teaching profession is now only a transient calling, and that many of the teachers are not only poorly prepared, but are immature. The problem indicated will come before the education association convention.

"Of approximately 600,000 public school teachers in the United States, 100,000 are from 17 to 19; 150,000 are not more than 21, and 300,000 are not more than 25, according to Prof. Bagley's investigation. He further states that 150,000 serve less than two years, while 300,000 serve less than five years; and that 30,000 have had no education beyond the eighth grade, while 300,000 have had no more than four years' education beyond the eighth grade.

"George Strayer, New York, president of the association, in an advance paper on the subject, says:

"Compare the average annual salaries paid the teachers of this country in 1918, \$630.64, with the salaries paid in other vocations and professions. The average salary of 4,198 workers in ship yards during 1918 was \$1,411, or 224 per cent of the average salary paid teachers. There is no class of workers in the railroad service, not even the section hands, but what receives 107 to 500 per cent of the average salary paid teachers."

Teaching, a transient calling—poorly prepared and immature teachers—and salaries so low that few men care to enter the profession of teaching, or to remain in it,—are some of the problems with which the N. E. A. will have to wrestle at its convention.

It would seem that our schools enjoy certain advantages over the public school, notwithstanding the fact of their often very modest equipment. We still have a preponderance of male teachers over the female. Our teachers, carefully prepared, enter the school with the earnest intention of devoting their life to the cause of Christian education. And they do this with a full knowledge of the sacrifices they will have

to make. If the character of a teacher, if the spirit in which he does his work, if maturity and experience count for anything, as they do, indeed, these men should exert the best possible influence on our growing youth and our children ought to be well taken care of in their hands. J. B.

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“Concordia .Triglotta” We are glad to call attention to the following announcement, being convinced that Concordia Publishing House is rendering the Lutheran Church a valuable service in getting out our Book of Concord in this form.

It is the projected three-language (Latin, German, English) edition of the entire collection of Lutheran Confessions, commonly called the *Concordia*, or the *Book of Concord*. For the original Latin and German texts the latest Mueller edition will be followed, except in a few instances, where obvious errors must be corrected. The English text will be a new translation, based on the existing translation of the Book of Concord. The three texts will appear in parallel columns, the left-hand page of each book containing two and the right-hand page one column. This arrangement will leave about one-half of every right-hand page blank for notes. Complete, up-to-date introductions to the Confessions will form part of the book.

It is impossible to exactly fix a date of publication. We rather expect to have the *Triglot* on the market by October 31, 1920, but we cannot engage to make this guarantee. We are basing our calculation of the advance subscription prices to be announced below on this assumption. If we fail in this, advance subscribers shall be entitled to interest on their money after November 1, 1920, at the rate of 6 per cent per annum, such interest to cease as soon as we have shipped the subscriber's book, and to be payable only if such interest has reached or exceeded the sum of 10 cents, amounts less than 25 cents to be payable in U. S. postage stamps.

The price, based on a careful advance computation, has been fixed at \$9.00. We reserve the right to fix the price higher if actual manufacturing costs should demonstrate the necessity of such a proceeding, provided, however, that no increased price will be charged advance subscribers whose subscriptions and cash we have accepted under the terms hereinafter set forth. If by some chance the cost sheets, when complete, should show that our price was made in overestimation of the costs, we shall be glad to fix a lower selling-price, and, of course, refund pro rata to our advance subscribers.

Schedule of Advance Prices:

If paid on or before	Cash Price
June 30, 1919	\$6.75
July 31	7.00
August 30	7.25
September 30	7.45

October 31	7.65
November 29	7.85
December 31	8.05
January 31, 1920	8.25
February 28	8.40
March 31	8.55
April 30	8.70
May 31	8.80
June 30	8.90
July 31	8.95
August 31	9.00
After that	9.00

Under Time-Payment Plan:

June 30, 1919	\$1.00 with order
July 31	1.10 “
August 30	1.20 “
September 30	1.30 “
October 31	1.40 “
November 29	1.50 “
December 31	1.60 “
January 31, 1920	1.70 “
February 28	1.80 “
March 31	1.90 “
April 30	2.00 “
May 31	2.10 “
June 30	2.20 “
July 31	2.30 “
August 31	2.40 “
After that	2.50 “

Balance in seven monthly instalments, due on the last day of each month, beginning with the month in which the initial payment was made, except when such initial payment was made on the last day of a month.

Buyers under the time-payment plan will be required to sign a contract setting forth the conditions regulating the instalments and providing for forfeiture on delinquency. If your own denominational Book Concern informs you that they are not prepared to handle your subscription on this plan, correspond with us.

American Publishing House,
St. Louis, Mo.

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Not the Cause A recent editorial in the Outlook on “Print and Pulpit” declares that the printing-press has superseded the pulpit exactly as the movie has superseded the stage,” and that one reason why people do not go to church to hear sermons is that they can get them without going. This is superficial psychology. By a parity of reasoning, the phonograph ought to displace the opera. Why not the sextette from “Lucia” in the quiet of one's own drawing-room instead of at the playhouse? The decline in church attendance is due to a variety of causes, but the one alleged by the venerable editor of the Outlook is microscopic.—The (Baptist) Standard.

Is This the Limit? Possibly it is, though one should not hazard any predictions as to what the Reformed Churches will do next. Anyway, this "Dress-up" sermon seems to mark the ultimate of a number of things. It was delivered by a St. Louis preacher. Lest we test the confidence of our readers too severely by the subjoined report, it might be well to mention names: the pastor in question is the Rev. Dr. H. B. Johnson, pastor of Lafayette Park M. E. Church. The date of the sermon was April 13, Palm Sunday, or, as it might be called in the Reformed calendar, "Dress-up" Sunday. Dr. Johnson spoke in part as follows:—

"The value of the observance of a 'Dress-up' Week is greater than we are apt to think at first. Its purpose may be expressed in this slogan: 'Be at your best,' which is far superior to that which seems to be the slogan of too many, 'Get by.'

"Not knowing how justified is the complaint of those responsible for the movement that St. Louis men are more slovenly in their dress than men of other cities, nor believing that any of us dress so as to scare away a prospective resident, I do desire to counsel our young men, especially, that it is of the utmost importance that they pay proper attention to their attire, and see to it that they make the best possible appearance.

"Dress up! A man may not be able to have expensive clothes, and may be compelled to wear last season's suit, but there is no excuse for his clothes being unbrushed, or unpressed, even though the price be 'temporary retirement' during the operation. Making the best possible appearance is a duty I believe we owe not to man only, but to God as well. It is more religious to be clean than dirty; tidy than slovenly; well groomed than a slouch. It is a great asset commercially. We always pay more attention to the man who is particular about his dress, and with some limitations it may be said that to become prosperous you should appear prosperous."

This, then, is the new gospel, where the old Gospel has been given up: Blessed are the well-brushed, for they shall succeed commercially! Blessed are those who press their clothes assiduously, for they shall become prosperous! Blessed are the tidy, for they shall put it over the slouch! Can the Christian pulpit descend any lower? Can a preacher be more forgetful of his office as a steward over the mysteries of God?

The subject has been supplied to Dr. Johnson by the St. Louis "Dress-up" Association. This association had addressed a letter to the St. Louis clergymen, in which they were requested to "lend their earnest help in this educational campaign in behalf of a better standard of dress for our men." The letter went on to say that St. Louis men are "notoriously slovenly about their personal appearance." Visitors spread through the country "the false doctrine that St. Louis is suf-

fering from hard times or an eccentric population, or both," and refuse to settle here. All our men need is "a suggestion, which you are competent to give to at least so many of them as come under your influence. Hoping that you will refer to dress publicly, either from the pulpit," etc., etc.

The response which the "Dress-up" Association has had may soon encourage the Shoe Polish Manufacturers' Association to organize a Shine-up League, which will address the clergy with an appeal pointing out the deplorable state of the average St. Louisan's shoes, and suggesting a Shine-up sermon on Shine-up Sunday. And, no doubt, the preachers will respond. A Soap Sunday was already inaugurated by a Baptist church in Burlington, N. J., some years ago, the congregation having combined business with piety to such an extent as to contemplate the purchase and disposition of 15,000 cakes of soap. "Selling soap is absorbing the entire interest of the parish," said a news report of the day.

Are our people grateful enough for being able to hear their pastors preach the ancient Gospel of Jesus Christ every Sunday? Do they sufficiently appreciate the knowledge which they possess of what truly constitutes Church-work?—G. in Lutheran Witness.

RELIGIOUS FREEDOM ENDANGERED

(Concluded.)

Finally a few words on the *language* question. It is not our business to urge the right of the German or any other tongue to be considered a veritable language, altho a good case might be made out in any court of equity in favor of Spanish, French and German, not to say Choctaw and Apache, beside the English. We also admit most readily that the Gospel may be preached in purity and with saving power in the English language. We claim, furthermore, that the religious bodies consisting of the much maligned German Lutherans are so fully American that they find no difficulty in preaching the Gospel in good English wherever needed. To be quite frank, we find reason to assert that we did most effective Americanization work long before the present professional Americanizers left the elementary school, and have been carrying it on to this day, without being noisy about it. But it is quite another thing to face the proposition that the people of the United States shall henceforth consider it a crime to preach or teach the Gospel of Jesus Christ in any other than the English tongue. Who has given any secular government the authority to determine that the divine Truth may not be spoken except in one certain language? Do we not seem to remember, dimly as it were, that the suppression, by the then Russian government, of a certain language as a medium of religious work was condemned by all true Americans as one of the worst features of an oppressive autocracy? And likewise, that the Prussian government was freely

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excoriated for pursuing a similar policy in German Poland? Just how much better is an American state legislature which restricts public preaching and teaching of religion to one language and promises to use the police force of the state to compel submission? Can true Americans propose and carry thru such un-American legislation? To the Christian mind acts of this kind are a direct usurpation of divine prerogative. If the Gospel is God's Word, it is for God to prohibit its proclamation in any designated human tongue should it so please Him. For man to put forth such a prohibition under any pretense whatsoever is a crime against God.

What does God say? He tells us that the message concerning the salvation of sinners thru the blood of Jesus Christ shall be a universal message to all the children of men. He therefore has enjoined His Church to preach that Gospel unto men of all nationalities, and has given specific instructions to the effect that for the work entrusted to the Church there shall be no distinction between Jews and Gentiles, that as far as the Gospel is concerned differences of nationality are irrelevant. In full understanding of this divine idea the Church has ever endeavored to bring the message of salvation to every human being in the language which that particular human being can best understand. How else could old England have been Christianized? As this practice of the Church agrees most perfectly with the purpose of the Giver of the Gospel, who shall dare to curtail her freedom in this respect in the United States of America?

But perhaps some of the law-givers of this Christian nation will refuse to admit that they must respect the will of God, the Father of Jesus Christ. We pick no quarrel with them on that account; as far as we are concerned, they may individually use their religious liberty in a way which makes their final condemnation inevitable. But what about true Americanism which, as we take it, certainly includes respectful loyalty to the fundamental law of the land, and should make it impossible for brute force to override any right guaranteed to American citizens? Since the Christian Church considers it essential

to the free practice of its religion that it be unhampered by any language restriction, who has the authority under the American constitution to say that this is *not* an essential feature of religious freedom? Surely it is not a crime in morals for a person to speak any language with which he is familiar; in fact it used to be considered an evidence of culture and education to be able to converse and read good books in one or more languages besides the mother tongue. It must be admitted that there is no principle of law which might prevent our lawgivers from forcing Americans to forego that particular manifestation of broad culture. But there is the first amendment to protect the right of the Church to the use of any language considered necessary *by her* for the proper prosecution of her appointed task. The government has no business to define what that task shall be or how it shall be performed; and this does not mean government in the abstract, but the individuals who do the work of the government at the call of their fellow citizens.

But are we not forgetting that we set out to show our readers in what ways religious freedom in our country is endangered? Not at all. Pointing out what bearing the federal constitution has upon certain religious rights which are now in question we have enabled any intelligent reader to gauge the trend of certain legislative programs now being discussed in the lawgiving assemblies. If we have succeeded in showing that these efforts owe their origin to a deplorable lack of true, broad Americanism, meaning to say that they indicate an inexcusable disregard, wilful or otherwise, of constitutional provisions, the proposition that our religious freedom is in greatest jeopardy may be considered established. We may add that the outlook for a triumph of sane Americanism is not very bright. The stories of mob violence which the authorities were either unable or unwilling to check and punish, is too fresh in our minds to find consolation in the vaunted "American sense of fairness and justice," which appears to be largely an illusion. The idea that might makes right does not seem to be peculiarly and exclusively a European error. The consciousness of possessing controlling power seems to bring out, here as there, the brutal desire to crush all opposition by a lawless use of force. Hence we may as well make ready to meet all kinds of religious oppression with stout hearts, steeled to bear sufferings for Christ's sake, in the hope of deliverance by the mighty hand of God. By faith we know that such adversity cannot really touch the Church of Jesus Christ, but must even work together, as do *all* things, for good to them that love God. Meanwhile it behooves us to use all lawful means at our command to ward off the blows aimed at our religious liberty, being convinced that our endeavors in that direction, while primarily prompted by a desire to protect the freedom of the Gospel, will incidentally contribute a very vital element in the process of the Americanization of America. Above all, let us not forget to exhort one another that prayer, supplications, intercessions, and thanksgiv-

ing be made for all men, especially for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God, our Savior, who will have all men to be saved and come to the knowledge of His saving Truth (1 Tim. 2: 1-4).

J. SCHALLER.

"ECCLESIASTICAL POWER IN THE LEAGUE OF NATIONS"

Speaking on this subject in the U. S. Senate recently Senator Lawrence Y. Sherman of Illinois voiced his opposition to the League of Nations on religious grounds. According to press reports he said in part:

"What we are now concerned in is to preserve absolute freedom of conscience and actual separation of ecclesiastical from civil power. From an early age the occupants of the Vatican have believed and still believe in the inherent right of papal authority to administer civil government. It is with the utmost regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine. In the event of a definite exercise of power by the Vatican over the members of its church, how far it would sway their conduct, if it were sought to resume the exercise of temporal authority as a part of the spiritual jurisdiction is uncertain. This uncertainty becomes of grave concern in examining the League of Nations.

"Of the original 32 member nations signatories to the proposed league, 28 are Christian nations and 4 are of other faiths. Of these 28 Christian nations, 17 are Catholic nations. The sway over those people and their implicit faith in the infallibility of the head of this great religious organization is supreme. It is a power for good. Disintegrating socialism and its exponents recognize the solid rock of Roman Catholicism as a barrier in their way. The peril lies in the claim of papal power never abjured, never disavowed. There is always danger in great power in one hand coupled with such a belief.

"Twenty-four of the 40 equal votes of the Christian nations, members of the league, are spiritually dominated by the Vatican. The Vatican is the most earnest advocate of the covenant of the league of nations. With 24 out of 40 members of that league under his spiritual sway to convince him would require extended argument aside from the alleged merit of the document."

We believe the statements made here by Senator Sherman are worthy of consideration, and that the matter itself is, as the Senator says, of grave concern. Looking over the 26 allied nations represented at the peace conference at Versailles who have signed the treaty with Germany on the 28th of June, we find that the majority of them are dominated by the papal power, or at least under its dominating influence.

Here are the names of these nations: Serbia, France, Belgium, Great Britain, Japan, Portugal, Italy, Greece, United States, Panama, Cuba, Siam, Liberia, Brazil, Guatemala, Nicaragua, Haiti, Honduras, Bolivia, Ecuador, The Hedjaz, Peru, Poland, Roumania, Czecho-Slovakia and Uruguay.

It is true that nominally the pope has been ignored by the Paris conference. But whether or not his power has technically been ruled out of the League of Nations, it is of small concern with the Roman Pontiff, as long as he can exert his dominating influence upon the composite body of the league. And that hardly is a difficult problem for him. Every official member of the proposed league representing a Roman Catholic country as such a priori has pledged his primary allegiance to the head of the Roman hierarchy as the absolute and supreme Ruler, in church and state, subordinating all other obligations to this one. Have we forgotten some of the oaths taken by Roman Catholic officials, as for instance the Jesuit's oath: "I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be—in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical protestant or liberal doctrines and to destroy all their pretended powers, regal or otherwise!" (Published in "Christian Instructor," Jan. 9, 1912.)

There is, therefore, no slight reason for apprehension, and the statements made by Senator Sherman merit the consideration of all those interested in the League of Nations.

J. J.

JUBILEE CELEBRATION AT WATERTOWN

For the students and friends of our Northwestern College who were present at Watertown for the commencement exercises this year, June 19th, will be memorable for another reason: it was also the jubilee day of the venerable Dr. A. F. Ernst, the head of our Watertown institution. By the grace of our Heavenly Father Dr. Ernst has been permitted to serve the church in his capacity of professor and director of our college for the long period of fifty years and thanksgiving to God was naturally the keynote of the celebration which was held to commemorate the day.

The afternoon of commencement day had been set aside for jubilee services. The speakers were Dir. J. Schaller (German) and the Rev. J. Brenner (English). Congratulations, oral and written, from far and near, from our own church body as well as from those allied to us in faith, were tendered to the doctor; nor were material proofs of the appreciation and esteem in which he is held, lacking. We all unite in wishing Dr. Ernst a blessed and restful eventide after the long and arduous work-day among us in the Lord's Service.

G.

INFLUENZA AMONG THE APACHES

"What has the influenza done in your section," was the greeting of friend to friend during these latter days when God in his wisdom found it necessary to descend upon unrepentant man with this terrible visitation. It is on the assumption that our Christian brethren "out east" would ask our Missionaries among the Apaches the same question, if they could, that the following bits of information are offered, some of which should lead us to rejoice, others fill us with the compassion of the Savior as He gazed on the body of His friend Lazarus.

As suddenly and as unheralded as of old, the angel of the Lord swept over the camps of an unsuspecting people on the San Carlos reservation, touching here, touching there, with the finger of death. He spared neither old nor young; robust and infirm withered under His touch. Yonder burning camp tells us that one poor victim has just been buried, that sorrowing members of his family, in accordance with custom, are destroying every vestige of home and its necessities to move out into the open, shivering and destitute, to await ominously the departure of another loved one from their circle. And those three shots that just rang out from the direction of the rising sun are the voice of a herald to tell us that another soul has departed, that there will be another fire and more misery and weird lamentation, ——— and those shots and fires continued to alternate until entire families had disappeared and few families remained that had no loss to record.

The scourge appeared simultaneously on all corners of the reservation rendering any efforts to isolate it impossible. Physicians and other employees of the government labored valiantly to stem it, but succeeded only after a total of 288 lives had been borne away.

During epidemics of this kind the quack doctors, the medicine-men, usually reap a harvest of saddles and ponies, rifles, steers, or money for their songs and incantations. This time, however, they fared badly indeed, both physically and financially, being themselves confined to their camps with the same malady when they were supposed to be immune. Reports have it that the Indians are somewhat incensed at the inability of these fellows to preserve their immunity and at their subsequent failure to help others. God grant that this set-back to the unwitting agents of Satan may by the power of His Gospel grow into a permanent defeat.

And what were the local missionaries doing during this time? An eye-witness to their work writes: "Had it not been for their efforts we would have lost many more. They certainly worked with them; they were ready night or day and spent time and money. I am sure they should have the Indians' everlasting gratitude."

During this time the Lord appears to have marked the Mission homes like the cities of refuge of old and

forbidden the scourge to enter there; and though several of the children of the Mission school were lying at the point of death every one eventually recovered. The Indians, while viewing the sorry plight of their own helpers, were compelled by the very contrast to note how the living God had spared, not only the missionaries and their helpers, but also the Indian children that had been placed under their care, as well. Surely, it is not selfish to thank God for this contrast and to pray that it may ever remain a vivid recollection in the minds of the Indians!

While the weather was at its worst and mud and snow the deepest, the influenza also appeared on the upper reservation at Cedar Creek, East and North Fork. But here the Indians, having knowledge of the calamity below, were on the alert and with the first alarm scattered like so many quails into the recesses of the mountains, leaving their abodes at night in order to render it more difficult for the spirit of disease to follow them. This prompt isolation proved their salvation. The agent not only put his stamp of approval on their flight but also followed them with food and other necessities in order to render all traveling and visiting unnecessary. On Cedar Creek only ten died, on East Fork a similar number and on North Fork about twenty.

But how many of all those who died were saved? Dear reader, let's not ask that question in the hope of hearing a story of manifold conversions. Christ Himself had compassion on the five thousand, but only an individual here and there grasped the Truth. Let's rather not ask the question at all. It savors too much of the anxiety of a miser for the returns of an investment. We are standing as mourners at the graves of Apaches whose souls God has placed into our care. Let each one of us rather ask himself: "What have I done for the redemption of these souls that are now beyond recall? Has the faith that I profess been a living one within me so that I need not look back on my activity as an apostle of Christ with shame and trembling?" Let us also rather ponder on the fact that among these Indians, over two thousand in number on each reservation, roaming from place to place on an area of hundreds of square miles, handicapped by hundreds of years of ignorance and superstition, and decades with an innate hatred against the white man and all that he has to offer,—we have a mere handful of lonesome workers!

Let us rather thank God for granting them fortitude, assist them with our gifts, and accompany them with our prayers.

—"Humility is a lovely flower but unlike all others, the moment we begin to look at it it is gone."—Luther.

—"Be willing to be in want of what God is not willing to give."—Dyer.

NOTICE

Information in regard to the coming primary election of our Joint Synod.

In accordance with instructions received, the election committee of the Synod organized by electing Rev. J. Plocher, chairman; and Mr. L. G. Brandhorst, secretary. The congregations selected by their respective Districts to elect and send lay delegates to the next convention of the Joint Synod to be held at New Ulm, Minn., Aug. 20 to 27, 1919, are requested to hold such election in the near future in order to enable their delegate to take part in the primary election which according to the resolution of the Synod will be held in the early part of July. The secretary of the election committee is now preparing the official primary ballot which will be mailed to all voting delegates on July first. All congregations designated by their District to elect a lay delegate must make the choice of their delegate from the laity; a pastor or parochial school teacher will not be recognized as a lay delegate at the coming convention at New Ulm.

The privilege extended to the various boards of designating suitable candidates for the different vacancies has resulted in the following communications:

The Board of the Theological Seminary mentions Pastor H. Bergmann and Mr. Oscar Griebing, both of Milwaukee. The Board of the Teachers' Seminary mentions Pastor E. A. Pankow, Teacher J. F. Gawrisch, and Mr. F. H. Retzlaff.

The Board of the Michigan Seminary mentions the Pastors J. Westendorf and O. Frey and the Messrs. F. A. Richter, John Peters, Sr., and F. C. Trier.

The Home Mission Board of the Joint Synod mentions the Messrs. J. H. Schacht of Red Wing, Minn., and John T. Fuhrman of St. Paul, Minn.

All necessary information in regard to the coming primary election will be mailed to the voting delegates of the Synod in due time by the secretary of the election committee, Mr. L. G. Brandhorst.

A. C. HAASE,
Secretary of the Joint Synod.

ANNOUNCEMENT

The Ev.-Luth. Associated Charities will convene July 15 to 17 at Ft. Wayne, Ind. Meetings will be held in the parish house of the Emmaus church, the Rev. Ph. Wambsganss, pastor.

According to constitution all charitable institutions within the Synodical Conference are entitled to a representation of from one to three delegates at these meetings. Apply for quarters to the Rev. Ph. Wambsganss, 2721 Broadway, Ft. Wayne, Ind. All applications should be made by July 9th.

J. R. BAUMANN, Sec'y.

CHURCH DEDICATION

On May 18th St. John's Congregation of Rib Falls dedicated their new church. At the appointed hour the members and their guests assembled at the old church where the undersigned delivered a short address on Ex. 20: 24b. Thereupon the multitude marched to the new edifice. After the customary dedicatory exercises Prof. E. Wendland, former pastor of St. John's, preached on Gen. 27: 17. In the afternoon the Rev. J. Glaeser, president of the West-Wisconsin district of our Joint Synod preached on Luke 19: 1-10. He was followed by the Rev. O. Hensel, who delivered an English sermon on Luke 9: 28-36. All three sermons had as their common theme the glorification of Christ, the Savior of sinful humanity. The mixed choirs of St. John's and also the mixed choir of Salem's Church of Hamburg rendered appropriate selections, the latter choir being directed by the Rev. Wm. Keturakat.

The new church is a brick veneer building 34x56x18. A sanctuary 23x18 and a spire 14x14x90 add to the beauty of the structure. Situated on a wooded hill in the heart of our little village and towering over all its surroundings, the building attracts the attention of inhabitant and stranger.

The interior also pleases the eye. The steel ceiling is decorated in different shades of green running into a light cream. The vesture of pulpit and altar are also green, and the colored windows with green as the predominating color give harmony to the whole scheme of decoration. The furniture, which was furnished by the "Northwestern Publishing House" is a credit to that concern. Altar, pulpit and baptismal font are finished in white, trimmed with gold. The pews and woodwork are finished in dark oak.

The mixed choir donated a statue of Christ for the altar. Other members donated the crucifix and candelabra. A gasoline lighting system was also donated by a number of members. The main auditorium and balcony have inclined floors. A hot-air furnace solves the heating problem.

May God grant that this edifice, always true to the one purpose it is dedicated to serve, may be to those who enter it as a gate of heaven! May He protect it against all danger for Christ's sake.

J. H. ABELMANN.

Cry unto the Most High, that thou mayest keep thyself from thine iniquity. That which you do not like to be told about, that which you do not like the preacher to preach about, that which makes you wriggle in your seat and feel, "I wish he would get through that," that is thine iniquity. And if thou canst not bear that thy wife should speak to thee about it, or thy brother, or thy sister, that which thou art most loath to hear probably has to do with thine iniquity. It is the thing which thou art most loath to hear that thou hast most need to hear.—
Surgeon.

ITEMS OF INTEREST

Yes, It's Amusing

One of our readers sent us the following clipping and we pass it along, thinking it may amuse you:

New York, June 1.—The first sermon from the air, preached by a "sky pilot," of the Methodist church will be a headliner at the Methodist centenary exposition to be held at Columbus, O., June 20 to July 14, according to tentative plans announced here to-day. The organizers of the exposition have taken a leaf from the book of the ordinary work-a-day circus and have obtained the services of a press agent who states the aerial sermon will be preached by a minister who will float above the heads of his congregation at a height of 2,000 feet or so. His message will be audible to all by means of a wireless telephone and a megaphone attachment.

Reconstruction in France

Twelve villages on the battlefields of Chateau Thierry have been "adopted" for reconstruction work by the American Episcopal church, it was announced a short time ago by the Methodist Centenary committee. The report says, in part:

"The city of Chateau Thierry itself is not in the Methodist reconstruction territory, but will serve as headquarters for the workers. For that purpose an elaborate community center will be built here. While the Methodist churches have this work in hand, they will, for the time being, devote none of their efforts here to evangelistic propaganda."

"In each of our twelve villages we will build some sort of a community center, along the lines of a Y. M. C. A. hut, but open to men, women and children."

"We will also have some one who is an expert in the care of children. He will look for the little ones of our French villages, doubly needed by France to-day after the cruel slaughter of the war. He will tell the mothers the best modern methods of bringing up their families."

The Methodists have their own relief ship in which they send over the supplies necessary for their projected work.

Mob Law

Figures have been compiled showing the operations of mob law in the last thirty years. The only part of the appalling totals to be read without horror is one revealing a decline in the annual average of mob fatalities.

In this period, covering practically the arbitrary limit set to a single generation, no less than 3,224 fellow residents of America, entitled to the same protection under the law accorded to us, have met their death from the blind, furious rage of mobs. This is an average of a little more than 107 fatalities a year for the entire period.

The annual average for the last five years of the period is a little more than 60. Each year 47 have been spared whose lives might have been forfeited had mobs worked during the past five years with their average ruthlessness of thirty years, but the victims still averaged sixty a year—more than one every week under the ideals professed in a land of equal rights and equal protection.

Mob violence is shown to be a fearful evil from which few sections of the Union are immune, but the figures leave no doubt as to where it is most prevalent and where the chief effort must be put forth if it is to be eradicated from our national life. Of the dismaying 3,224 total that stares out from the figures, no less than 2,440 lynchings took place in the nine states of Georgia, Mississippi, Texas, Louisiana, Arkansas, Alabama, Tennessee, Florida and Kentucky. The number for each of these nine state ranges from 386 for Georgia to 169 for Kentucky.

No other national problem has been more voluminously discussed or is better understood. The diminishing averages indicate a progress already made that gives incentive for attacking it with new energy and new methods. How can we urge abroad the adoption of the sound principles on which our social and governing systems rest, while this reproach to justice and humanity remains at home?—New York World.

Have Sailed For Europe

Three of the commissioners of the National Lutheran Council have sailed for Europe on the S.S. La Lorraine of the French Line on the 5th of June. They are the Rev. Prof. John A. Morehead, president of Roanoke College, Salem, Va., the Rev. Prof. Sven G. Youngert, of Augustana Theological Seminary, Rock Island, Ill.; and the Rev. G. A. Fandrey of Chicago.

The original plan had been to send a commission of not less than six men to Europe to study ecclesiastical conditions and to lend such moral and financial aid to the distressed Lutherans of Europe as the war and its effects made necessary, but the prevailing unsettled conditions led the State Department to request that but three commissioners be sent at present.

These commissioners do not represent the Synodical Conference, which will, no doubt, not fail to look after the brethren in the faith in European countries as soon as conditions have become more settled.

For Union, But Conditionally

The general assembly of the Presbyterian church in the United States of America opened its 131st meeting on the 17th day of May at St. Louis, Mo. Among the important questions considered was that of taking part in the inter-church world movement now busying so many church bodies. A report of the opening sessions says:

"Terms upon which the Presbyterian church will participate in the inter-church world movement, as approved by the executive council, include elimination of the Y. M. C. A. from the movement and a refusal to enter into a united campaign with other protestant churches for raising a centralized fund."

Quite a Change

New York—If plans go through, the famous Madison Square garden will give place to a skyscraper which will house the activities of the many religious organizations affiliated in the inter-church world movement. The roof which has arched the circus will be succeeded by another which will shelter foreign missions.

Another Saint

Since April 6th Joan of Arc has been added to the Roman Catholic number of saints. This will add another festival day to the calendar of the Romish Church. Noa, she who was forsaken by her own people, and burned by the English in 1432 as a witch, will be called upon as an intercessor in heaven.—Lutheran Standard.

Mothers In New Guise

We read the following in a Chicago daily and we confess we somehow felt saddened—how does it affect you?

"The Irving Park Catholic Woman's Club tomorrow night will present a black-face frolic in which dusky belles will be seen in minstrel specialties.

Every member of the cast is a mother, and with a service flag of fifty stars the club claims many hero-mothers."