

# 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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## PEACE THROUGH CHRIST

If Thy beloved Son, my God,  
Had not to earth descended  
And, clad in mortal flesh and blood,  
Sin's death-chains had not rended,  
My soul in untold misery  
Would pine in hell eternally  
Because of my transgression.

But now sweet peace and rest I find!  
Despair no more reigns o'er me!  
Sin's burden need not press the mind  
For Christ hath borne it for me!  
Upon the cross for me He died,  
That, reconciled, I might abide  
With Thee, my God, forever!

Therefore, in child-like faith, my heart  
Builds all its hopes on Jesus!  
Abiding peace He doth impart!  
From burdens He releases!  
His holy Blood for me was split,  
To cleanse me from the stains of guilt,—  
Whiter than snow He washed me!

Saved through my Savior's precious Blood  
I am rejoicing ever!  
Naught from Thy grace, O Lord, my God,  
My ransomed soul can sever!  
All that my blest Redeemer's death  
Has won for me, is mine through faith,  
And Satan cannot harm me.

Vain is the carnal righteousness  
That seeketh exaltation  
In works of Law, which cannot bless.  
I trust in Christ's salvation!  
His all-sufficient sacrifice  
Paid the tremendous ransom-price,  
And I am saved,—believing!

My Father, Thou hast laid my guilt  
Upon Thy Son, Christ Jesus!  
My Savior, Thou Thy Blood hast spilt,  
Thy Love bore my diseases!  
My Comforter, Thy strength alone  
Sustains me till my course is run,  
Let me till death be faithful!

ANNA HOPPE,  
Milwaukee, Wis.

Translated from the German.

The love of display which permeates all classes; the ambition to appear "like other people"—that is, like people in a higher social scale or richer than their rank; these are largely the causes why so many are willing to purchase at a low rate the shoddy imitations of what the wealthier classes alone can command.—Professor Flint.

## Why Call Ye Me Lord, Lord, And Do Not The Things Which I Say?

Luke, 6: 46.

To call Jesus Lord, is to profess faith in Him. This can be done by word and by deed. Those who followed Him in the days of His visible presence there-by called Him Lord. By belonging to a church, attending divine services, praying, receiving the sacrament at His altar and taking part in the work of the church, we call Him Lord.

But Jesus complains that many call Him Lord without, however, doing the things which He says. That is a reproof for those who are entirely insincere and a warning for those who, though they are sincere in calling Him Lord, still have within them that which constantly would prevent them from doing the things He says.

Let us consider a few of His sayings and observe how men fail to do them. Jesus says: "Except ye repent, ye shall all likewise perish;" and they continue careless about their sins or even proud of their own righteousness:

Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and they do not actually in faith take refuge to His saving, comforting arms.

Jesus says: "Search ye the Scriptures;" and their Bible lies closed and dusty.

Jesus says: "The scripture cannot be broken;" and they are busy undermining its authority and molding its teachings to harmonize with their reason.

Jesus says: "Lay up for yourselves treasures in heaven;" and they compete with the world in the mad race for wealth and the wild pursuit of pleasure.

Jesus says: "Take no thought for the morrow;" and they insist on burdening their hearts with the cares of this life, as if His word were not true, "your heavenly Father knoweth that ye have need of all these things."

Jesus says: "Ask, and ye shall receive;" and their prayer, if they pray at all, is often only a perfunctory recital of certain forms, and not real asking.

Jesus says: "Watch and pray, lest ye enter into temptation;" and they court temptation and toy with sin.

Jesus says: "Ye shall be hated of all men;" and they persuade themselves that the world is not entirely unfriendly to them and seek its favor.

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Jan 22

Jesus says: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" and they live as if this earth were their permanent home.

"Why?"—Jesus asks. Yes, why? We are not dealing with a cruel tyrant who is exacting from unwilling men a service by which he profits; here is the Lord who died for men and whose every word is spoken in that love that led Him to the cross. He is inviting those helpless in their distress and offering them His grace, life and salvation. And even when He speaks of love toward God, toward the brethren and toward the enemy; of self-denial, of cross-bearing, of preaching His name and losing all for His sake; of faithful stewardship, of giving and of a holy life in general:—even then He is only trying to take from men that which hinders their happiness and brings them harm, in order that His grace might abound in them for their happiness and peace.

Truly, He has not deserved that men should again in mockery salute Him, "Hail, King of the Jews," and take the scepter from His hands and smite Him on the head.

Why? Is any one foolish enough to believe that he will be able to deceive Him who will judge the quick and the dead into accepting an unbeliever as a believer on that momentous day on which hangs the eternal fate of every man? "The Lord knoweth them that are his."

Or does the hypocrite derive anything for the present from his deceit? If the "Lord, Lord" of a man is really a call for help in distress, the cry of a trusting faith and of a joyous surrender, that man will experience what the Woman of Sin experienced, the Syro-Phoenician woman, the disciples in the storm, the malefactor and Saul.

The hypocrite, however, is like a man who is starving while pretending to be eating food placed before him; like a blind man who withdraws his hand from the grasp of the faithful guide, to grope about in darkness, till he falls into the pit; like a sick man who deceives the physician by stealthily pouring away the medicine that would have saved his life. He calls himself a king, while he is a beggar; he boasts of life, while dead.

Jesus says: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

"Be ye doers of the word."

J. B.

## COMMENTS

**Masons Deceive** "You will never get a genuine Mason to admit that you understand Masonry," says the *Lutheran Witness*, "unless you are a Mason. If you are not a Mason, then even though your knowledge of Masonry is perfect, the Mason to whom you speak will not admit it, for he is under solemn obligation not to reveal to you the secrets of the lodge. This he would do if he admitted that you understand Masonry. He will therefore practise deceit and simply tell you that since you are not a Mason, it is impossible for you to understand it, because much in Masonry is transmitted from mouth to mouth and has never been printed. Masons justify deceit under these circumstances. In 'Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry Prepared for the Supreme Council of the 33rd Degree and published by Its Authority,' on page 105, it is expressly stated: '**So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray.**' This explains why one Mason contradicts the other, and why no loyal Mason will admit that you know all about Masonry. They believe it to be perfectly justifiable for them to lead you 'intentionally astray.' They are taught in their lodge to assume an air of superior wisdom when speaking to the non-initiated and to ridicule their efforts to get at the secrets of Masonry without becoming Masons."

And still some declare that they cannot understand why a Christian should not be a Mason. They forget what the Lord says, 1 Peter 3:16: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." They forget that a Christian is always a witness who is willing to bring the saving truth to others and who hates deceit as the Lord hates it.

The *Witness* asks: "Is it so difficult, after all, to judge of an organization which instructs its members to 'intentionally lead astray' those who are not members of the order?"

Look up our issue of August 7th and read again the statements of Masons on the subject of education.

J. B.

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**Some Startling Figures** In a comment on "Vacant Charges" the *Lutheran*

*Standard* quotes some startling figures from the report of the Federal Council of Churches. We are told that "40,000 Protestant churches in the United States are without pastors, while the number of students at the theological seminaries is steadily decreasing. In the South there are 3,000 Baptist churches, 800 Methodist, and 1,000 Presbyterian churches without pastors. The attendance at their seminaries is pitiful. Oberlin College, Ohio, has not a **single** ministerial student in the June class."

Our contemporary makes this comment on the above figures: "No wonder church union is a live issue among the Reformed sects. They feel the bottom dropping out of affairs, and imagine that there is safety in numbers." We would suggest turning the matter around for our own very serious contemplation and application; we would say, where you make church union without church unity the one live issue and seek safety in numbers the bottom is bound to drop out of affairs—as far as being a real, live church is concerned. The safety of the Church does not lie in numbers but in the steadfast confession of the Truth; and where the "church" is willing to abandon the confession of the Truth in order to increase in numbers the very numbers are a symptom of decay and in them lies danger. To show what is meant by danger we quote, in part, what a member of the Disciple Church recently wrote on present day conditions. He advances the statement that "a minister cannot preach the entire Gospel of Christ in a union meeting," and, in expatiation of this point, says: "There is nothing so unpopular among denominationalists to-day as the Gospel of Christ itself, in all of its simplicity and truth. A man can come into a community and lecture on infidelity, materialism, Christian Science, or Mormonism, and he will not arouse any determined opposition; but just let him step out and declare the whole counsel of God, and the old parties line up shoulder to shoulder in opposition. I repeat that a man cannot preach the entire Gospel of Christ in a union meeting."

The Church's message is not what she pleases to select and stamp with her approval but the entire Gospel of Christ as God has revealed it; God is supreme and to His judgment the Church must bow. The moment the Church begins to barter and bargain with regard to her message she abandons her true position and presumes to correct God. To the church true to her trust God says: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience. I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Here is the secret of the church's strength and the one sufficient reason for a calm, steadfast pursuit of her calling: the Lord has said, "Keep my Word, I will keep thee."

It were perhaps not amiss to look at the other side and consider for a moment what the result is when the church wavers in her trust. Regarding this phase the Free Methodist in a recent issue says:

"The popular church is running off on social activities and forgetting or neglecting the spiritual work to which it is called. We suggest that the following from the Christian Statesman is to the point:

"There was a time when the church concerned itself entirely with the soul of man. His body had to look out for itself.

"The pendulum has swung to the other extreme. Too much of the attention of the church, so some observers think, is now concentrated on physical needs.

"Social service is a fine thing, a necessary thing, but it should not crowd out and take the place of spiritual service. There is a cry going up from the whole world for spiritual inspiration and consolation.

"Many of the social activities now taken over by the church can be better handled by other organizations. But no other agency can take the place and do the work of the church. It can delegate to no one else its mission to feed the hungry souls of men.

**"The church is ordained not to make itself human but to make men divine."**

This condition of affairs must be taken into account when we consider and deplore the lack of young men who are willing to serve the church in the ministry. We do not merely mean that in lowering the aim of the church you would naturally, at least in a great measure, make it less desirable a calling to help the church accomplish its end; there is another side which is often forgotten. The Lord says, "Keep my Word, I will keep thee"; His way of carrying out His promise is wonderful. To carry the message the church requires messengers. The Lord still keeps His promise: "I will give to Jerusalem one that bringeth good tidings." Those steadfast in His Word will ever have cause to rejoice: "The Lord gave the word: great was the company of those that published it." Thus, while we do all we can to improve our institutions of learning, housing them as the cause they serve and the great measure of blessings which God has showered upon us warrant, putting at their head the best men which we can find for the service under the prayerful guidance of the Holy Spirit: yet, let us not forget—'tis God alone who can keep us, keep us as His Church by perpetuating His Word among us. If we prayerfully uphold the banner of the Truth which He has placed in our hand then let us not doubt, there will be no lack; He has said: "I will keep thee." G.

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**Limit the Power of the Chest** The "Community Chest," as it has been developed in a good many cities and towns, is built undoubtedly on a commendable basic idea. But there are catches and hitches in the practical working of the plan which need to be guarded against, or in the long run the scheme may cause mischief outweighing its benefits. The proposition is, of course, that all the money—and more—which the community has been accustomed to give to objects of local benevolence (sometimes general benevolence also) shall be subscribed in one canvass and paid into a single treasury,

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from which due proportions shall be paid out to each hospital, social center or other institution considered in that locality to deserve popular support.

The very first step of such a plan requires first of all a budget committee to decide what causes or institutions shall participate in this distinction. But it should be the care of large-minded citizens that this committee does not have too much power. If the budget-makers are simply to compile a statement of how much money is necessary to keep in operation the existing work of each beneficiary, there is little danger. But if they are granted the right to say that one work must be reduced or another work must not be enlarged, then obviously there is put into the scheme a power that no general community body has any justification for trying to exercise.

Take the case of a city Young Men's Christian Association for instance. The budget committee of a community chest might be mainly a sort of men who care only for the social work and not for the religious work of that organization. But manifestly it cannot be left for such persons to decide how much religious activity shall be carried on or at what expense in any local association. The people to determine what an association's religious program shall be and to decide whether it is satisfactorily executed, are the people who care enough for such objects to put up money explicitly for them. And those willing to put up money to that end cannot be forbidden to do it by any community monopoly in the field of benevolence.

This is indeed the general principle to which community chest operations should everywhere be held subordinate. The chest organization may properly decide what amount of funds it is prepared to raise in behalf of any local philanthropy. But it should never be permitted to stipulate that any specific philanthropy shall receive nothing in private gifts from those who consider it inadequately supplied out of the common treasury. Every good piece of social and charitable work accumulates interested friends who believe in its superior usefulness. The right to be helped by these special friends in special ways and to an exceptional and even disproportionate extent is one of the inalien-

able rewards of men and women who dedicate their lives to helping others through institutions of charity, comfort and inspiration. Without this privilege the soulless exploiter of human sympathy might flourish as grandly in the philanthropic field as the sacrificial servant of mankind—who has first of all given his own himself in absolute abandon to the good of mankind.

And above all, take care that there is no unbudgeted margin in the community chest for an irresponsible executive to appropriate. That is a sure cause of trouble—as in Cleveland, where an ill-balanced committee turned a considerable contribution into an Irish "relief fund," which many of the donors considered far more political in purpose than charitable.—The Continent.

All these difficulties would be easily obviated if the "community chest" were chopped up for kindling. Properly, community interests are interests common to all who live in the community. These should be taken care of by duly elected public officials and supported from moneys raised by taxation. Every other venture is a private venture and should be supported by those who are interested in it. The "community chest," however, exercises a "moral" pressure on the citizen, especially the business man, to which no one should be exposed. Many give only from fear of being branded as lacking public spirit if they should refuse, and thus contribute toward a cause to which they do not actually subscribe and to undertakings over which the giver has no control whatever. J. B.

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**The China Famine Is Ended** It will be welcome news for most of us to hear that the great famine is rapidly coming to an end. The affected provinces for the first time in four years are growing crops, and the reports have it that this year's crop is an unusually splendid one.

There was much dying and untold suffering but the response made in all western countries to the appeals of the missionaries that were the first to bring public attention to the horrible conditions was so liberal and so prompt that for once help came before it was too late.

It was the Christian missionary who was the real angel of mercy. He spread the news of the need and he took charge of the heavy work of relieving the suffering when means became available to do so. Officially the work was carried on by the International Relief Committee and by the Red Cross but the funds were expended and applied by these men that knew the local conditions so well.

One of the greatest difficulties encountered by the relief workers was the coldness and the total lack of interest by the Chinese government. We are told that this apathy and lack of interest was due to the lack of confidence which the Chinese have for their own

government. The Chinese themselves did not give a penny to Chinese relief by their government. And that in turn is explained by the general attitude of the Chinese toward human life and toward death. In a country so populous the fate of the individual is of no great importance to his fellow-men. This callousness extends to one's own family. For us this is most difficult to understand; we lack the generations of stoicism behind us which seem to make of the Chinese a race so unemotional and so unmoved by human misery. Some observers have called this Chinese trait something akin to cruelty, others insist it is not that but rather a studied indifference to the fate of the individual which is much more difficult to overcome.

Whatever the Chinese did among themselves, we must feel grateful that God enabled us to relieve the agonies of hunger for these millions. It may be the means that will enable Christian missionaries to gain the fullest confidence of the heathen in matters that are infinitely more vital than the alleviation of bodily ills. Some day Lutherans will find in the four hundred millions of Chinese an irresistible opportunity to offer them the Gospel unto eternal life. H. K. M.

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**If Unemployed Keep up your courage.** Clouds will pass away. Business depression cannot last forever. Take your troubles to the Lord in prayer.

**Hunt for work.** A job may not "turn up" without your turning something over. Seek for a different sort of employment, if your regular kind is not to be secured. Do work you never dreamed of doing. A little income is better than being reduced to beggary or idleness.

**Keep busy at something.** There is work to be done around the home premises: repairing, painting, cleaning, gardening. Make the place shine. When other work is found, then you will have a nice home to live in.

**Study and read along your chosen line.** Books can be borrowed from public libraries or from friends. Be determined that when you go back to your old job you will be better equipped for service. A raise in salary may be the result, and your past unemployment period will thus show a financial return.

**Leave off all luxuries.** Many things may be all right as long as the money keeps coming in, but when the pay envelope ceases to make the rounds, these items must be clipped off from the budget. Articles purchased on the installment plan had better be surrendered and settlement made before more money is lost on them. Luxuries which become "white elephants" in upkeep should be sold. Put off all hired help and do the work yourself; walk instead of hiring a street car; wash, instead of sending things to laundry

or washerwoman; bake instead of buying high-priced goods; sew instead of passing out money for ready-made garments.

**Borrow, if you must, from one source.** Pay cash to all others. Maintain your general credit by meeting bills promptly. Groceries and other articles purchased on time are generally higher than if bought at cash stores. Do not become a slave to every tradesman, but limit your borrowing to a Morris Plan bank or some private individual.

**Maintain your religious life.** Keep going to church, even if your old clothes have to be cleaned, patched, pressed over and over again. "Man shall not live by bread alone," and the soul can get its spiritual food anyway. Hunt up somebody else who is in worse condition than yourself, and lend a helping hand. Tithers will continue to give a tenth of their scanty income, because they believe in the primal importance of keeping up religious devotion, and the tenth is the Lord's. God's promises will not be long in fulfillment, the windows of heaven soon being opened.

—The Western Christian Advocate.

Let us add another item: Offer your services to your pastor. There is much work to do in the parish, gathering children into the parochial school and the Sunday school, inviting the young people to attend the Bible classes when they re-open in fall, visiting those who have been absent from the services for a time, canvassing subscriptions for the church papers, and so on. If rightly used the time of affliction will bear the most blessed fruits. J. B.

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**Lutheran Hospital at Beaver Dam** Since the beginning of the Christian era—one may begin with Christ himself—the care of the sick has been of great concern to the followers of Jesus. If it was at first exercised for the benefit of those who were of the Christian community, it was never refused to those who were not Christians. The early deacons were appointed for that very purpose.

In later centuries the monks and nuns of various orders found the care of the sick one of their chief occupations. Still later special orders of knighthood were founded and grew and flourished doing the work that might be roughly described as corresponding to the work of our Red Cross during war and other times of stress. Changing conditions changed much in the work of these agencies, but the idea has always remained quite alive in the Christian consciousness.

In our day there has been a rapid development by the state and general public of the means to guard health and to care for the ailing. The universal appeal of this work is in a large part due to the hearty cooperation of Christians who find in the relief of suffering a fitting exercise of their faith.

It has been the good fortune of Catholic sisterhoods to be entrusted with the care of many large hospitals so that to-day it is almost taken for granted that hospitals that preserve a Christian character must be manned by a force of Catholic sisters. It is needless to say that the golden opportunity has not been overlooked by these sisters. They have made the most of it. It has been to them a mission for their church.

In fairness it must be added that the sisterhoods do their work well, as a rule. They are not likely to be as frivolous and scatterbrained as other less devoted workers in this field and for that reason they are highly esteemed by the medical profession. Working for little more than their keep they also help thereby to solve the problem of financing hospitals.

Must this highly commendable work remain almost exclusively a province of Roman Catholicism? It is true that there are quite a number of hospitals that are managed by other Christian bodies, but all others represent but a scattering against the widespread system of Catholic-managed hospitals that dot our country.

Perhaps the Lutherans rank next to the Catholics in the number of hospitals that they control—but they are far behind. If it is urged that we cannot ever hope to compete with them because we are more careful about the manner in which we accept moneys for the founding and the support of these institutions, we are ready to agree. But there may be opportunities that now are never taken because we are a bit too ready to take for granted that we couldn't handle them anyway.

For the last few years one of the great barriers to success has been slowly rising: the Lutheran Deaconess Association of Ft. Wayne is trying to establish in our Synodical Conference a Lutheran sisterhood that will give us a supply of Lutheran Deaconesses ready to take up hospital and other deaconess activities. The existence of this association makes the project at Beaver Dam reasonably sure of success.

Beaver Dam, thriving city that it is, felt the need of a good hospital. A citizens' committee was organized for the purpose of establishing one. A splendid mansion, the finest in the city, the former home of Judge Lamoreaux, was available if bought for this purpose. But few changes would remodel it into a fine modern hospital. The money to pay for it and to equip it was in sight. Who was to manage it? As usual the first answer was: some Roman Catholic sisterhood.

In this case a series of happy circumstances tended to apprise the local Lutheran pastor, the Reverend L. Kirst, of a state of affairs which might mean something to Lutherans. As soon as he was able to assure the citizens' committee that Lutheran Deaconesses might be induced to manage the hospital, he was made a

formal offer that was without conditions and was most liberal.

Providing Lutheran Deaconesses undertake the active management, the hospital is to be turned over to them, fully paid for and fully equipped—and possibly with a small fund to tide the organization over the earlier constructive period. At the present writing plans are progressing very satisfactorily and a local hospital organization, composed of members of the Lutheran church at Beaver Dam and of neighboring Lutherans, will assume the responsibility of accepting the gift of the Beaver Dam citizens.

For the large territory from which the hospital will draw its patients it will be a distinct advantage to find so excellent an institution near at hand; for Lutherans it will be, under certain conditions, a priceless boon to know that their sick are in a house where nurses and the house chaplain are able and eager to minister to the wants of the soul no less than to those of the body. If an opportunity offers to bring the Gospel to some charge of the hospital, we know it will be done.

It is not at all necessary to grow sentimental about hospital work; physical suffering and bodily needs make it easy to appeal to anyone for sympathy and help; but the natural response of a Christian to such appeals can be and should be just as whole-hearted as any other's—all the more so since it does not rest on the shallow ground of sentimentality. Hospital work may not be the very first thing called for in the name of Christ but it is surely one of those innumerable opportunities that should be grasped when they are offered.

May the Beaver Dam Deaconess Hospital become a reality and may it prosper.  
H. K. M.

#### LIGHTNING FLASHES

The church that stoops to entertain the world or win it by attraction, has gone a long way from her sacred calling, if she ever had one.

The church that nameth the name of Christ ought to have a spiritual vision clear enough to know the first principles of His doctrine, that the principles of righteousness are adverse to the spirit and practice of the world, that the world loves its own and caters to its own, except to make merchandise of the church. Therefore the church ought to have common sense enough to make her business God's business only, once, and forever. The world is making a business of entertainment, and it is giving her constant employment to keep abreast with the increasing demands of a pleasure-loving people. Due, perhaps, to the endless chain of movies, play houses, and recent wonders, the thrill of to-day has no charm for to-morrow. The ever-increasing demand for something more thrilling, something catchy, something new, just simply some-

thing, is an unmistakable evidence that the spirit requirements of man are of a widely different character than their nature demands, therefore not in their possession to give, nor disposition to receive.

Also, the church is no better than the world about her if she caters to anything of the carnal nature. Aside from the true mission of the church, which is the salvation of the world, she has no attraction, no virtue, no power. The mission of the church is not to attract the world, but to convict it of sin, of righteousness and of judgment. If the church is true to her calling, she will be more apt to stir the world than to please it. "The kingdom of heaven is righteousness, peace and joy in the Holy Ghost." Man to be normal, therefore natural and at his best, must be eminently spiritual. The world is engaged in dealing out to her subjects that which is sure to please the carnal mind, and, the rule is, without a cloak of religion to please the worldly church.

The world has more freedom from the church than the church has from the world. The world says to the church, "If you come with us it must be in our way." But the church says to the world, "Welcome, one and all; come in your own way." So when the church and world unite, the world holds sway. What more could you expect? Generally speaking, in the vegetable, mineral and animal kingdom, as well as in the spiritual world, that which God has not ordained does not work right. Depend upon it, any unscriptural practise, as well as belief or teaching, means trouble on hand. Also, church frolics, such as fairs, sociables, festivals, and personators, comic toastmasters, etc., used in behalf of the church for financial gain or otherwise, in other words, "letting down the bars" to attract the worldly minded; furthermore, a thoroughly disgusting combination to any one in possession of common decency. If the nominal church had a clear vision of their true condition, they would be horrified, and, have just occasion to cover their faces. The only time Christ ever used physical force was when He forever put Himself on record against church desecration.

According to the Scriptural standard and definition of a glorious church, the popular, stylish, high-toned, compromising, unorthodox and pleasure-loving church of to-day is so far from Ephesian good works, let alone leaving their first love, they could not as much as find standing room among the seven churches of Asia. The best of us need to keep on our faces before God and contend for the faith once delivered to the saints, lest we, too, fail of His grace, and the Lord at His coming shall find us sleeping.

As a Christian church we should not stop at keeping ourselves unspotted from the world. Let us exercise ourselves unto godliness, to make our calling and election sure. If we fight the good fight of faith, and watch unto prayer, there will be a great unfolding out

in the future. The promise of God as compared with His demands are certainly wonderful. "Godliness with contentment is great gain, having the promise of the life that now is; and of that which is to come."

Adjust yourself to God's plan, and you will find His way convenient, safe and profitable.

—The Free Methodist.

#### "MASONRY AND THE MINISTRY"

In the number for April 23, 1921, of the Masonic Chronicler, published at Chicago, Ill., there is an editorial on "Masonry and the Ministry" that calls for a few comments. We assume that the article is a fair sample of what the Masonic press thinks and writes on the subject, and as such it is an interesting revelation.

It starts out saying that "Masonry is not a religion." That says little or nothing relative to Masonry's relation to religion. The Church is not a religion either, though God made or established the Church, but He did not make or establish Masonry. The Church, however, is a religious institution, and that is just what is claimed for Masonry farther on: "Masonry, albeit not a religion, is a religious institution." But religious institutions teach and foster religion. If Masonry then is a religious institution, it must be teaching and fostering some sort of a religion. That's all, we think, that any opponent of Masonry claims on this particular point, and we are glad to see such a clear statement of the case by a Masonic journal.

The article then proceeds to say that Masonry "is an ally of the Church." We deny the claim most emphatically, and chiefly for the following reasons: Masonry does not in all (If in any.—Ed.) its degrees confess the God of holy Scriptures: the triune God, Father, Son, and Holy Spirit; in its lower degrees the name of Jesus Christ is not recognized at all; the way of salvation is in principle that of human virtues and works instead of by grace alone through faith in the atoning blood of Christ. Masonry is therefore an enemy of the Church, not an ally.

Further we read that Masonry is "not a substitute therefor," that is, for the Church. In principle and in claim that is probably true, but as a matter of fact we submit whether not a few Masons, if they have any interest in religion at all, do not consider their lodge connections a sufficient passport to heaven.

Further on we find this: "Of the active church workers of America a large majority are Masons." This is a bald statement that is simply not true, either thoughtlessly or boastfully made. To begin with, at least one-half the church workers in this country are women for whom the select "religious institution" of Masonry has no room, though a most fortunate thing. There is the entire Catholic Church, which Masons very well know is opposed to them *en bloc*. There is the great bulk of the Lutheran Church that steadily

resists being stampeded into the Masonic camp—“religious institution.” We are convinced that the church workers in still other denominations, that have not yet bowed the knee to the Baal of Masonry, number upwards of hundreds of thousands. How then does the Chronicler conjure up from among his Masonic brethren a large majority of the active church workers of America. A little more “thinking” is in order.

Again we read: “It is conceded that Masons are the principal reliance of the Protestant ministers of this country.” How true this may be of certain denominations, such as the Methodists, Baptists, Presbyterians, and others, we do not know, though we prefer to see the figures in their case, we do know that there are about 10,000 Lutheran ministers who feel the eternal salvation of themselves and their people the safer the farther they can keep away from Masonry.

Again we read: “No thinking man can deny that the presence of ministers of religion in lodges is of immense advantage to both the craft and the ministers themselves.” The first part of this claim is doubtless true; the more educated and cultured men the lodge can get the better for its reputation and purpose, a fact that Lutheran ministers of the U. L. C. who allow themselves to be caught should take note of. The second part of the above statement we again deny most emphatically; and when we do it we do so as a “thinking man” of at least average ability. There are at least 10,000 other Lutheran ministers that think on this as we do, we are convinced also that there are thousands of ministers in other denominations that think on this as we do, there are thousands upon thousands of Catholic priests that think the same way. What does the Masonic Chronicler take us for? Boneheads? Pigheads? We suggest the editor of the Chronicler do a little more **thinking** before he pens such statements.

Again we read: “The man who is familiar with religious development, with the story of the Jewish nation, and those people with whom it from time to time came in contact, and with the symbolic exemplification of moral truths, has already built up a foundation for Masonic study, which costs most of us years to compass.” If there is a reference here to the fictitious claim that Masonry dates its origin to Old Testament times we refer the Chronicler to a series of articles on the origin of Masonry, that appeared in the Lutheran Standard some time ago, where it will be found that Masonry, instead of having any historical connection with Solomon or his temple, had its formal beginning in an English tavern about the year 1717.

What needs especially to be noticed yet in the article under review is the attempt to win ministers for the lodge. A number of things are mentioned. One is that since ministers' salaries as a rule are small the

usual entrance fees into the order should not be required of them. Then, too, the personnel of the ministry is very highly spoken of, whether in truth and sincerity or not, we do not undertake to say, but in either case it will accomplish the end with some ministers who, sad to say, appreciate being cajoled. Here is one statement on this point: “that the presence of men morally so irreproachable and mentally so cultured as clergymen as a rule are could not fail to be of immense benefit to the fraternity.” Along the same line this: Clergymen are “bound to be men of culture above the average level of the general community, and their professional training is exactly that which leads to become earnest students of Masonic mysteries.”

It is quite apparent then that Masons are putting forth special efforts to win ministers of the Gospel for their ranks. That explains, too, at least in part, why in churches where Christ and Him crucified is not the one great theme of preaching and the one and only hope of salvation preachers are so readily taken in the coils of Masonry. In the Lutheran Church, however, where the fatal inconsistency of preaching Christ and Him crucified on Sunday as the only hope of salvation and then denying Him in the lodge on Monday is keenly seen, the siren voice of Masonry falls upon dull ears, though sad to say even here some succumb to the devil's lure.—Lutheran Standard.

#### WHAT OTHERS SAY

##### Legion To Better Schools

The National Education Association has decided that it cannot cope with the huge problem of bettering the schools of the United States alone. It has therefore called to its assistance the American Legion. At the recent convention of the N. E. A. it was moved that a standing committee be appointed to act in co-operation with the Legion throughout the year, and that “the offer of the American Legion to give lectures in the schools should be accepted.” It was also resolved, at the instigation of the Legion, that “all teachers should be required to take an oath of allegiance to the Government of the United States and all teachers should be American citizens,” and that “the suggestion of the American Legion of bringing teachers' salaries to a proper level be accepted,” which will be joyful news to the teachers at any rate. Friends of the Legion doubtless will still protest that it is eschewing politics and will see nothing incongruous in its attempt to help determine educational policy or lecture to American school children. The country used to think that it had its trials with the Grand Army of the Republic and its insatiable appetite for pensions, but it at least never volunteered to take over the management of our schools nor would it have met with encouragement had it tried.—The Nation.



### Must Offer Jesus A Clear Mind

A leper woman in a Christian hospital in India was suffering extreme agonies in the progress of her disease toward the last and fatal stages. To the surprise of the attending physician she stubbornly refused to allow him to administer the opiate which he told her would relieve her pitiful distress. He could not understand her objection, and the next morning appealed to a lady missionary to find out why she preferred pain to the ease which he promised her. The pain was a little less by that time, and the sympathetic visitor succeeded before long in obtaining the patient's confidence and thus got her real reason. Said the sufferer:

"I had been eating opium before I came here because I didn't know any other way to bear the pain. I had eaten so much of it that when I came here I was so stupid I couldn't understand a bit why anybody had got ready, such a nice place as this for a poor leper like me. But after a while my thoughts began to clear up, and I understood that this hospital was put up here because Jesus loved lepers and wanted to take them to heaven. Ever since that I have been just hungry to learn more about Jesus. And I vowed a vow that never again would I take anything else that would muddle up my brain, for I can't miss a day from learning more about Jesus. I'm going to go to see him pretty soon, and I want to know all I can find out about him before I go. So you see I just couldn't take anything that would make my thoughts dull and keep me from understanding."

If all Christians in Christian lands were as eager as that to keep their minds and hearts and lives open for "learning more about Jesus," there would never be any question about whether this or that or the other kind of personal privilege is permissible for Christians. The whole matter would be settled by asking simply whether this indulgence or that amusement or this other occupation dulls the thought from understanding Jesus. The answer might not be always the same for all men; people differ in their spiritual reactions as in other qualities. But with each individual Christian it would be a sure and conclusive criterion, and every man for himself would be "fully persuaded in his own mind."—The Continent.

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### Too Much Organization

There is a disposition nowadays to multiply organizations. Every little movement that any one can suggest must have an organization to promote it. Carnality loves fuss and feathers, brass bands, regalia and parades. It enjoys notoriety; hence loves to hold office and wear badges and to have its name in the papers. It loves to be petted and flattered and pampered and honored, and is delighted when it can get a lot of prefixes and suffixes attached to its name. Like Simon the sorcerer, who bewitched the people of

Samaria, "giving out that himself was some great one," there are those who desire to have the "preeminence" in affairs that they may be noticed and applauded. The multitude of organizations in the world gives opportunity for such display of vanity. A cartoon in Puck once showed a man who was taken before a magistrate by a policeman. He was charged with non-support of his wife and children, and his defense was made in the following language: "Judge, I belong to twenty-six secret societies." His lodge dues, regalia, etc., cost so much he could not afford to provide for his family.

The organization craze has struck the church also. In these days no one can do anything for the work of God unless he gets up a special organization through which to act. The church is being organized to death.

Dr. L. W. Munhall, editor of the Eastern Methodist had the following editorial note in his paper of May 19:

"Bishop Berry thinks the church has too much organization. He advances what he calls "a blood-thirsty proposition." "Will somebody please kill off the organization fiend?" He suggests that this troublesome person be buried in a grave "six miles deep" and covered with an avalanche of committees of the whole and sub-committees, and motions, and amendments, and amendments to amendments, and substitutes, and appeals, and motion to refer, and previous questions, and annual reports, and monthly reports and weekly reports. Organization mania has taken possession of the church."

Ecclesiastical history verifies the statement that just in proportion as churches in the past have lost the blessing and power of God they have substituted machinery to take their place. Very little machinery is required to run a Holy Ghost Church.

—The Free Methodist.

### "FROM DARKNESS INTO LIGHT"

By Ex-Rabbi Henry Bregman.

"On that day shall the priest make an atonement for you to cleanse, that ye may be clean from all your sins before the Lord." (Lev. 16: 30.)

There was a time, when I was seeking forgiveness of my sins, by merits of my own. The Talmud has taught me that on the day of New Year, everyone's sins were being weighed against his merits. Every person who is found wicked is sealed unto death. The final decision and judgment is postponed until the day of Atonement. During the intervening days, those who reported, were accorded life and those who did not—death.

In order to be remembered in the Book of Life, I used to abound in almsgiving and good deeds, carefully observing all the commandments, starting such

devotions a whole month before the day of New Year. Many nights I spent in studying the written and oral laws, repeating the Psalms and many prayers so that my merits may outweigh my sins. During the ten days of repentance, i. e., between the day of New Year and that of the day of Atonement, and in order to please my Heavenly Father, I sought favor and pardon by observing many precepts and customs. I repeated the whole ritual of the festival without missing a word.

On New Year's Day, I went to the bank of a river, and there threw all my sins into the water. (I was sincere in believing that my sins were thus thrown away.) Then on the eve of the day of Atonement, as is the custom among the Jews, I took a rooster and then, swinging it three times around my head and saying, "This rooster goeth to death, but I shall be gathered and entered into a long and happy life and into peace." I placed my hands on it and threw it on the floor, to be killed immediately afterwards.

Throughout the Day of Atonement, I tortured myself, standing on my feet with shoes off, fasting twenty-four hours and even abstaining from water. All these things, I believed would save me.

But the Lord graciously opened my eyes, and I saw that I had no merits of my own. If there was anything good about my deeds the Lord knows of it, but according to the Word of God, "There is none that doeth good, no not one." (Ps. 12: 1-3.)

If this is true, and the Word says so, then no man has any merits, for God declares furthermore that "the whole head is sick, and the whole heart faint, from the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores." (Isa. 1: 5-6.)

The above verse is descriptive of Israel, but this description is generally true of mankind. The intellect is corrupt, for the whole head is sick, the affections are corrupt, for the heart is faint, and the confession of the prophet implies that "we are as an unclean thing, and all our righteousness is as filthy rags." (Isa. 64: 5.) I thus found that I had nothing of my own by way of good deeds to atone for my sins. I asked myself, whether I had kept or do keep all the commandments of the Lord. I was forced to reply in the negative. In that case the curse of God was hanging over me and would eventually descend and destroy me. "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." (Deuteronomy 27: 26.)

According to that statement there is no hope, except for those who yield in perfect obedience. The preacher said, "For there is not a just man upon the earth, that doeth good and sinneth not." (Eccl. 7: 20.)

I renounced all my pride and appeared at the bar of God as a miserable sinner looking only for mercy and not for rewards. My faith, my hope and my trust

are all built upon God's promises and cannot be better expressed than in His most holy word. "But He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. (Isa. 53: 5.)

The Messiah was wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I was healed.

—Jewish Christian Herald.

### HE CAN NOT BE LOST

How easy it is to crowd Christ out. The world has always done it. The inn at Bethlehem was not open to His advent. Herod made Jerusalem unsafe for His infancy. Nazareth expelled Him as soon as He began to be noticed. Capernaum did not endure Him long. He had no place to lay His head. When He healed the demoniac, the people of the place begged Him please to go away. Jerusalem welcomed Him for a little and cried out for His death. But here is the marvel, that though He always goes when people spurn Him, they can not drive Him out of the world. In their very refusal of Him they are forced to recognize His power and deal with His influence. The more the Christ is buffeted and despised and rejected, the larger and clearer grows His image in the thought of the race. Even when men clamor for the abolition of His church, they pay tribute to His person.

The unwanted Christ is the unescapable Christ. He is driven out of synagogues only to turn up in market places. When He is denied by a church, He appears at peace conferences. If a nation legislates His name out of its documents, it finds His cross on its banners. What a blind world it is, that it can not see its Lord! And what blind followers of His we are so often, that we fear lest He should win His way!—Exchange.

### CENTRAL DELEGATE CONFERENCE

During the session of the Central Conference at Beaver Dam, July 19—20, a practical demonstration was given of how the perennial deficits in the synodical treasury might be avoided.

The conference spent two days in discussing the affairs that will come before the general Synod in Milwaukee in August. The affairs of the Indian mission, particularly the matter of chapels at Rice and White-river, called forth a lively discussion. The one great obstacle in the Arizona field, as well as in other fields of our work, seemed to be the lack of sufficient money to carry out projects essential to the progress of the Gospel in those fields. Judging from the remarks of members of the conference, of laymen as well as of pastors, we may be assured that we do not lack the faith, the zeal, and the willingness to do our mission work, but that we do lack the money. The lack of

money was repeatedly emphasized. But it did not seem possible that we should be so poverty stricken that we could not possibly carry out the modest plans that our faith and zeal showed us to be desirable and necessary.

Everybody at the conference was by this time thoroughly informed as to the necessity of chapels in Arizona, everybody knew why they were not erected long ago, and everybody was convinced that they should be erected at once if the mission among the Indians is not to suffer. In order to put to the test the old excuse that we lack nothing but the money to carry on the work of the Gospel a motion was put and carried to circulate a subscription list at once among the members present. The 65 members of the conference then and there subscribed \$1330. The money will go through the regular channels into the synodical treasury and be used to carry on the work in Arizona.

The action of this conference goes to show that if people are informed as to the needs of the church and if they see clearly that the cause of Christ and the Gospel is involved, their faith will prompt them to open their hands and give willingly and liberally. If congregations at their regular meetings, men's clubs, ladies' societies, young people's societies, and all other organizations in our synod made it their object to discuss the affairs of the church in general as well as the affairs of their own organization, if they could and would inform as to the work of the church and its needs, and then act on their generous impulses, we might see the day when congregations, conferences, and synods could turn their attention to more profitable problems than the problem of raising sufficient funds to do our work.

E. E. KOWALKE.

### INTERNATIONAL CONVENTION of the Walther League, Milwaukee, Wisconsin July 17—21, 1921

A fine convention it was. That 29th International Convention which will go down in the history of the Walther League and its church as one of the most inspiring and successful. Opening service attended by about 2,000.

The opening service was held on Sunday, July 17th, at 3:00 p. m. in Trinity Ev. Luth. Church, one of the finest and largest edifices in Milwaukee, where we have no less than 50 Lutheran Churches. The Rev. W. A. Maier, Executive Secretary of the Walther League, preached the opening sermon on 1 Chron. 29, 5: "Who then is willing to consecrate his service this day unto the Lord?" An eloquent appeal was made for more consecrated, God-dedicated lives. The Rev. Maier pointed out that we have grown outwardly in possessions, in wealth, in numbers, but "would to God that we could also say that we have grown in proportion inwardly."

### Attorney Eugene Wengert of Milwaukee Has Address of Welcome

Attorney Eugene Wengert of Milwaukee held the address of welcome to some 1200 Walther Leaguers in the name of the Walther Leaguers of Milwaukee. Attorney Wengert stated in his introductory remarks that it was Luther's firm stand which, under the grace of God, made such a convention as was held at Milwaukee possible. Service to the church was the keynote which Attorney Wengert struck. He pleaded for more and effective intercollegiate work among Lutheran students. He stated from his own experience at college how much it would have meant to be directly in touch with the church. There is also need of Christian fellowship. The attorney stated that he had attended a Lutheran church in a strange city 3 months before some one spoke to him and bade him welcome.

### Mr. A. A. Grossman's Address

Mr. A. A. Grossmann, President of the Walther League, outlined the business of the convention. Unless there is real spirituality, the Walther League will fall into decay. He concluded his address by emphasizing the supreme object and the sacred duty of the Walther League—of saving souls.

### Executive Secretary Reports

The Rev. Mr. W. A. Maier reported for the Executive Board and on his own activities—and a most encouraging report it was. Under the grace of God there has been an increasing willingness to grasp the great opportunities of larger service, for church and home, "pro aris et focus," the motto which the Walther League bears. The past year was the most blessed and successful in the history of the Walther League.

### Outward Expansion Phenomenal

Four hundred and sixty-nine constituted the number of Walther League societies at the time of the last convention at Evansville, Ind. This number has been increased to 673 (probably 700 since the time of the Milwaukee convention). There has been a gain of 354 societies within the last two years. Twenty-six Field Secretaries work hand in hand in 37 states and in Canada with the International Field Secretary, Professor E. H. Engelbrecht whose tireless efforts have done much to add such strength to the Walther League, now an organization of about 40,000 strong. An increase of over 204 societies in the past year records a phenomenal growth.

### Inner Growth Its Glory

But just as little as our Church glories in numbers and outward appearance, just so little the Walther League which is part and parcel of the church and not independent of it, glories in outward expansion. Its strength lies in a deep spirit of devotion and sincerity. Its foundation is the Word of God; its marshal, Christ

**Jesus.** More and more attention has been given by the Walther League societies, it was reported, to a Religious and an Educational (church) Program besides the **Social Program** which is considered **absolutely secondary** in Walther League work. Practically and tangibly the spirit of charity and of good Samaritanism was demonstrated by the Walther Leaguers, when they took upon themselves to erect a monument of gratitude at Wheatridge, Col., for Lutheran consumptives. More than \$100,000 have already been contributed for Wheatridge Sanitarium, which was dedicated August 7th. The Medical Fraternity of Denver has recommended our institution highly, as one of the best in the country.

#### Walther League Will Stand By Wheatridge

About \$100,000 is still needed to complete Wheatridge Sanitarium, and the Walther League by resolution pledged itself to continued support. It is hoped that by the time of the next convention Wheatridge Sanitarium will be free of debt.

#### Another Full Time Worker

The work of the Walther League has grown far beyond the physical and mental possibilities of the Executive Secretary. Another full time worker shall therefore assist him in working in the new fields of activity and making the old fields produce to capacity. The Baptist denomination has 26 ministers who devote their entire energies to church work among the young people. Our large Missouri Synod has only one and only since about one year ago.

#### Five Foreign Missionaries Supported By the Walther League

Just as the Church will exist only so long as it remains a missionary institution at home and abroad, so the Walther League of the Ev. Luth. Church must be and remain a missionary institution by winning and holding souls for Christ. The so-called Foreign Mission Program proposed and inaugurated by the Executive Board, which provides for a contribution of at least one cent per month from each Walther Leaguer, was not only enthusiastically received and carried out, but enthusiastically endorsed by the International convention at Milwaukee. Four Walther League Districts have each pledged the support of one missionary, the Ohio District, the Iowa District, the Indiana District, and last, but not least, the Pennsylvania District (Rev. Roeper, Field Secretary). The Pennsylvania District is by far the smallest in numbers, but the first to attempt the support of one missionary. The Indiana District promised the support of **at least** one missionary. Other Walther League societies guarantee the support of **at least** one missionary in the foreign field. Reports are still coming in. This missionary activity, it was made clear from the beginning and again at the convention, should in no way conflict

with the missionary efforts of the Church, but it is simply an added missionary effort—and even this is only the beginning of much greater efforts in the vast mission field here and abroad.

#### Systematic Bible Study the Need of the Hour

A series of 10 simple questions revealed a lamentable lack of Bible knowledge. (cf. Walther League Messenger, p. 356, July, 1921.) Yet the Walther League or any Christian organization stands no firmer than on a good knowledge of the Bible. A committee shall henceforth publish suitable material for systematic Bible study. The societies shall give the study of the Bible a greater place and the place it rightly deserves. Lay members of all ages will do well to order the "Walther League Messenger" which will be enlarged in the near future to 48 pages and otherwise improved. It is a staunch Christian magazine that should have a place in our Christian homes and especially in homes where there are young people. (Address: Walther League Messenger, 3605 Vliet St., Milwaukee, Wis.) The world, the Church, the Walther League is suffering from a lack of Bible knowledge and Bible study. Rev. W. A. Maier stated emphatically, that if the spiritual side in the Walther League is not stressed and the social side takes more and more of its place, the days of the Walther League are numbered. Our first duty is to the Bible. No society, said Rev. W. A. Maier, will live on charity, or sociability, but the heart of its activity must be the Bible.

#### Uncompromising Stand Against Dances and Lodge

A resolution was unanimously adopted declaring the Walther League's uncompromising stand against dances and lodges, both of which evils are making their inroads in the Walther League and its church.

It is impossible to include all items of interest in one report. The editor may be able to give me more space another time.—I wish you could have attended that convention yourself. Omaha is the place of the next convention.

#### Closing Service

It was eminently fitting that after such a convention a regular closing service was held. St. Stephen's Ev. Luth. Church was filled to overflowing. The Rev. Harry E. Olsen preached the farewell sermon.  
P.

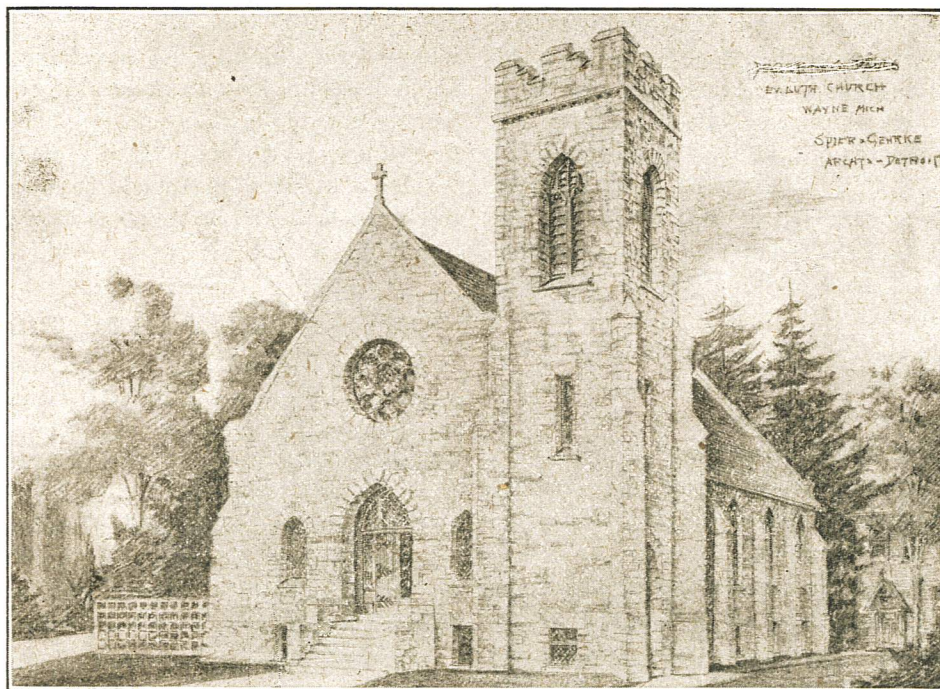
My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—H. Bushnell.

## DEDICATION AT WAYNE, MICH.

The 10th of July was a day of great rejoicing for St. John's Lutheran congregation. On that day it was able to dedicate its new House of God. Three services here held, in the morning, afternoon, and evening. The morning service began at 10 o'clock when the building committee, church council, members and friends from far and near assembled together with the visiting pastors before the school hall, which heretofore had served as the place of worship. The local pastor delivered a short discourse, setting forth the innumerable blessings which St. John's church had received at this place from the hand of their Lord through the means of grace. Although God's spiri-

sermon was delivered by the Rev. George Luetke of Toledo, Ohio. All of these services were overcrowded. To all present the ladies of the congregation served meals noon and evening in the basement of the church.

The church itself is built of "Ohio blue granite" from the Sandusky quarries. It is 78x38 feet with a width of 44 ft. in front. The lower floor has a seating capacity of about 300. The beautiful altar and pulpit, purchased of the Northwestern Publishing House, are a gift of the Sunday School, the baptismal font and clock are a gift of the parochial school children, who are also a part of the Sunday School. The electric light fixtures and the carpets are a gift of the Ladies' Aid Society, the furniture of the Ladies' rest room



St. John's Ev. Lutheran Church, Wayne, Mich.

tual blessings had been richly multiplied unto them at this place, yet with joyful heart they now took leave to enter into the new House of Worship with the prayer that the same gracious Lord would accompany them. The doors of the new edifice were then opened in the name of the Triune God and the building dedicated to His service by the local pastor assisted by Rev. F. M. Krauss of Lansing, president of the Michigan District and Rev. George Ehnis of Monroe. The dedicatory sermon was then delivered by the Rev. F. M. Krauss of Lansing, followed by a discourse by Rev. George Ehnis, former pastor of the church, who gave a history of the congregation.

The afternoon service was conducted in the German as well as the English language, the Rev. Herman Heyn of Detroit delivering the German sermon and the Rev. Henry Richter of Detroit the sermon in the English language. In the evening service the

were donated by the Y. P. S., and the furniture for the Council chamber and the sacristy by the Choir. The beautiful altar windows, the altar coverings, the electric candelabra for the altar, the hymn tablet, and single pews were special donations of single members.

The color scheme of the church is entirely in green. Woodwork, pews, carpets, altar and pulpit covers, all are in green. Only altar, pulpit and baptismal font being in white and gold. The lighting system is the semi-indirect brasco-lite system.

In the short course of 10 years this little congregation has been able to place a parsonage, 2 room school house and stone church in the service of its Lord and Savior. Of a truth God has multiplied His blessings both temporal and spiritual unto St. John's church of Wayne. May He be our Refuge and our Strength now and forevermore.

O. J. P.

### CHURCH DEDICATION OF MOUNT OLIVE ENGLISH LUTHERAN CHURCH, APPLETON, WIS.

With songs of praise and thanksgiving Mount Olive English Lutheran Church of Appleton, Wis., the Rev. R. E. Ziesemer, was dedicated to the service of the Triune God, on Sunday, July 24th. Three services were held in commemoration of this joyful event. Hundreds of Fellow-Lutherans from the surrounding sister congregations with their pastors united with the members of Mt. Olive and filled the spacious church to overflowing at each service.

Mt. Olive is one of our English congregations and was organized about 7 years ago in the chapel near Appleton Junction. Later services were held in Bushey Business College near the heart of the city. Under the able leadership of their pastor, the Rev. R. E. Ziesemer, the members labored earnestly and faithfully. They grew in numbers, collected funds, secured a site, adopted plans and let the contract for their new church. God prospered the work of their hands and great was the joy of Mt. Olive and its friends when on July 24th the new church was formally dedicated as a House of the Lord and a church home for God's children.

A short farewell service was held at Bushey Business College after which the entire congregation marched in solemn procession to the new church edifice. The formal dedicatory service was in charge of the pastor. The undersigned preached the sermon. Rev. Kansier of Reedsburg, Wis., delivered the dedicatory sermon in the afternoon.

In the evening service the organ was formally dedicated with Prof. A. Bergmann of Milwaukee as organist and Prof. W. C. Herrmann of Chicago, Ill., as preacher. The Sunday school children, the Lyra Orchestra of Kaukauna, Wis., and Mrs. W. H. Dean rendered musical selections. Dinner and supper were served by the Ladies' Aid in the basement of the church.

Mount Olive church is an imposing structure 64 ft. wide and 109 ft. long with a seating capacity of 644. The interior is artistically decorated in light tints. The flat ceiling, which is found in few other churches, made added decoration possible in the squares formed by the girders. Simple but attractive border work is carried out in several colors. The columns which project several inches from the walls are painted in imitation marble.

All woodwork of the interior, including pews, altar, choir lofts and other finishing is in mahogany. The floors are of concrete, with the aisles and the platform finished in terrazzo. The floor of the auditorium is given a slight pitch towards the altar room. About one-half of the front end of the building at the west is given over to the archway containing the rostrum

with the pulpit and the altar. There are curtained rooms at each side, one for the pastor and the other for the choir and for the organ.

There is a spacious lobby at the rear with three doors opening into the auditorium. At the left is a stairway leading to the balcony and another leading to the basement. At the right is a mother's room nicely furnished.

The basement has a large dining room with walled-in booths for the use of the Sunday school classes. A completely furnished kitchen is at the rear with serving windows opening to the dining room. The necessary toilets and the heating plant are also located in the basement.

Massive stone steps lead from the sidewalk to an open colonnade from which three doors lead into the lobby of the church. All in all the entire church edifice is a compliment to the architect and builders, and, being dedicated to the preaching of the Gospel of Jesus Christ and to the ministrations of His Sacraments, it will be a blessing to all who come into this house of the Lord to hear the Word of God and keep it. God grant it. Amen.

C. BUENGER.

### TWENTY-FIFTH JUBILEE

On the 24th of July the Ev. Luth. Friedens congregation of Town Little Falls, Wisconsin, celebrated its twenty-fifth anniversary. The congregation was founded by the Rev. J. J. Meyer of Burr Oak, January 19, 1896, who continued to serve it until 1900. From 1900 to 1902 the congregation was served by Rev. W. Parisius, also of Burr Oak; from 1902 to 1919 by Rev. H. W. Schmeling of Sparta, and since the spring of 1920 by Rev. C. Voges of Burr Oak.

In 1897 thirteen members built the first church building, which was struck by lightning and burned to the ground August 20, 1919. The building was rebuilt on the old location by 27 of the 41 members, the remaining 14 having founded a new congregation in the village of Cataract.

Together with its jubilee the congregation also celebrated its annual mission festival. The Rev. W. Parisius preached in the morning, Prof. E. Kowalke in the afternoon.

K.

### NORTHWESTERN COLLEGE

The new school-year at Northwestern College begins September 7. New students present themselves for examination at 9 o'clock, Tuesday morning, September 6. Announcements of new students should be in my hands before September 1, so that rooms may be assigned and made ready for occupancy. Announcements as well as requests for information should be addressed to

E. E. KOWALKE.

**FINANCIAL REPORT**  
Covering Synodical Activities, July 1, 1919 to July 1, 1921.

	Receipts	Disbursements			
<b>1. General Fund:</b>			<b>4. Indian Mission:</b>		
Cash on hand July 1, 1919.....	\$ 13,943.01		Collections .....	\$ 48,811.60	
Collections, general .....	66,700.60		Sundries .....	1,221.90	
Collection for debts .....	45,127.90		Custodian of funds .....	224.93	
Sale of St. James Chapel.....	5,561.25		Fords .....	23.00	
Refunds .....	376.08			<u>50,281.43</u>	\$ 48,630.55
Northwestern Publ. House.....	14,000.00		<b>5. Home Mission:</b>		
Gemeinde Blatt .....	9,000.00		Collections .....	\$ 96,947.43	
Rents .....	821.66		Sundries .....	41.16	
Donations .....	2,913.95		Custodian of funds .....	.98	
Paid Notes .....		\$ 35,450.00		<u>96,989.57</u>	\$ 125,396.81
General Expenditures .....		\$ 87,295.13	<b>6. Board of Support:</b>		
	<u>\$158,326.75</u>	<u>\$122,745.13</u>	Collections .....	\$ 22,165.03	
<b>2. Educational Institutions:</b>			Sundries .....	823.12	
Collections .....	\$ 95,437.85		Custodian of funds .....	1,551.22	
Student's Aid .....	11,052.88			<u>\$ 24,539.37</u>	\$ 19,973.81
Board .....	55,349.02		<b>Recapitulation:</b>		
Tuition .....	7,685.35		1. General Fund .....	\$158,326.75	\$122,745.13
Sundry Receipts .....	6,815.83		2. Educational Institutions .....	177,902.15	262,085.30
Fire loss refund .....	10.00		3. Home for Aged .....	4,842.25	11,806.16
Custodian of funds .....	1,551.22		4. Indian Mission .....	50,281.43	48,630.55
	<u>\$177,902.15</u>	<u>\$262,085.30</u>	5. Home Mission .....	96,989.57	125,396.81
<b>3. Home for Aged:</b>			6. Board of Support .....	24,539.37	19,973.81
Collections .....	\$ 2,909.19			<u>Totals .....</u>	<u>\$512,881.52</u>
Board .....	50.00			Deficit .....	\$77,656.24
Sundries .....	1,883.06				<u>\$590,537.76</u>
	<u>\$ 4,842.25</u>	<u>\$ 11,806.16</u>			

NOTE: Included in the amount of Disbursements are the following items:

Part payment on Bues farm....	\$13,000.00
Part purchase price Professor's Dwlg., New Ulm .....	5,000.00
Purchase Professor's Dwlg., in Saginaw .....	9,500.00
Parsonage in Lansing .....	2,286.00
Chapel in Rice, Arizona .....	10,000.00
<b>Total .....</b>	<b>\$39,786.00</b>

Whereas this sum was not expended for consumable items, but is invested in Real Estate, it can not be considered as an expense for the operation of our Synodical household, therefore, in order to arrive at the actual cost of operating our activities for the past biennium, the sumtotal given above must be subtracted from the deficit of \$77,656.24, which will leave an over-expense of \$37,870.24. To this should be added the difference between amount collected for payment of debts and amount paid on Notes, to-wit, \$9,677.90, making a net deficit of \$47,548.14.

W. H. GRAEBNER, Treas.

**THEOLOGICAL SEMINARY**

The Theological Seminary at Wauwatosa opens its new year September 7th, at 10 a. m., with divine services in the main lecture room. All students are expected to time their arrival so that they will be present at the opening. Those newly entering on the seminary course are requested to make due announcement of their coming beforehand and should present themselves for enrollment on September 6th, so that they may be prepared to take up their work on the opening day.

Prof. Gerh. Ruediger, newly added to the faculty as its fifth member, will assume his duties, with church history as his particular branch of work. His added labors on the teaching force of our institution will

prove a great help to faculty and students. May the Lord crown them with His blessing.

We require more help in the seminary kitchen and would enlist the help of pastors and other friends of our cause in supplying this need. Aside from the ability to do a woman's work in this position, we feel that age and character should be given proper consideration in the selection of our seminary help and ask our friends to bear in mind our peculiar needs when they make proposals to us to furnish the needed help. Those in our congregations able and willing to fill this vacancy are requested to apply to us through their pastor informing us as to age and ability. Board and room are furnished and we pay a weekly wage of \$10.

J. PH. KOEHLER.

**DR. MARTIN LUTHER COLLEGE**

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin August 31st, at 9 a. m. The following may serve as information for old and new students: The dormitories will be ready for occupancy on the day before; on the same day the first meals will be served in the college dining hall.

New scholars are to be enrolled with  
E. R. BLIEFERNICHT.

**MICHIGAN LUTHERAN SEMINARY**

The new school year at the Michigan Lutheran Seminary, Saginaw, Mich., begins, D. v., September 6th, at 9:30 a. m.

The Michigan Lutheran Seminary is not only a preparatory school for boys that wish to enter the service in the church, but it also offers to others a regular high school course under conditions where the Gospel dominates.

For particulars and catalogues apply to  
OTTO J. R. HOENECKE,  
2020 Court St., Saginaw, Michigan.

**BETHANY COLLEGE**

Bethany College, a Lutheran School for Young Ladies, Mankato, Minn., will begin its new school year Wednesday, September 7th.

The following courses are offered: Preparatory, Academic, College, Domestic Science, Music, Commercial, Expression, Art.

Young ladies, intending to take up any of these courses, will please send in their application as soon as possible.

For Catalog and particulars address:  
President, Bethany College, Mankato, Minn.

**SOUTHERN CONFERENCE**

The Southern Conference will meet, D. v., August 28—31, 1921, at Lake Geneva, Wis., with the Rev. H. Diehl. Kindly notify him before August 25, 1921, whether you are coming by railroad or by automobile. Those unable to come will likewise send their excuses to the same address.

Discussions will be led by Revs. C. Sieker, R. Wolff, E. Reim, S. Jedele, O. Nommensen, C. Buenger.

Confessional address: F. Koch, A. Lossner.  
Sermon: Julius Toepel, and the undersigned.

R. F. F. WOLFF, Sec'y.

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will convene in Escanaba, Mich., (Rev. C. Doehler) Sept. 20th and 21st. Service in the German Language Sept. 20th in the evening. Sermon by the Rev. W. Gutzke (Geo. E. Schroeder).

Confessional address by the Rev. C. Henning (J. C. Masch). Papers will be read by the Revs. H. Brockmann and Kurt R. Geyer.

All pastors and delegates belonging to this conference are requested to register with the Rev. C. Doehler at their earliest convenience.

PAUL C. EGGERT, Sec'y.

**INSTALLATION**

On July 31st Rev. Roy Gose was installed by the undersigned in Trinity Congregation, Madison Lake, Minn., as their pastor. May the Lord bless his work. Address: Rev. Roy Gose, 914 Range St., No. Mankato, Minn.

O. K. NETZKE.

**MISSION FESTIVALS****7. Sunday after Trinity**

Zion's congregation, Morgan, Minn. Preachers: Nickels, Schweppe. Offering: \$67.84.

PAUL E. HORN.

**10. Sunday after Trinity**

Immanuel's congregation, Town Eden, Brown Co., Minn. Preachers: Haar, Schierenbeck. Offering: \$114.03.

PAUL E. HORN.

**10. Sunday after Trinity**

Church at Town Prairie Farm, Barron Co., Wis. Preachers: J. Henning, O Hensel and G. Kitzmann. Collection: \$199.82.

G. VATER.

**11. Sunday after Trinity**

St. John's church, Trenton, Wis. Speakers: Theo. Schoewe, M. Plass. Offering: \$126.78.

F. KAMMHOLZ.

**11. Sunday after Trinity**

St. Paul's church, Wonewoc, Wis. Speakers: Prof. Th. Schlueter, E. Zarembo, W. Lutz. Collection: \$314.66.

J. MITTELSTAEDT.

**CHANGE OF ADDRESS**

Rev. Im. P. Frey, 911 Woodland Ave., Phoenix, Ariz.

**ITEMS OF INTEREST****Five Thieves Sentenced To Church For Year**

Five young men of this city are under sentence to attend church regularly for one year. They were convicted of stealing automobile supplies, and Judge Horton gave them their choice of going to the county roads for one year or attending church regularly for the same length of time.—Wisconsin News.

**A Record Day**

The City of Mexico, with a population of more than one million, reported a day last October when "not a crime was committed nor a single arrest made." But who for a moment can think of comparing conditions of civilization in Mexico and New York.—New York World.