

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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JESUS THE FRIEND OF SINNERS

Love Divine, O precious Jesus,
Son of God, Redeemer blest,
Thou canst heal the world's diseases,
Thou canst give the weary rest.
Faithful Shepherd, ever seeking
Wayward, lost, and erring sheep,
Let me hear when Thou art speaking,
Grant me grace Thy Word to keep.

Born in sin, and sinning ever,
Lost in deep depravity,
Man in mortal strength can never
Find the path that leads to Thee.
Vain is worldly wisdom's teaching,
Vain is carnal righteousness,
And too high for human reaching,
Are the things divine that bless.

But Thy precious Holy Spirit
Bids me come, O Christ, to Thee.
He hath sealed Thy blood-bought merit
Through Thy glorious Word to me.
Pardon, peace, the Father's Heaven,
Grace,—salvation—all are mine!
Thou Thyself to me hast given,
How can tongue Thy love define?

Friend of Sinners, Thou hast sought me,
Thou hast found me, Love Divine!
Bleeding Lamb, Thy Blood hath bought me,
And forever I am Thine!
Cleanse Thou me from all transgression,
In the fountain of Thy Blood.
Of my guilt I make confession,
Wash me in that cleansing flood!

Cover me, O precious Savior,
With Thy robe of righteousness.
Pardon Thou my ill behavior,
Clothe my carnal nakedness.
Still in love Thou condescendest
Guilty sinners to receive.
Still the lost ones Thou befriendest,
Gently pleading: "Come! Believe!"

I am sinful, helpless, lowly,
Still Thou deign'st to be my Friend!
Thou art spotless, mighty, holy,
Yet from Heav'n Thou didst descend,—
Virgin-born, Incarnate Savior,
To redeem my soul from death,—
To grant me Thy Father's favor,
Precious Christ of Nazareth!

As the heav'nly host rejoices,
When a sinner comes to Thee,
Let me, till I join their voices,
Point the lost to Calvary!

Let me praise Thy grace,—Thy pardon,
And exalt Thy boundless love,—
Till I cross the banks of Jordan,
And reach Canaan above!

On the Gospel Lesson
for the Third Sunday after Trinity.

ANNA HOPPE,
Milwaukee, Wis.

Thy Good Things

Luke 16:25.

"Son, remember that thou in thy lifetime receivedst thy good things," Abraham said to the rich man in hell. Thy good things—that means more than merely the things thou didst possess and enjoy. Abraham was rich, so were Job and others of whom the Bible tells us. Being rich, these men enjoyed a certain ease and certain comforts which others had to do without. They did not have to lie at some one's door waiting for the crumbs that fall from the table. They had better clothes than others had and better things to eat. And for this they were not damned. No one will be cast into hell for possessing and using a fine automobile, a splendid city home and a fine summer home, or for permitting luxuries on his table.

This man was damned because he had made such good things his good things. Certainly he had other interests also. We have no reason to doubt that he went to the temple, prayed and offered up the sacrifices the Mosaic law demanded. He gave Lazarus the crumbs from his table and had, perhaps, given other poor people more than that. But, though he himself may not have been conscious of the fact, his life was to possess and enjoy the material things of this world. It was not the possession and use of these things that destroyed him, but the spirit in which he received and employed them. It would have been entirely possible for poor Lazarus to be damned for the same spirit, though he had never found himself in a position to gratify the desires of his heart. If he had envied the rich man and murmured against God for denying him such pleasures, he would have been a soul mate of the rich man, though lying outside of the door waiting for the crumbs, while the rich man feasted within. The only difference would have been that Lazarus would have suffered both in this world and in the hereafter, while the rich man received his good things at least in this life.

Of Lazarus Abraham says he received evil things. That is, according to the rich man's way of thinking.

Lazarus suffered, while the rich man enjoyed. And yet, Lazarus suffered without complaining, for he had his good things even in this world. While his body was poor, his soul was rich. And what were his good things? The story does not go into details, but we can learn to know them from others. There is Mary who sat at the feet of Jesus. Of her the Lord says: "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Paul writes to the Corinthians: "I thank God always on your behalf for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

And the same apostle says of himself: "For me to live is Christ."

This is what Jesus says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Thy good things"—what are yours? Should wisdom not require that we search our hearts and lives to ascertain what things dominate our soul and give our life its direction? If we are wrong, we still have "Moses and the prophets" who are able to set us right. Nothing more terrible than that a man hear what the rich man heard: "Now he is comforted and thou art tormented."

J. B.

COMMENTS

Was It Unintentional Sarcasm? Last year the Lambeth conference of the Church of England, which was also attended by delegates from the American Episcopal church, appealed to the world in general for a closer union of all Protestant churches. It was a variant of the old chimera of the visible church universal. The idea has so little vitality and merit that it never gets beyond the stage of solemn resolutions. When more serious attempts are made they fail most ignominiously for any number of reasons.

Somebody at the conference of the Congregational churches of Illinois must have recalled this Lambeth appeal and did succeed in getting a resolution through the conference which contains a bit of choice, perhaps unintentional sarcasm which makes the difficulties of the project clearer than would a longwinded discourse.

Says the resolution: "We are ready to-day, without any qualifications whatever, to welcome you as Christians to our churches and as ministers to our pulpits and sacraments.

"Our churches and sacraments are as much yours as ours, and we do not feel the need of ordination at your hands."

How will the high-church Episcopalian take this generous response to his appeal? If the first part of

our quotation puckers up his face in a sour smile, he will nearly choke on the latter part which summarily disposes of his ordination.

After such plain speech the Congregationalist who wishes to join with others in avoiding "overchurching" certain fields while others are neglected will meet with but faint response.

The Congregationalists also go on record with the devout hope "that the spirit of competition may die." They mean to say that the rivalry between different Christian denominations should stop; if a church steeple looms up above the horizon in a certain city section it should be a warning to all others to stay away—"There's a church there already." No need of going as far as the church door to find out what kind of church it is.

If they please to think of that as rivalry, then rivalry becomes a very fine Christian virtue. It offends the business sense of the worldly-wise churchman to see two different churches "where one might do the work." But the Christian Church is like many another enterprise in one thing: after it ceases to take itself seriously, no one else will. If there is not enough energy left in any particular creed to seek perpetuation for itself irrespective of the existence of other creeds, such creed is even then defunct and merely waiting for interment.

A Christian who has the conviction that his faith is true cannot delegate the work of preaching that faith to any other. We are not at all concerned over "overchurching" a community, but we are fearful of the growing scarcity of Gospel churches; if we were not we would be poor Lutherans and Christians that would not deserve the name.

H. K. M.

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These Churches Did Not Delay "These churches did not delay," says the Baptist. They believed; they dared to undertake a great task, and God blessed them in corresponding measure and beyond expectations.

"These churches are merely samples of hundreds. When they received notice of their allotments they were overwhelmed with the greatness of the task. But they faced it frankly, took it up together in prayer, organized thoroughly, and joyously did what at first seemed impossible." "These churches" are nine churches selected from those of a number of states. Cuts of their church buildings are given. Some of the buildings are quite pretentious, while others present a very modest appearance. One of them appears to be about the size of one of our portable chapels. The congregation which meets in it numbers 110 members, communicants, we assume. This little band raised the sum of \$5,498. A church which has 1,097 members contributed \$210,000 to the fund. And so on. It is interesting to read of the influence the work

had upon these churches. "Audiences increased. Sunday schools grew. Prayer meetings doubled. More money was received for local purposes, converts were multiplied and a deeper spirit of unity pervades the membership." The collection was for the Baptist New World Movement Fund.

Is there, perhaps, a lesson in this for us Lutherans?

J. B.

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Mennonites Are Leaving Canada The Mennonites are a sect of Russian origin. They are found in scattered colonies throughout the United States and Canada and each colony may differ from all the others in some externals and practices. In general they resemble the Quakers. They are inclined to communism and are chiefly farmers. Every observer of their ways reports that they are industrious, quiet, harmless, and a decided factor in developing the agricultural resources of the region in which they happen to be found.

It is one of their tenets to refrain from taking part in war or in warlike activities. During the late war the government was considerate enough to grant "conscientious objectors" of this type exemption. In Canada, where there are a number of thriving Mennonite colonies, the public, if not the government, made life miserable for the peace-loving sectarians. Now that the war is over the Mennonites are resolved to make a sacrifice to escape similar experiences in the near future. They are going to emigrate to Mexico and Mexico is glad to receive them. Significantly enough they are passing through the length of our country to get to their new destination. Is it possible that they feel our country would fail to treat them fairly? It is not unlikely that the quiet Mennonites heard enough of the happenings in the States to convince them that Mexico, for their purposes, is a better choice.

We must admire the purposefulness of these hardy tillers of the soil. Coming to a wilderness they made it a garden that is not excelled anywhere in America—that is the judgment of all travelers; now they leave all the fruits of their labors behind without a regret and fearlessly undertake to start life over again—all for the sake of conscience.

We wonder if the test were to be made with some of our Christians whether they would compare very favorably with these men and women who seem to have found the one thing that they prize above all other possessions—the integrity of their faith and their conscience.

H. K. M.

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Disarmament Appeals are being made to the churches of this and other countries at present to co-operate in bringing about the disarmament of nations. And there are churches and religious organizations which have about taken definite steps in do-

ing propaganda work for a world-wide disarmament. Among these, according to reports of the press, the United Lutheran Church in America has addressed an urgent appeal to the nations of the world to that effect, calling their attention to consider it their sacred duty to work for a reduction of military forces. It is argued that at present by far the greatest part of government expenses of the great powers of the world is devoted to military purposes, and that thereby the conviction is impressed upon the Christian citizens of the world, that the nations to-day are governed by motives which run contrary to the best interests of international life. As citizens of the United States, of Canada and other nations and dominions the members of the United Lutheran Church in America feel a grave responsibility in matters of disarmament, it is said to be stated in their appeal.

In a passing way we would state, that the United Lutheran Church in America does not voice the sentiments of the Lutheran Church comprising the Synodical Conference of America in this matter. We do not regard disarmament of nations as a subject matter to be discussed by the Church, much less do we believe that the Church should take any action on this point. Disarmament is a question of the state only, and entirely outside of the sphere of the Church. We rather prefer and agree to what "The Presbyterian" has to say on disarmament in its recent issue. It says:

"Disarmament is a grave question. Its adoption by a nation may mean cowardice and bring suffering and violation upon the innocent. The worst feature in the present movement is the attempt to embroil the church in this question. It is simply and purely a question of the state, and for the church to deal with it directly can mean only corruption and violence. Disarmament is a question of the sword, and the church has no dealing with the sword.

"God gave the sword to the state, and it may be her duty to use it as much as it is her duty to use civil law, in which also the church has no part. The way in which the church can work, and the only way open to her is to so use the instrumentalities which God has given her as to produce good God-fearing men, who will so change the moral condition of mankind as to make the sword unnecessary, and who will do their part in the state, both officially and individually, with fidelity to God's law.

"The present-day attempt to inveigle the church into the work of the policeman, civil judge, commercial and social divider and leader in all forms of secular work, must eventually, both by distinction from her chief and exclusive purpose, and from her own defilement, result in intensified corruption and moral decay. Whenever and wherever in history the church has swerved from her spiritual life, either in object or method, she has met with defeat. The experience of

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her failure in this direction is too recent to excuse her from another attempt. God will not own and prosper a worldly church which indulges in the use of carnal weapons. She is a spiritual house built of God out of lively stones. There seems to-day to be an incurable fad among certain leaders to reduce the church to the level of secularism, making her a ruler and divider among men. May God deliver her!" J. J.

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Seminary Site The site for the new plant of Concordia Seminary, St. Louis, Mo., has now been selected. A tract of land comprising 70 acres has been bought at the price of \$2,600 per acre. This property, the so-called De Mun tract had been held by a St. Louis family for several hundred years under a direct grant from the King of Spain. It is situated in St. Louis County within about 5 minutes' walk of the western limits of the city of St. Louis. The Missouri Synod is to be congratulated on having solved a problem with which we will be confronted for some time to come. J. B.

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The "Marrying Pastor" Now and then a minister is heard about who establishes some sort of record in the fluency and industry with which he performs the sacred rite of marriage. The Presbyterians had one such on the carpet and it seems that he will lose his standing with his church. So far the decisions of the examining committees have been against him. He was reported to have married as many as one thousand couples in a year. His popularity with those seeking conjugal ties lay in his willingness to overlook such little matters like divorces.

Having censured the offending pastor whose conduct had become a scandal, the Presbyterian Assembly reasserted its position in regard to the marrying of divorced persons. They come out simply and plainly for the scriptural rule regarding divorce but it does not seem to fix matters definitely. One would expect that where the Bible is so clear and where there is no difference of opinion as to its meaning that practice

would inevitably conform to such knowledge. The Assembly, however, merely "requests" its pastors to observe the scriptural injunction.

The weakness of such a statement makes its results most uncertain. If it is plain Bible teaching, why not stand by it four square? If the Bible is not authority enough to warrant a straightforward position then let us not quote it at all; let us quote those whose opinions are followed in preference, perhaps the sociologists. Lutherans have always found the Bible sufficient as a guide of conduct and would cast a suspicion on its authority by "requesting" observance.

H. K. M.

THE RELIGION OF NATURAL MAN

Freemasonry as a Fraternity

(Taken from "The Genius of Freemasonry," J. D. Buck, 1907)

"Probably the most salient feature of Masonry, the feature that is most apparent to the new member of the Order, that which is prominent in the greeting and most frequently on the lips of Masons, is that of Fraternity. "Brother" is the title most frequently applied and is that which prefaces all other titles and offices.

"In the Lodge room, in the shadow of the altar, Fraternity is always in evidence. There, certainly, in this country at least, Masonry regards no man for his worldly wealth or honor. Every lesson taught in the Lodge has direct regard to character, manhood, and Fraternity. It undertakes to bring to the front the essentials of all these qualities, to make them clear to emphasize them.

"Thus the "atmosphere" of the Lodge room is the most genial that can anywhere be found. . . . The Masonic Lodge seems more like a family gathering than almost anything that can be found elsewhere.

. . . . In all these ceremonies, dramatic representations and lessons of the Lodge, the practice of the Masonic virtues—Faith, Hope and Charity, Brotherly Love, Relief and Truth—are by no means to be confined to Brothers in or of the Lodge. They are recommended and urged as "Masonic Virtues," those things becoming in, and to be expected of a Mason.

"A mason may discriminate in favor of a Brother Mason. Other things equal, he may give him the preference as he would a brother by the ties of kinship and of blood. This does not mean discrimination against those outside the fellowship of the Lodge. It simply implies those preferences that are consistent with Justice, Equity and Right, the recognition of friendship and fraternity that exists everywhere.

"If one outside the Lodge requires an assistant or helper in any department of business, and could find such an one among his personal friends and acquaintances, that very relationship should make his employment mutually desirable and profitable, beyond that of

strangers. This would work injustice to no one. It might prevent disappointments. . . .

"Masonry regards no man on account of his worldly wealth or honors. Masonic regard goes deeper than this and recognizes the intrinsic character of the man. . . . No place can be found where the essentials of real manhood are so recognized, applauded, cultivated and honored as in the Masonic Lodge. . . .

"The barriers of superstition, intolerance and fanaticism are entirely removed. Everywhere and in all time these are the sources of the most bitter hostilities amongst men. The most cruel and relentless wars ever inaugurated have been waged over a text of the Koran or passage from the Bible, and concerning things having no practical bearing in life.

"In the Masonic Fraternity all this is laid aside. Theology, Creed and Dogma have no place in Masonic literature . . . and Brotherhood is a fact in the foundation and superstructure of human life.

"Explain these things in your own way. Deism, Pantheism and Philosophical Materialism come to the same conclusion. They differ only in forms of expression.

"This Fraternity so fostered and encouraged by eliminating dogma and superstition puts every real truth in a clearer light."

In the above the reader will find material enough to form an opinion of what a Mason thinks of his order as a fraternity. Faith, Hope and Charity, Brotherly Love, Relief and Truth are at home here, so that the Masonic Lodge seems more like a family gathering than almost anything that can be found anywhere else. That is the assertion. These things are found in Masonry because it brings out the essentials of real manhood in man and develops him by the lessons that it teaches. What it teaches is, however, not God but again man. Doctrine and creed are barred out so effectually and completely that Deism, Pantheism, Materialism are all alike to Masonry.

We Christians are taught by the Bible that man is by nature dead in trespasses and sins. We are taught to confess with St. Paul: For I know that in me (that is, in my flesh,) dwelleth no good thing. We hold with him that "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred" etc. And in all that catalogue given Gal. 5 we find nothing of Faith, Hope and Charity and the like; on the contrary, St. Paul says, "But the fruit of the Spirit is love, joy, peace" etc.

Masonry tells you these latter, the essentials of true manhood, are inherent in man, they but need to be fostered and cultivated: God says in His Word, it is not true, ye must be born again, ye are by nature spiritually dead, without me ye can do nothing. Masonry does away with the contradiction by saying, we

do not dogmatize nor theologize; then it turns around and teaches the opposite of what the Bible says. To tell you that this is not dogmatizing is not very flattering to your intelligence. As for you Bible Christians, you know full well what God says of fellowship with them that deny the truth: "Depart from them" and "Be not unequally yoked."

We are glad to note that Mr. Buck concedes: "A Mason **may** discriminate in favor of a Brother Mason." We have been led to suspect it might be the case, with the Masons and all like "Fraternities." We have seen people leave their place of employment and we have seen people leave the Church to join the Lodge, both with the explanation: "There was no hope of advancement for me, except I join the Lodge." To the thoughtful the very secrecy of the Craft would seem an element making for what is the opposite of what is really "fraternal" and a constant menace to true friendship, true citizenship and true service in general. G.

CHRISTIAN LIBERALITY AND ENDOWMENTS

It is a gratifying fact that the proper use of accumulated wealth in life and its post-mortem disposition is attracting more and more attention from the possessors of great fortunes, and from thinkers and writers. Truly this is an age unparalleled in history for liberality in disposing surplus wealth to the best interests of the living and of posterity yet unknown. One need only to think of the large funds that are annually established and maintained for the promotion of education, such as training schools, colleges, conservatories, scholarships, lectureships, libraries, museums, art galleries, etc., or for charitable purposes, for physical relief as administered through societies designed to aid the needy, destitute delinquent, neglected, defective, and sick, both young and old, through hospitals, asylums, orphan-houses, homes for the aged, institutions for the feeble-minded, and others.

This is indeed gratifying; for it is certain, that if people possessing wealth are led to think seriously respecting its right use in life and its wise disposition after death, not only many serious problems may be solved, but the beneficent influence of wealth is prolonged perhaps through generations. It is philanthropy that is highly commendable.

Yet if this is true with regard to the disposition of wealth for mere philanthropic or humanitarian purposes, it is much more so when the right use of wealth becomes Christian liberality. A few passing remarks on this subject may not be out of place, inasmuch as just now opportunities for Christian endowments are offered within the domain of missionary and charitable activities of our own, and the remarks made may prove wholesome to that effect.

In a cursory manner we wish to emphasize the truth that Christian liberality does not need to be commanded. The region in which it moves is high above the realm of law and its correlative, obligation. Under the Jewish legislation the rule obtained to give the tenth of what one possessed unto the Lord, and that rule was strictly followed by the Jews. But the Gospel lays down no hard-and-fast rule. It only bids each man give "as God hath prospered him," "according as he is disposed in his heart," cheerfully, with a willing mind. Indeed, Christian liberality springs spontaneously from conscious possession of Christ's riches. We know what immeasurable riches of grace and salvation Christ has bestowed upon us. Paul says, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." Who can measure the nature and depth of Christ's emptying Himself of His riches of glory which he had with the Father before the world was, that we, the poorest among all creatures, should partake of the glorious treasures of heaven? But, thank God, we do not need to measure it, in order to feel the solemn, blessed force of the appeal which it makes to us. The belief of that mystery of Divine mercy, which sacrifices the eternal Son for our soul's salvation, must ever be followed not only with adoring wonder, unflinching trust and absolute self-surrender, but with a gratitude which offers its all to a love so self-sacrificing. That is the deepest source of all true liberality, and anyone conscious of that source will not retain liberality as a mere sentiment, but will practice it. Since Christian giving begins with the surrender of self to Christ, the glad offering of wealth necessarily follows.

Hence Christian liberality works spontaneously. It does not wait to be asked, but takes the opportunity to give as itself grace, and presses its benefactions. It is an unwonted experience for a collector of subscriptions for a missionary or charitable cause to be besought to take them with much entreaty, but it would not be so anomalous if Christian people understood that giving is a grace and a privilege. For it is such. It belongs in the same cluster with faith, knowledge, earnestness, love, being one of the graces of the Holy Spirit with which he blesses the Christian believer.

Now the source of Christian liberality, as well as the source of our gratitude to the Lord, being the conscious possession of the riches of His grace, it follows, furthermore, that the objects it selects for its activities will always be of a nature which is essentially Christian. It will work on the same lines that Christ did. Christ went about doing good. He helped the poor, provided for the needy, healed the sick, and comforted the afflicted, but in doing so He had the primary object in view—to save souls. He therefore revealed the Gospel to them, that the Son of Man has come to save

that which is lost. Thus the good Christian liberality does is of the same character. The region in which it moves is made up of deeds which tend to promote and spread the Gospel of salvation. For that Gospel is our highest good, the best thing we can carry to anybody. It is our highest good, because it deals with our deepest needs, and lifts us to the loftiest position. The Gospel brings our highest good, because it brings eternal good, whilst all other benefits fade and pass away. If that great message of salvation is brought to anyone through the agency of Christian liberality, the latter will certainly bring after it all manner of spiritual and temporal blessing.

Referring, then, to Christian endowments, which involves funds or permanent provisions suited or for establishing and maintaining Christian institutions or for carrying on missionary enterprises, there can be no doubt, that wealth cannot be made better use of, both in life and after death, than by creating such funds. Who will be able to measure the benefits, both spiritual and material, produced by such gifts of Christian liberality? Suppose, for illustration, some one had endowed a professorship at our theological Seminary about 50 years ago, by means of which from 400 to 500 young men had become thoroughly equipped for the great work of Gospel preaching, carrying on that work among hundred thousands of souls—what a source of blessing such endowment would have been! It would have been a wise and blessed investment, and the one making it a true benefactor. As someone, in substance, has beautifully put it this way, that man is a benefactor of Church and state who knows how to make his wealth run through generations like the river Jordan of old that carried blessings as it watered the adjoining country of the Holy Land making it a land flowing with milk and honey, rather than like the Dead Sea, that receives all, gives nothing, and with its salty death becomes the symbol of all miserly souls.

Fortunate is the man who can contribute of his wealth to the cause of Christ and His kingdom and fortunate is the Christian community which possesses such men. As the actual laborers in the Lord's vineyard, so are such generous possessors of wealth God's gifts which we ought to be thankful for. J. J.

LODGE INSURANCE

The Missouri section of the Woodmen of the World met at St. Louis March 16. The meeting was preparatory to the national convention of the order which is scheduled for some time in July. Missouri Woodmen will appear at this convention with contesting delegates. It appears that the officers of the lodge are contemplating a raise in rates of 100 per cent. The meeting at St. Louis was controlled by an insurgent element, which will oppose this raise, and which

will join a general movement for unseating the present management of the order.

Amazing statements were made by men of W. O. W. prominence in St. Louis. The Sovereign Commander, Mr. W. A. Fraser, is said to have arbitrarily raised his own salary from \$12,500 to \$25,000. More serious charges than these are made. One speaker asserted: "Mr. Fraser in 1915 raised the rates by trickery, then in 1917 he organized his followers into a Universal Camp and took the step to another rate boost. This he accomplished in 1919, when they were increased 300 per cent." Mr. Wilkerson estimated that in the last nine months members of the order have been overcharged \$1,250,000 despite the fact, he said, that the so-called "regulars" allege that there is now a deficit of \$166,000,000. He declared it has been impossible to obtain an accounting from John T. Yates, Sovereign Clerk. The purpose is to raise a campaign fund by collecting one dollar from every member, in order to fight the present management.

In December, 1919, a similar meeting was held at Columbus, Ohio. Ninety per cent of the Ohio Woodmen voiced their protest against the increase in rates that was voted at the national conference of that year.

Before us lies the stenographic report of a W. O. W. meeting held at Waco, Texas, October 31, 1919. The meeting was one of protest against the increase in rates. From the speeches made by members of the order at this conference we quote the following:—

The increased rates "will compel thousands of the old and poorer members of the order to lapse and drop their certificates, caused by their inability to pay on the excessive amounts demanded, causing thereby and will cause thereby in the future great suffering, privation, hunger, and want to thousands upon thousands of their loved ones who are dependent upon them as worthy members of this order, to the great damage and injury to the good name and fame of their beloved order." (Resolution No. 3.)

"The funds of the various competing branches are so commingled, mixed, crossed, and criss-crossed in the currents of frenzied financial manipulations of Sovereign Commander W. A. Fraser, ex officio president, and the Sovereign Executive Council of said society, that an accounting and proper adjustment must be had at once." (Resolution No. 9.)

"I cannot understand how intelligent people, or people of average intelligence, and I hope that I am included, have so long stood by and had themselves wrapped around with a rope and led in the power of this man. . . . I want to tell you that W. A. Fraser possesses the power of a czar in this institution. His power you cannot fully appreciate unless you have gone into this matter thoroughly, unless you have gone into it, down into its very depths. . . . In 1915, in a public speech at a convention, the question was

asked him: 'Will there ever be a revision in the rates of the Woodmen of the World?' What do you think his answer was? He said: "If there ever would be a revision, that revision would be downward instead of upward.' The fact is, Sovereign Fitzgerald acknowledged before a meeting in Kansas City that in 1914 W. A. Fraser knew these rates would be increased, and he planned at that time to increase them, yet he told us the following spring they would never be increased. . . . If these laws are amended, concerning this increase of rates, if permitted to go into effect, will there not be at least two hundred thousand members of this institution who won't have any more insurance than a jack rabbit? . . . I would like to have him answer or tell me why it is that a man sixty years of age, if he pays the new rate, if he has been in the society as much as twenty-five years before this and lives out his expectancy—I would like to know why it is he pays \$220 more into the society than he can ever hope to get out of it? . . . I want him to tell me, in the face of facts of that kind, why it was that he took the bread and butter from the pockets of the widows and orphans and raised his own salary from \$12,500 to \$25,000?" (Claude Wilkerson.)

"Either Bill Fraser has deceived us through the columns of the Visitor for the past fifteen years, or he has now. Every paper that has ever been published has stated our Order to be solvent under the laws that govern fraternal organizations, and now we are insolvent, and those lives I will leave behind me will not derive a single dollar for the many dollars I have paid in." (Geo. Adams.)

"Why this raise in rates? I will tell you my private opinion. It is to force out the men who have been in the Order the longest and whose health has been impaired by virtue of age in order to create a very solvent condition." (Wm. Hughes.)

"Yes, ladies, you must raise your rates. Your condition in 1914 was 58 per cent, in 1917 it was 56 per cent, and it is less to-day. You have got to raise your rates. . . . Some time an old lady came into my office, crying, and said, 'Sovereign Hughes, what am I going to do! I cannot pay this new rate.' She has a helpless daughter. She had taken up a \$2,000 insurance to pay for her. She said, 'When I die, what is going to happen to this poor girl?' And these people have taken this money and wasted it, as was never wasted by any other organization on earth, either political or fraternal." (Wm. Hughes.)

"We have one woman in our Circle who is seventy years of age. Next year, if she pays what they ask of her, she will pay over nine hundred dollars in one year." (Mrs. Walton.)

"Every one knew seven years ago that they had to raise their rates. . . . Why did they make us stay

like this and to-day come along, push us old people out, and take in new members?" (Mrs. Nora Walton.)

The meeting at Waco was an adjourned meeting of the convention at Fort Worth, which by a resolution of 164 against 10 called for the resignation of the Sovereign Commander and of all Sovereign officers.

What the outcome of this insurgent movement within the W. O. W. will be we shall not undertake to say. We note, however, that in August, 1920, the right of the sovereign camp to the higher rates voted in 1919 was upheld by a court in Nebraska City, Nebr. Whether the head officers of the order have faulted so grievously in their administration of W. O. W. affairs as the expressions quoted would indicate, we do not know. To us it appears as if the present condition of the order is simply the natural working out of a system of rates which was unsound from the beginning.

The Modern Woodmen, an order entirely distinct from the W. O. W., had similar troubles a few years ago. It was found in 1919 that premiums had to be increased as much as 62½ per cent for some classes, as the rates then in force would have exhausted the reserves of the order within six months. It was found that outstanding obligations were \$1,600,000,000. The premium rates on which the order was doing business would not have nearly sufficed to meet the obligations to the policy holders. This was not the first time that the Modern Woodmen had to advance their rates in order to keep themselves solvent. In 1912 the rates were increased almost 50 per cent as a deficit of nearly \$300,000,000 was to be expected in 1914. Seven years later came the additional raise just referred to. It was figured out that at the rates in force in 1910 a man with \$1,000 insurance would have to pay dues for about 156 years in order to cover the amount of his policy.

Fraternal insurance has too long ignored two tables—the multiplication table and the table of mortality. It must not be supposed that the rates at which insurance can safely be written are only gradually becoming known through the experience of the various fraternal orders. The tables of mortality have been known for 150 years, and have long since furnished a basis for the writing of sound insurance. These tables were ignored when cheap fraternal insurance began to make its bid for the poor man's dollar. Now he finds to his sorrow that insurance written in defiance of the average rate of mortality must in the end leave a deficit somewhere. Simply by sitting down with pencil and paper for an hour, everybody can figure out that eighty cents per month at the age of twenty will not produce a thousand dollars during the forty years which are the average expectancy of life for persons who have lived to be twenty. The 29th annual report of the Commissioner of Insurance of the State of

Michigan contains the following comment in the hot-air systems of finances which governed practically all insurance lodges ten or twelve years ago. The commissioner says—

"Assessment companies, whether fraternal or co-operative, cannot long survive and pay the amounts named in their certificates without providing a reserve fund. So long as the membership is rapidly increasing, low premium rate may be maintained, but such increase of membership cannot long continue, and whenever the company reaches a point at which its membership ceases to increase, a decline will soon set in. If a company seeks to maintain a reserve fund, the law of the State should protect that reserve fund and make it sacred to the purposes for which it has been collected.

"Many, if not a majority, of the officers of fraternal insurance associations organized and doing business within the State of Michigan are anxious to see wise laws enacted governing this kind of insurance. They realize how soon these companies must fail unless some provision is made to keep them alive, and they not only value their own good name, but sympathize as well with those who lose their protection when the crisis comes.

"If low-rate insurance is to be offered with no reserve fund collected, members ought to be told and made to understand the plain truth that their security in the future rests entirely in the possibility of a rapid increase of membership each year."

Laws designed to protect the public against dishonest insurance had to overcome stout opposition on the part of lodge officials everywhere. The document before us says: "As stated in my last annual report, I have not the slightest desire, and never have had, to aid in crushing out or injuring the legitimate work of fraternal insurance; but I do believe that the 217,101 persons insured in this class of companies should be protected from the cunning, intrigue, and dishonesty of a large number of their promoters, organizers, and officers. The deception and misrepresentation practised by promoters and officers of certain insurance companies of this class in the State of Michigan would fill our State prisons if the same methods were practised in other kinds of commercial business.

"The laws of this State are so lax in this particular that these companies are practically a law unto themselves, and it is impossible at the present time to secure legislation to protect their policy- and certificate-holders. But within the next five or ten years, when a hundred thousand of them or more have been left without insurance, their companies having vanished, their families left without protection, and a large number of them unable to secure other insurance by reason of age or infirmity, then, and probably not before, will

the paid lobbyists and interested promoters find that they cannot overcome in the matter of wise and proper legislation."

Within the last fifteen years "over thirteen hundred assessment companies went broke," said the Cynosure in 1902.—G. in Lutheran Witness.

WHAT OTHERS SAY

Who Enters Into the Kingdom?

"This puzzles me," writes the Bishop of Pennsylvania: "Our laymen on the whole seem to lack missionary vision. This puzzles me. For many of our vestrymen, and many of the delegates to this convention, are men of affairs, familiar with 'big business' . . . Why do not these qualities penetrate their spiritual life? . . . It puzzles and distresses me."

Does not the Bishop's own premise answer his question?

"Big business" is in our vestries and our conventions. Now Big Business tests things by the money standard. Its object is to make money. It organizes with that end in view. Its successes are in terms of dollars and cents.

But missionary vision knows no such success, admits of no such test. It is among those things that are revealed, not unto the wise and prudent, but unto babes.

Here and there a man in Big Business stands out conspicuously from his environment and sees spiritual things. Pennsylvania has given notable examples of rare exceptions. Newbold and Thomas and men still living prove that the spiritual sense can exist along with the sordid environment of Big Business. But these are rare. The Bishop of Pennsylvania sees Big Business in vestries and conventions as it is; not as the few exceptions stand apart from it.

The pitifulness of riches, the sadness of Big Business, is that they mould men according to their own standards. They train men to work for their own ends. They pull down ideals.

It "puzzles and distresses" the Bishop of Pennsylvania. It need not, for our Lord was very clear in His exposition of the underlying philosophy of it.

"Big Business" might better be exercised out of vestries and diocesan conventions except to the extent that men in it, but not of it, have that vision of the Church and of her mission and her work that comes rather from the altar than from participation in the big things of the world.—The Living Church.

* * * * *

Business Demands Clean Name

Scandalous persons so often vaunt themselves in high society unabashed and still courted, that at times one scarcely avoids the dismal conclusion that no longer is it needful for man or woman to be chaste

and honest in order to be respectable. But whatever happens on the frothy crest waves of fashion and gayety, it is a comfort to know that in the soberer affairs of business the indispensable requirement for confidence and influence still continues to be an honorable reputation as to domestic fidelity and personal decency. The case of the young millionaire who on his father's reputation succeeded the father in the presidency of New York City's richest bank, demonstrates that character is still an asset of value in the marts of finance. The young man's notoriety in divorce proceedings which revealed a shameless and long continued disloyalty to his lawful wife and legitimate children, ended for good and all the worth of his name and services to the bank. His resignation was demanded by the very men who not so long ago honored him for his honored father's sake. The way of the transgressor, fortunately for the world, still remains not only hard but disgraceful.—The Continent.

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Life An Absurd Joke

Recently two men were engaged in debating in a theater in one of our large cities the question, "Is life worth living?" One of these men is a lawyer, a man who has tried many of the "theories and isms" of modern life. He has wrought on high levels as a radical and independent thinker of no mean capacity. But all through the years he has been one who has been embittered because he saw that the times were out of joint and had inwardly said, "Cursed be the man who is sent to set them right."

This man took the side of the debate asserting that life was not worth living. He had tried religion, as he claimed, and not found it helpful. He had tried Socialism and found failure there. He had tested almost everything that has been offered man to bring peace to his heart and contentment to his spirit and power to his mind. After he has passed the meridian and is within sight of the evening of life, he turns to declare that it is but an empty shell and not worth the price of toil, and sacrifices it requires. This man is Clarence Darrow, who is without God in the world, who finds no faith capable of binding him in sympathy and love to his fellow men, and who has declared that life is a failure, who is the saddest and most pathetic spectacle beneath the stars, a broken and defeated man with life as an empty shell lying in his hands. He believes that "worker or parasite, rich or poor, prince or pauper, life is an absurd joke and the joke is on us." He does not care, he continues, "how you live, it is not in the cards to make life worth while. Nature tricks us into life to begin with. We come into it as by-products by a miserable, contemptible trick of nature—not because we want to be born or because anybody wants us. We are tricked into it by emotion, and the fool race goes on."

As a consummate pessimist he has no equal. Study his public life during the past twenty years and any man reading his pronouncements would have said that this would be his end—"a man without God and hope in the world," an Ishmaelite with his hand raised against all others and their hands raised against him.

The man who opposed him in the debate was Scott Nearing, avowed radical Socialist, intellectualist, professor and teacher of many theoretical Utopias, and all-round agitator of proletarian conceptions of capital, restless protester of the present regime of modern society. He won the debate that "life is worth living." But when one contrasts the careers of these two men, it does not take long to discover that the younger man, the professor, is going in the same direction as taken by the more mature man, the lawyer, and that unless the younger man is very careful by the time he reaches the age of the elder he will find himself in the same attitude toward life as the man who lost the debate on the question "is life worth living?"—Western Christian Advocate.

* * * * *

The Error of Evolution

Man has always been deeply interested in his origin. Whence came I? is one of the fundamental questions of the human soul. Three answers have been given in the history of man: creation, emanation and evolution. Creation is the teaching of Revelation which declares God made man in his own image. Emanation is the teaching of human philosophy. It asserts that God sent forth a series of orders of being. The highest beings, such as cherubim and seraphim, were the first emanation; these were followed by a descending series, and matter was the last. Evolution proper has no God. With it matter is eternal and possessed with a potency which has developed all the varied forms of existence up to man, who is the highest. There is no purpose and no plan in evolution. It is simply a fortuitous rolling out. This theory is very old, and was found in some form among the ancient Greeks. It was largely rejected by later thinkers, but was revived in the first half of the nineteenth century. In 1859, Charles Darwin published his "Origin of Species by Means of Natural Selection," and in 1872 his "Descent of Man." Such was the condition of human thought at this time that these two books had wide acceptance, and revived and enlarged this old doctrine of evolution, and it has had much to do with bringing about the present unrest and moral upheaval in human life, through which the world is now passing. It is important that the evils of this false theory be exposed, and its baneful influence be arrested.

In the first place, the theory of evolution is without foundation. The human records of history do not go back to the origin of the world. The prehistoric far antedates the memory and records of man. When

man keeps within the limits of his powers, his thinking is reliable and he finds much truth and does much good. When he presumes to move beyond his depths and his powers, he ruins himself and hurts others. Human philosophy is limited. The finite mind cannot compass all things. In its attempt to go back to the beginnings it finds many open gaps and many missing links. The strongest and most honest thinker on this theory admit that it breaks down at certain important points. Huxley says "After much consideration and assuredly with no bias against Darwin's views, it is our clear conviction that, as the evidence now stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." In late years, Darwin's fundamental principles have been discarded. For evolution it is necessary that force be eternal or that matter have power to originate it. Neither have been proven. It was early discovered that life must be spontaneous, or another link is lost. Dr. Bastian believed and announced "that living matter is being constantly found *de novo*." He had proven it by an experiment. Tyndal tested his experiment and found an error which disproved Bastian's spontaneous generation. With every well informed and exact man, however probable he may think evolution to be, yet he concedes it has never been proven. The only possible way by which man's knowledge could reach the beginnings would be through the revelation from an eternal and infinite God. God has given such a Revelation, and declares that he formed the earth and the sea and the heaven, and he created man in his own image and placed him on the earth to subdue it and have dominion over it. The basis of evolution proper is atheism. Development within limits is part of the revelation.

Again, evolution destroys all intelligence. If all things are but the development of the potency of matter, if there is no plan or purpose in creation, then our intelligence is simply an evolution like all else. We have to think that we think, and there is no such thing as truth or error. Our ideas are simply the results of matter and force, and in one individual they may be one thing, in another another, and each thinks what the potency in its out-working produces. In such a case there can be no argument for evolution, or anything else. For the same reason evolution destroys morality. There is no moral law, for there is no Sovereign God, no revelation, and no moral standard. All depends on what the material potency develops. If in one man the desire is for impurity, let him follow it. There is no such thing as adultery. If one desires to be drunk, let him follow his matter-produced passion, and so on. Evolution destroys religion. Real evolution has no God. Some have

tried to introduce God, but that destroys the essentials of evolution and gives a hybrid theory.

The history of Europe and in part of America shows this demoralization of evolution. The present wave of crime and corruption which is sweeping the earth is another result of the atheism and antitheism, anti-Christ and anti-Scripture, which evolution has produced.

The only escape for this age is to return to the Scriptures as the Revelation of God. The most sane, real and hopeful study to-day is the study of the evidences which show that the Bible is supernatural, and the Word of God. Finding the Scriptures will lead to Christ, and to find Christ is to find God. This will restore the moral order. It will establish an infallible standard of right and wrong for all men. It will restore the intelligence and responsibility of man for right and wrong. It will revive faith and open the channel of communication with God, and so mercy and truth will meet together and righteousness and peace will kiss each other.—The Presbyterian.

DIAMOND JUBILEE

On May 29th the Diamond Jubilee of Concordia Seminary, Springfield, Ill., was celebrated with appropriate services.

The Lutheran Witness gives the history of this institution as follows:

"Our Seminary at Springfield had a very humble beginning. After that patriarch of our Synod, the Rev. F. Wyneken, had published his appeal, *The Need of the German Lutherans in America*, an increasing number of young men emigrated to this country for the very purpose of teaching and preaching God's Word among these scattered Lutherans. Pastors Loehe and Wucherer of Germany did much to encourage and prepare these laborers for the vineyard of the Lord. God blessed their efforts and increased their courage, so that these same pastors also gathered funds for the establishment of a theological seminary here in America. In the fall of 1846 they sent over eleven students, together with a teacher, Candidate K. A. W. Roebbelen, supplied with sufficient funds for the purchase of grounds and the erection of a small building which was to shelter the small band of laborers. They arrived in Fort Wayne and were received by Dr. W. Sihler, who had, in fact, suggested the idea to the German pastors, and had done much to bring about the execution of this important work. He now welcomed these young men and their teacher, quartered them in his own small parsonage and in the homes of some of his members, and himself took an active part in the instruction of these theological students.

"In 1847 our Synod, assembled at Chicago, requested Pastors Loehe and Wucherer to entrust Sy-

nod with the management of the institution. The entire institution was thereupon donated to Synod, and the proper documents authenticating this transaction were received on the 8th of September, 1847. The donors stipulated that the institution was to remain a theological school for the rapid, yet thorough education of preachers and pastors. Ground and buildings were purchased in the neighborhood of the city. Dr. Sihler and Prof. A. Wolter were the first teachers at the institution. The latter, a very gifted man died in 1849. He was succeeded by Prof. A. Biewend, who was called to the Seminary at St. Louis in 1850. His successor was that man who really made the Seminary the great institution it proved to be, Prof. A. Craemer. In 1861 the Seminary proper was moved to St. Louis. There it was conducted together with our St. Louis Seminary. Lack of space induced Synod in 1874 to buy the former Illinois State University, a property consisting of a building and eight and one-half acres of land situated on the confines of Springfield, Ill. In the fall of the year 1875 Prof. Craemer here opened the school with 114 pupils. Prof. H. Wyneken and an instructor, J. S. Simon, assisted him in the work. The Rev. F. Lochner, pastor of the Lutheran congregation in Springfield, also gave instruction in the Seminary. Additional buildings were then erected. In 1888 the school had to be closed because of an epidemic of typhoid. Nine students and the steward died during the epidemic. However, the prayers of the Christians were heard, conditions improved, and in September the Seminary was again opened for regular instruction. In 1890 Synod decided to put up a new and commodious building for this its beloved Seminary. It was at this meeting that Prof. H. Wyneken resigned because of ill health. In his place Prof. R. Pieper was elected, and was solemnly inducted into office on the 8th of April, 1891.

"Prof. Craemer, that faithful and able servant of God, died on the 3rd of May, 1891, having reached the age of nearly seventy-nine years. On the day of the Ascension of Christ, May 7, his body was laid to rest. He had been so well known, so highly esteemed, and so sincerely loved, not only in Springfield, but wherever he was known, that pastors and laymen, professors and students of theology from many miles around and from other States, attended the funeral. At the time it was said that it was the largest funeral Springfield had ever seen since the burial of Abraham Lincoln. Prof. R. Pieper was then elected president of the institution, and Prof. J. Herzer was elected to the vacant chair at the Seminary.

"The new building which Synod had erected was dedicated on the 31st of May, 1891. Two additional professors, Prof. F. Streckfuss and Prof. L. Wessel, were now elected and entered upon the work at the institution in September of 1892. Later on additional residences for professors and a dormitory were erected.

"This Seminary, which had begun with one teacher and eleven pupils, in 1893 had an enrolment of 257 pupils and a faculty of four professors and an assistant. In 1914 Prof. Richard D. Biederman became president of the institution and served faithfully and efficiently until his death on the 8th of March this year.

"In all these seventy-five years 1,540 young men have been educated at our Springfield Seminary to carry the light of God's holy Word into the dark places of this earth. Streams of blessings, very rivers of spiritual riches, have issued forth from this institution into the spiritual deserts of the earth. The Seminary has been a very marvel of spiritual irrigation. Sihler and Craemer and other men of God labored there, often sowing with tears, but oh, what will the harvest be? In many parts of our beloved country, aye, even in foreign lands, churches and schools and congregations and pastors have flourished because of the light and the life which they have received from this nursery (seminary) of God's vineyard. For seventy-five years our beloved Concordia of Springfield, Ill., has prepared men to carry that most precious gift of God, the costly, precious redemption of our divine Savior, wrapped in the Word of Reconciliation, the Gospel, to the perishing millions of this earth. As truly as God Himself is true, who cannot lie, the Word which these graduates of Concordia of Springfield, Ill., preached did not return void, but accomplished that whereunto it was sent."

NORTHWESTERN COLLEGE

The present school-year will close Friday, June 17, with the usual Commencement Day exercises. The class that receives its diplomas on that day will be the fiftieth to be graduated from Northwestern College. The event will be observed with appropriate exercises, which all friends of the institution, particularly graduates and former students, are cordially invited to attend.

There are only two surviving members of the first graduating class: Dr. Franz Pieper, president of the Concordia Seminary of St. Louis, Mo., and the Rev. E. Pankow of St. James, Minn., both of whom have been invited to attend the fiftieth commencement. During the past half-century 473 students, including this year's class, were graduated from the institution with the degree B. A. Most of these graduates continued their studies at a theological seminary and entered the ministry. There are still 345 of them actively engaged in the ministry, preparing for the ministry, or teaching in our schools and colleges. The number of graduates during the coming half-century must far exceed that of the past half if the needs of the church are to be at all adequately supplied.

The undersigned earnestly solicits the names and addresses of faithful, gifted young men who might be

induced to prepare for the ministry, and will gladly furnish information concerning studies, expenses, and other matters of interest to parents and prospective students.

E. E. KOWALKE,
814 Richards Ave., Watertown, Wis.

MEETING OF THE ASSIGNMENT COMMITTEE ON CALLS FOR CANDIDATES

The committee consisting of the presidents of the different districts of our Joint Synod met on Thursday, May 26th 1921, at the Seminary at Wauwatosa for the purpose of considering the calls for candidates. This is in accordance with the regulations which have been adopted by Synod for the most effective distribution of new workers in the different fields of Synod. These regulations are printed in the Annual Catalog of our Theological Seminary at Wauwatosa, Wis. (Cat. 1920-1921, page 12).

Thirty-two calls for pastors and twelve for teachers (five for men teachers and seven for lady teachers) were submitted to the committee. Two candidates of our graduating class in the Seminary at Wauwatosa will enter the ministry in their synod, the Missouri Synod, and one candidate will continue his studies at the Seminary. Our two candidates at the Seminary at Springfield and one candidate of the class of last year were put on the list of candidates, so that in all 24 candidates were available.

After a careful consideration the committee assigned the calls as follows:

CANDIDATE	PLACE
Albrecht, Henry	Town Lynn, Minn.
Bodamer, Walter	Tutor, N. W. C. Watertown.
Bernthal, Leonhard	Star Prairie, Wis.
Dux, Edward	Marathon City, Wis.
Gieschen, Walter	Good Ridge, Wis.
Henning, John	Enterprise, Wis.
Hinz, Charles	N. Hains, S. Dak.
Hoenecke, Gerald	Tutor, Saginaw, Mich.
Kock, Theophil	Plum City, Wis.
Krauss, Carl	Lansing, Mich.
Lau Herbert	Altamont, N. Dak.
Matzke, Arthur	Mansfield, Wash.
Meier, Walter	Ipswich, S. Dak.
Mielke, Louis	Swan Creek, Mich.
Seefeldt, Walter	Stanton, Neb.
Sievert, Walter	Willow Lakes, N. Dak.
Timmel, Raymond	Douglas, Arizona.
Wacker, Arthur	Coloma, Mich.
Westendorf, Bernhard	Florence, N. Dak.
Zeisler, Adolf	Assist. Markus, Milwaukee, Wis.
Zimmermann	Globe, Arizona.
Karrer, Louis	Mukwonago, Wis.
Lengling, Arthur	Mercer, Wis.
Strasen, Carl	Streater, S. Dak.

The graduating class of our Teachers Seminary at New Ulm, Minn., numbers twelve candidates, of which five are men teachers and seven lady teachers. The same number of calls were submitted, so that all of

them could be filled. The assignment of teachers is as follows:

MEN TEACHERS	SCHOOL
Bergemann, Siegbert	Wisconsin Rapids, Wis.
Bradtke, Edward	Hustisford, Wis.
Schmidt, Edward	Boyd, Minn.
Schulz, Godfrey	Burlington, Wis.
Stelljes Otis	Morton Grove, Ill.

LADY TEACHERS	SCHOOL
Fritz, Esther	Wellington, Minn.
Hinz, Erna	Elgin, N. Dak.
Mittelstaedt, Adeline	Wisconsin Rapids, Wis.
Schimmelpfenning, Anita	Sparta, Wis.
Schnitker, Irene	Waukesha, Wis.
Schriefer Katharine	Kenosha, Wis.
Sitz, Erna	Medford, Wis.

Let us heed the words of our Savior: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

C. BUENGER.

DELEGATES OF THE NORTH-WISCONSIN DISTRICT TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES IN 1921

- 1.) From the Fox River Valley Conference:—
 Rev. Aug. Schlei, substitute, Rev. R. Ziesemer;
 Rev. Ed. Redlin, substitute, Rev. G. E. Boettcher;
 Rev. P. Oehlert, substitute Rev. M. Hensel.
 Lay-delegate and his substitute from the
 Mt. Olive Congregation at Appleton, Wis.;
 Emanuels Congregation at New London, Wis.;
 St. Pauls Congregation at Algoma, Wis.
- 2.) From the Winnebago Conference:—
 Rev. E. Benj. Schlueter, substitute, Rev. W. Hartwig;
 Rev. J. G. Oehlert, substitute, Rev. W. Schumann;
 Rev. O. Hoyer, substitute, Rev. H. Klingbiel;
 Lay-delegate and his substitute from the
 Zions Congregation at Kingston, Wis.;
 Trinity Congregation at Neenah, Wis.;
 Friedens Congregation at West Rosendale, Wis.
- 3.) From the Northern Conference:—
 Rev. H. Kirchner, substitute, Rev. W. Haase;
 Rev. P. Hensel, substitute, Rev. K. Toepel;
 Lay-delegate and his substitute from the
 First German Congregation at Manitowoc, Wis.;
 Johannes-Jakobi Congregation at Reedsville, Wis.
- 4.) From the Lake Superior Conference:—
 Rev. H. C. Westphal, substitute, Rev. C. C. Henning,
 and Rev. H. Brockmann;
 Lay-delegate from the
 Trinity Congregation at Marquette, Mich.;
 Substitute from the St. Peter Congregation at Stam-
 baugh, Mich.
- 5.) From the school teachers:—
 Mr. W. Hellermann, substitute, Mr. W. Dommer;
 Mr. M. F. Millitzer, substitute, Mr. I. G. Gruber.
 G. E. BOETTCHER, Secretary.
 Hortonville, Wis., May 13, 1921.

DELEGATES OF THE MINNESOTA DISTRICT TO THE JOINT SYNOD

- 1.) Pastors.
 - a) Crow River District—
 H. Hopp or G. Fischer.
 - b) St. Croix District—
 Th. H. Albrecht or H. Lietzau.
 - c) Red Wing District—
 R. Korn or G. Hinnenthal.
 - d) Mankato District—
 R. Gruber or Ad. Frey.
 - e) New Ulm District—
 Jul. Lenz or H. Bruns.
 - f) Redwood Falls District—
 R. Schierenbeck or A. Baur.
 - g) Fr. Wiechmann or A. F. Winter.
 - h) P. Gedicke or G. Scheitel.
 - 2.) Teachers.
 - a) W. Seltz or O. Kerkow.
 - b) P. Hippauf or A. Faubel.
 - 3.) Congregations.
 - a) Crow River District—
 Litchfield or Town Greenwood.
 - b) St. Croix District—
 St. John's, Lake Elmo or Woodbury.
 - c) Red Wing District—
 Poplar Grove or Goodhue Village.
 - d) Mankato District—
 St. Peter or St. James.
 - e) New Ulm District—
 Town Eden or Sanborn.
 - f) Redwood Falls District—
 Morton or Olivia.
 - g) Wellington or Hutchinson.
 - h) Jordan or Frontenac.
- A. SCHALLER, Secretary.

DELEGATES FOR THE MEETING OF THE JOINT SYNOD (WEST-WISCONSIN DISTRICT)

- Central Conference:**
 The Rev. H. K. Moussa or Rev. Im. Brackebusch;
 The Rev. W. Hass or Rev. E. Walther;
 The Rev. Theo. Thurov or Rev. W. Pankow.
 Congregations: Whitewater, Beaver Dam, Lowell.
- Mississippi Conference:**
 The Rev. A. Sauer or Rev. Paul Froehlke;
 The Rev. G. Bradtke or Rev. Paul Lorenz.
 Congregations: Arcadia (Pleasant Valley), Town Nor-
 ton (St. Matthew's Congregation at Winona).
- Southwestern Conference:**
 The Rev. L. Baganz or Rev. J. Mittelstedt;
 The Rev. H. Schmeling or Rev. P. Monhardt.
 Congregations: Tomah, West Salem.
- Wisconsin River Valley Conference:**
 The Rev. W. Fischer or Rev. W. Parisius;
 The Rev. J. Ablemann or Rev. O. Hensel.
 Congregations: Mosinee (Medford), Neillsville (Rib
 Lake).

Chippewa Valley Conference:

The Rev. J. Henning or Rev. W. Fuhlbrigge.
 Congregation: Prairie Farm (Rusk).

O. KUHLOW, Sec'y.

Dodge Washington Conference:

Rev. Wm. Weber, substitute, Rev. O. Toepel;
 Rev. R. Bergfeld, substitute, F. Bliefernicht.

Congregations: Hartford (or Huilsburg); T. Herman
 (or Hustisford).

Arizona Conference:

Rev. F. Uplegger, substitute, Rev. E. A. Sitz.

Teachers:

L. Ungrodt, substitute, J. Gieschen;
 E. Roloff, substitute, Alb. Mayer;
 E. Hartmann, substitute, Prof. E. Sampe;
 W. E. Reim, substitute, E. W. Timm.

HENRY GIESCHEN, JR., Sec'y.

**DELEGATES OF THE MICHIGAN DISTRICT TO THE
JOINT SYNOD IN 1921****Pastors.**

1. District: Dr. H. Wenthe, substitute, Dr. P. Peters.
2. District: G. Ehnis, substitute, H. Zapf.
3. District: T. Hahn, substitute, J. Roeckle.
4. District: P. Schulz, substitute, A. Zuberbier.
5. District: C. Binhammer, substitute, G. Wacker.

Teachers.

W. Rudow, substitute, A. Zimmer.

Congregations.

1. District: Immanuels, Lansing, substitute, Benton Harbor.
2. District: Zions, Toledo, substitute, Adrian.
3. District: Frankenmuth, substitute, Chesaning.
4. District: Clare, substitute, St. Johns, Saginaw.
4. District: Trinity, Bay City, substitute, Pigeon.

A. SAUER, Secretary.

**DELEGATES OF THE NEBRASKA DISTRICT TO THE
JOINT SYNOD****Clergymen.**

Rev. E. Zaremba, alternate, Rev. J. Witt;
 Rev. W. Schaller, alternate, Rev. Ph. Lehmann.

Laymen.

August Braasch, Hadar, Nebr., alternate, Obed Raasch,
 Norfolk, Nebr.;

Otto Neujahr, Gresham, Nebr., alternate, Reinhard
 Everts, Grafton, Nebr.

PH. MARTIN, Sec'y.

**DELEGATE OF THE WASHINGTON DISTRICT TO
THE JOINT SYNOD**

Rev. Richard Janke, Clarkston, Washington.

**DELEGATES OF THE SOUTHEAST WISCONSIN
DISTRICT TO THE JOINT SYNOD****Milwaukee City Conference:**

Rev. E. Th. Dornfeld, substitute, Rev. E. Schrader;
 Rev. H. F. Knuth, substitute, Rev. A. Bendler;
 Rev. Henry Gieschen, Sr., substitute, C. Gausewitz.
 Congregations: St. Jacobi, Milwaukee; Salem, Mil-
 waukee.

Southern Conference:

Rev. F. Koch, substitute, Rev. J. Toepel;
 Rev. R. Wolff, substitute, Rev. S. Jedele.
 Congregations: Burlington, Elkhorn.

Eastern Conference:

Rev. C. Bast, substitute, Rev. P. Burkholz, Jr.;
 Rev. P. Burkholz, substitute, Herm. Gieschen.
 Congregations: M. Strehmke, Franklin; Theo. Buuck,
 Wauwatosa.

DR. MARTIN LUTHER COLLEGE

The commencement exercises in Dr. Martin Luther College will be held June 15, at 9 A. M. The graduating classes of the Normal Department has thirteen members, the Tertia three.

To all friends of our college, the graduating class and the faculty extend a cordial invitation to attend.

E. R. BLIEFERNICHT.

**FIRST DISTRICT CONFERENCE OF DAKOTA
AND MONTANA SYNOD**

The pastors and lay-delegates will meet June 14 and 15 at South Shore, S. Dakota (Rev. P. C. Bast).

Confessional: Jenk—Engel.

Sermon: Birner—Engel.

M. C. MICHAELS, Sec'y.

JOINT SYNOD

The Ev. Luth. Joint Synod of Wisconsin and Other States will be in session August 17th-23rd at St. Peters Church (Rev. A. Baebenroth) Milwaukee, Wis.

G. HINNENTHAL, Sec'y.

**PASTORS' CONFERENCE OF CROW RIVER
DISTRICT**

The Pastors of the Crow River Conference District will meet D. v. June 21-22 in Loretto, Minn. Announcement of attendance requested by the Rev. W. Haar, Loretto, Minn., at the latest June 15. The Revs. W. Pankow, M. Schuetze, J. W. Schulze, and J. C. Siegler will present papers.

The Revs. E. Bruns and G. Fischer, respectively, will deliver the sermon, with the Revs. C. I. Schrader and J. E. Schaefer, respectively, the preparatory address. First session, the 21st, at 9 A. M. Please state whether to be called for at Deland on the G. N., or Rockford on the Soo. Autos will meet the trains Monday afternoon at either station.

N. B. The pastors and delegates will meet some time during September. J. C. SIEGLER, Sec'y.

MUSICAL CENSORS NEEDED

We are beginning to need them in our churches. The writer is no musician and feels that others could speak more authoritatively and convincingly on this subject. But he cannot help giving vent to his outraged feelings. He has been called upon by the organist's prelude of selections from "The Pink Lady" to get himself into a devotional mood for the service. He has sat through a rendition of the "Glow-Worm" as an offertory, his growing resentment against the man at the organ dissipating the effects of a really good sermon. He has after a pastoral communion service pranced out of church with his fellow-clerics to the tune of "Der Rote Sarafan." He has attended Lutheran church weddings where the waiting assembly was put into a proper frame of mind for the coming ceremony by a vocal program including "Just Awearin' for You," "The Sweetest Story Ever Told," "Love's Old Sweet Song" and other love ditties. He has fidgeted at funerals of earnest Christians where singers were endeavoring to console aching hearts with the indefinite phrase of the "Beautiful Isle of Somewhere" and other meaningless songs which fail to make mention of the only hope in death, the crucified and risen Christ. He knows that others have suffered from musical incongruities in the various services and he thinks it time to call a halt on a tendency to a frivolousness and sentimentalism which often is simply sacrilege.

What's to be done? Where the organist had good training and a developed sense of propriety the congregation may appoint him official censor to whom all music to be sung or played in the church must first be submitted and who has the unqualified right to reject anything he deems unfit. Where such an arrangement is impossible the pastor ought to reserve the right to pass upon the songs to be rendered at any wedding or at any funeral where he officiates. If he has a "jazzy" organist a frank talk with him or her is in order. In some cases it may be necessary to terminate the services of some flashy player and secure one who will not offend the sensibilities of earnest worshippers. At all costs let us preserve and develop the dignity of our church services.—American Lutheran.

EX-EMPRESS AUGUSTA VICTORIA

"The Nation" of New York pays the following deserved tribute to the Ex-Empress:

The ex-Empress of Germany was beyond question exemplary in her domestic life. Indeed, nobody could better have represented the typical German Hausfrau of the bygone era than Augusta Victoria. When the Kaiser made his famous assertion that Germany wished her women to confine themselves to Kirche, Kinder, und Kueche (church, children, and

kitchen) no one could allege that his own home life was inconsistent with that theory of the rightful sphere of women. But she was a good mother and, as such, is said to have wept bitter tears over the first escapades of the Crown Prince. When the crisis of their joint lives came the Kaiserin was, of course, wholly unable by temperament, training, or knowledge to control the Kaiser or to exercise any influence upon the destiny of their country. He was the lord and master, she the obedient servant entirely devoted to him. There seems to be no doubt that this imperial pair spent a great part of the last year of the Empire on their knees in prayer. Both were utter anachronisms at that time, both utterly powerless, if not pitiful, in the tragic train of events which the Kaiser had permitted, if not encouraged, to come over Germany. To die in exile, and practically in prison, after such a life of self-satisfied majesty is tragedy indeed.

ITEMS OF INTEREST

A Simple, Common Meal

From Ontario, California, comes this Congregationalist advertisement for Maundy Thursday. The worthy pastor does not appear to have learned that the Passover was far from "a simple, common meal."

"On Thursday evening instead of the Communion Service, as the custom has been in so many churches, the congregation will meet for a simple, common meal like those who met in the upper room, and the services of the evening will be held around the table. If we can get back to the simplicity and the seriousness of the Upper Room we may profit much by this experience. Anybody from anywhere is invited to bring his or her supper and meet with the congregation in the church dining room at 6:30 Thursday evening."—The Living Church.

A Frenzied Utterance

I cut this frenzied utterance from the advertisement of a moving-picture play. What has the excited testimonial writer left for the Day of Judgment?

"Rev. Lincoln H. Caswell, pastor, Crawford Memorial Methodist Episcopal Church, New York City:

"It is the greatest moral lesson in the world! You have surpassed all words! Your picture has out-Heroded Herod—out-spoken all spoken language and put a climax to all superlatives. Our ordained divines thunder away at empty pews, but "Way Down East" is divinely ordained to speak its silent message to the myriads that throng the theatre. It is an eloquent sermon."—The Living Church.

The Bible Among the Japanese In Hawaii

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, has completed a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists, having some forty-five temples, and they are practically unevangelized. The Japanese on the Islands have come from the two strongest Buddhist provinces in Japan.

Mr. Murphy spoke to the unevangelized Japanese in their theaters, schools, villages, and camps. He gave many addresses and personally sold 5,500 Scriptures, practically all of them to Buddhists. He estimates that 80 per cent of the

Japanese laborers living in plantation camps whom he addressed and to whom he sold Testaments, had never before heard a Christian address; and that 25 per cent of them had never heard a Japanese public address of any kind. In some places, he found among the Buddhists dense ignorance of all things Christian, and an intense aversion to Christianity, similar to that found in Japan thirty years ago; but, on the whole, he found them of open mind and ready to purchase New Testaments.

He especially found encouragement among the Buddhist young people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance, a young Japanese school girl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhist, in a distant section of Hawaii Island. Mr. Murphy made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. The Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Such experiences of receptive hearts were common.

An effort will be made this year by the American Bible Society, through the mission forces on the Islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The importance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most—the Japanese will control the voting power of the Hawaiian Islands.—A. Bible Society.

Church News From Kenosha

In their recent quarterly meeting the Friedens congregation (C. Buenger, pastor) adopted a resolution to call another teacher to their school. With the addition of the new lady teacher who is to enter upon her duties with the opening of the fall term the number of the teaching staff will be raised to eight. This school is now attended by 302 pupils. Another grade is also to be added in September, making ten grades which the school is offering its scholars.

Regarding the Bethany Mission in Kenosha we reprint the following from the Kenosha Church Messenger:

Since the appearance of the last issue of our Church Messenger Bethany Mission has become an organized congregation. No doubt, all the readers of this paper will rejoice with the members of this little church over any progress that Bethany may be making. To be sure it is still a very small and unpretentious congregation, but by the grace of God it will grow, flourish and prosper, like a grain of mustard seed, "which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:32.) The organization was effected April 26th. A committee was appointed to draft a constitution to be presented to the congregation on the following Sunday, also a membership committee, who should call on fellow-Lutherans in this section of the city and try to induce them to join Bethany. The former committee met at the pastor's home April 28th, carefully deliberating on rules to govern the congregation, and rendered report Sunday May 1st. It is hoped that on Sunday May 8th the congregation will finish the work of adopting a constitution. The membership committee is at work also. May the Lord bless their endeavors!

Another fact worthy of note is that on April 7th Bethany

purchased a church site for \$2800.00, paying \$200.00 cash and agreeing to pay at least \$40.00 per month. The property 103x170) is located at the south east corner of Wilson and Oakland Aves., 105 feet west of Fremont Ave., and one block south of Selma Ave. And now, God willing, it is only a matter of a few weeks that a larger and more inviting house of worship shall have been erected, for the plans are completed and the Mission Board resolved at its last meeting to recommend to the Church Extension Board of our Synod to grant Bethany a loan of \$4500.00. The plan calls for an auditorium with a seating capacity of about 150, a bright, well ventilated basement, and a school room. Yes, indeed, Bethany Church and its pastor are determined to start a Christian Day School next fall. They are convinced that abiding success in church work cannot be achieved without bringing up the children "in the nurture and admonition of the Lord," without laying in the children a good foundation on which the house of their Christianity is to be erected. No one expects a child to become proficient in mathematics if it is instructed in mathematics once a week only. How, then, should a child become well grounded in the Christian religion, the one thing that is needful, if its religious instruction is limited to 45 minutes Sunday morning. Why is the Catholic Church so large and powerful? Because it takes care of its children, because of its schools, because it knows: "He who has the child, has the man." Why is the Lutheran Synodical Conference, with which we are affiliated, so large and prosperous, in spite of the fact that it stands four-square on the Word of God, which as St. Paul says, human reason regards as foolishness? Because it has always imparted to its children a thorough knowledge of the word of God which, when they grew up to manhood and womanhood, helped the great majority of them to overcome the temptations of the devil, the world and their own flesh, made them steadfast. So, Bethany is determined to start a school, not a German school, not an English school, but a **Christian** school. May the Lord help us in realizing our ambition! The school will be housed in what is now our chapel, which will become part of the new building. If drawings do not deceive, the composite structure will be of a pleasing design. By the time the "Messenger" appears again, we hope our new church shall have been dedicated to the service of God our Redeemer, and we hope that, when the dedication takes place, a goodly number of our Lutheran brethren and sisters in Kenosha will be present and rejoice with Bethany. God speed the day!

VICTOR BROHM, Pastor.

BOOK REVIEW

Thirty **Short Preludes** to the Most Familiar of the English Hymns for Organ, by Fr. Reuter, New Ulm, Minn. Fr. Reuter, 126 Washington St. Price, \$1.75, net.

These preludes are a sequel to the first series of preludes to the most familiar of our English Gospel hymns composed by the author some time ago. Judging by the first series of preludes which we have the pleasure of listening to in our English services these preludes represent chaste and dignified Church music, a feature which makes them commendable indeed.

J. J.

When Two Worlds Meet, by Abel Ross Wentz, Ph. D., Professor of Historical Theology in the Theological Seminary at Gettysburg, Pa. Cloth binding, 73 pages, 65 cents, paper binding, 35 cents.

In the first part of the book, the writer tells the story of the Diet; in the second, he shows its significance. The book will be read with pleasure and profit.

J. B.