

# 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.

Vol. 12.

Milwaukee, Wis., February 22nd, 1925.

No. 4.

## "AND NOW ABIDETH FAITH, HOPE, AND CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY"

THE THERMOMETER OF OUR CHRISTIANITY  
Luke 7:36-50

1st Corinthians 13, verse 13

Blest Spirit, Holy Ghost,  
Thou gracious heav'nly Treasure,  
Whose gifts at Pentecost  
O'erflowed in boundless measure,  
To Thee we humbly pray,  
Divine, celestial Dove,  
Grant to Thy Church to-day  
The perfect gift of love!

Love, holy, undefiled,  
Abounding in compassion,  
Love, patient, lowly, mild,  
Grant us as our possession.  
Pure love that thinks no wrong  
Upon Thy Church bestow,  
Than death itself more strong  
May its devotion glow!

The shades of prophecy  
Fade when in golden splendor  
Fulfillment's dawn we see;  
But love, pure, deathless, tender,  
Abides forevermore  
In realms of light above!  
In meekness we implore  
Blest Spirit, give us love!

The mists that now portend  
The beams of Heav'n shall banish.  
Hope in delight shall end, —  
Faith into sight shall vanish!  
But love, warm, Spirit-born,  
Shall shed serener light  
Where dawns eternal morn  
In Paradise, so bright!

Saved, pardoned, justified,  
Through Jesus' Blood and merit,  
Let faith and hope abide  
Till Heaven we inherit.  
O lovely Paraclete,  
May fervent prayer Thee move!  
Grant us Thy gift most sweet, —  
Eternal, holy love!

Epistle Lesson Hymn for  
Quinquagesima Sunday.

Anne Hoppe.

Prayer is that postern gate which is left open even when the city is straitly besieged by the enemy; it is that way upward from the pit of despair to which the spiritual miner flies at once when the floods from beneath break forth upon him.

—Spurgeon.

If there is one word that expresses the Love of God more forcibly than another it must be the words: "Jesus came to receive sinners." (Matt. 9, 13.) In our text expressed in the words: "a friend of publicans and sinners." (v. 34.) What a world of comfort lies in those words? They are like the refreshing rain that the parched earth drinks in after a long drought. They are the balm that relieves the long and intense pain of our wounded conscience. To the extent that we realize and appreciate this we will have joy in our Christianity. To the extent that we forget this our Christian life becomes a drudgery. Jesus gives us a wonderful illustration of this in the 7th chapter of the Gospel of Luke. By it Jesus wants us "to believe that He is the Christ (the sin-bearer, the receiver of sinners) the Son of God" and believing He wants to give us life (joy, happiness for time and eternity) through His Name." (Jh. 20, 31.)

Jesus had just characterized the Pharisees and lawyers (v. 30-35). Whether this was done to the Pharisees and lawyers, or to His disciples, we do not know. But we are told that in spite of the uncomplimentary remarks of Jesus one of the Pharisees invited Him to dinner into his house. Jesus accepted the invitation. It seems the Pharisee had invited Jesus out of curiosity more than anything else. Perhaps as a special feature, for a thrill. The truth unvarnished and unafraid was such a novelty that it gave them a special treat and enjoyment to hear it once again. That it was a very sinister purpose is seen plainly from the fact that not even the common courtesy and service customary in the land of Palestine was tendered the guest. No one was at the door of this rich Pharisee's house to wash, to bathe the smarting, dusty feet of the sandaled travelling guest. This becomes very plain later in our text. So Jesus did not mean much to him, save as something new and novel. Just an ordinary tramp that had eccentric ways of expressing things; that sat down with other tramps, publicans, and sinners (the lowest of society) to eat with them. I believe this Pharisee thought himself proud to be doing what is called slum work in our day.

While this was going on, and before, another soul had come in contact with this man Jesus also. She was a common harlot. We do not know whether Jesus went into these houses of vice to preach the blessed Gospel of freedom from this devil's chain. We are not told whether she had heard Jesus directly or indirectly through others. It matters little how. The blessed fact was: The glad

Rev. C. Buenger, Jan. 25  
65 N. Ridge

news that One had come "to receive sinners" had come to her ears. She believed and henceforth was saved from sin, both as to its guilt and power. This becomes very plain in the last verses.

Now faith is a wonderful thing. It is not something that you can hide under a bushel. True Christian faith proclaims from the housetops in word and in deed. It is natural as a tree bears fruit. So here in this case. She had heard or seen (v. 37) that Jesus was at the Pharisee's residence for dinner. Perhaps she had heard or seen that not even this common courtesy and service of foot-washing had been extended to Him Whom her soul loved. She felt the indignity as her own. She comes into the Pharisee's house. No conventionality stops her from her grateful service. Nothing stops her from living a life close to her blessed Savior. All of hers that was before used in the service of the devil must now serve to glorify and serve her Lord and Savior. She took an alabaster box of ointment which she was wont to use in her immoral trade and came into the house where Jesus was for dinner. Standing behind Him, since it was the custom to lounge at the meals, weeping tears of joy, she began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with ointment. The eyes that once were basins of sin must serve Her Lord as basins of water for service. The hair that were wont to be adorned so as to attract attention to draw trade must now serve as a towel. The lips that had thus far kissed her consorts henceforth must serve the lover of her soul. The ointment which had served the devil's lust thus far is put into the service of Him to Whom it rightfully belongs. And why all this? Because she had FIRST given herself unto the Lord. (II Cor. 8:5.) Where before she had been living in adultery, placing her affection upon others, she now recognizes her rightful bridegroom who has bought her with His own blood. What before was placed into the service of the devil was now placed into the service of Him Who gives true and lasting satisfaction.

We are told, when the Pharisee saw it, he thought to himself: I thought this man might possibly be a prophet in disguise, but I perceive he is no such thing; for if he were, he would know what manner of woman this is that touches him, and tell her to get out. This thought of Simon the Pharisee draws forth the ensuing conversation between Jesus and Simon: Simon, I have somewhat to say unto you. And Simon said: Master say on. Jesus then gives the parable of the two debtors (v. 41-47). (Read very carefully.) Then turning to the woman He said: "THY SINS ARE FORGIVEN. THY FAITH HATH SAVED THEE; GO IN PEACE."

Now, what does that mean for us. "These things are written for us" (Jh. 20:31). It shows us our measure of Christianity. It indicates how much or how little we love the Lord Jesus. It is a THERMOMETER OF OUR CHRISTIANITY. We are like the Pharisee. We look down upon others. We compare ourselves with our

fellow-men using our own man-made standards and live a life of selfish self-indulgence. Yes, we invite Jesus to our homes, at least to our dinners with the words "Come, Lord Jesus, be our guest;" or perhaps we have our little ones invite Him, we are too proud to do that. Our invitation is a hollow mockery. We think we are doing Jesus a service, instead of the actual condition of affairs: He is doing us a service by His presence. Who are we that deserve such a guest? It shows us our Christianity is only lukewarm (Rev. 3:16) if not altogether near or below the freezing point. Because we have not the summer warmth, or better still the natural (God-imparted) blood heat of our Christian faith, we feel cold and chilly, miserable in our Christian life. It isn't a joy, a comfort, a state of blessedness. WHY? We ask again in shame and contrition, Lord, WHY are we thus? Let Jesus answer. We find the answer in the 47th verse: "Wherefore I say unto you, Simon, (each one of us) Her sins, which are many, are forgiven; for she loved much, (love, faith, as her actions of service indicate very unmistakably. BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE." It is plain from these words of Jesus, our appreciation of Jesus, our appreciation of our Christianity, our joy in love and service is in direct proportion to our appreciation of our forgiveness of sins. Our appreciation of our forgiveness of sins is in direct proportion of our knowledge of our sins. As we realize, and to the extent that we feel we are sinners; just to that extent, and not one whit more will we love, trust, serve JESUS in joy, praise, and thanksgiving in word and action. Our love, our faith, working out, as it always will, in service of the loved one is a sure THERMOMETER OF OUR CHRISTIANITY. How much do we walk by faith? How much do we love the Lord Jesus? How much do we appreciate the forgiveness of our sins? How much do we value the glad message to us that we are the forgiven children of our heavenly Father through Jesus suffering the punishment in our stead? (I Pet. 2:24.) We can tell just exactly by seeing how and to what extent we are SERVING JESUS. This woman loved much (v. 47) and served much and in the most menial way. Nothing was too good for her Lord. Not the precious ointment. Not her time; not her tears of joy; not her God-given hair; not her lips of affection. All were henceforth there only to "show forth the praises of Him Who had called her out of darkness into the marvellous light" (I Pet. 2:9). Her whole life was a life of faith. Her whole life was an expression of that life of faith in love. Her whole life was a service to Him Who had given Himself to serve her, so that He might say unto her: Thy sins are forgiven. I have suffered for them. You are free from punishment (Ro. 8). "Thy faith hath saved thee, go in peace." Faith and love are inseparable. If you have one you have the other. To the extent you have one you have the other also. Read the Letter of James so this may become plainer to you. Whether "she ate or drank, or whatsoever

she did," anointing, washing, weeping, the most simple household duties, "she did them to the glory of Jesus" (I Cor. 10:31). Whatsoever she did, she did it unto the Lord Jesus, and not unto men (Col. 3:23). Life was Jesus to her. Whether I live, I live unto the Lord (Rom. 14:8). That gave life real meaning, real appreciation, real satisfaction, real "peace", as Jesus expresses it here. "Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3). That is life indeed. Give your life to Jesus and He will give it back to you so that you will enjoy it even here a million times more than you even could or would have living selfishly to yourself. He is the only One that can take that sinful, shattered, discontented life of yours and mine, and make it one of peace and joy and blessedness, and happiness, and service to Him by serving our fellow-men, for "what ye have done unto the least of these my brethren, ye have done it unto Me," says Jesus (Matt. 25:40).

My Brother, my Sister, you and I claim Jesus as our Savior. When He looks at our service what does He find? What is the depth of our love to Him? Is it only on Sunday? Is it only with our lips, with our heart far from Him? (Matt. 15:18). Is it only shallow? Are we trying to serve the world, the devil at the same time? Are we trying to serve two masters, the impossible thing? (Matt. 6:24). These and a thousand more of our actions and words will act as the THERMOMETER OF OUR CHRISTIANITY; will show whether we are cold or lukewarm, or warm for Christ. Our faith, our love for Jesus shows in our service, in our everyday life. That is the expression that Jesus' life takes in us. Are we stifling, suffocating, grieving that Spirit of Christ? (Eph. 4:30). We are not trusting to the extent we SAY we are, but a better guage of our faith is to the extent that we ACT we are. Actions speak louder than words. If we can pay more money for luxuries than we do for Jesus we can't make man, much less Jesus believe that we love Him above all things. If we pay more money in the week for tobacco and candy, or the Movie, or other not absolutely necessary things, than we do in the offering on Sunday, we can make neither man nor God believe that He means a great deal to us. If we have time for all things, can spend an hour or more of an evening over the daily paper, but can find no time for the Love-letter sent from God, who is there so brazen to say: I love Jesus above all. If we are not willing to do as much for Him as we do for ourselves or others whom we love, who is there that says he appreciates the forgiveness of sins. Let each one of us examine ourselves, confess our sins, receive forgiveness and henceforth live unto Jesus through the power He offers to you and me as freely as He does to this woman. "GO IN PEACE."

W. F. B.

It is a wise thing to find in the greatness of our difficulty a reason for casting ourselves upon the Lord.

—Selected.

## COMMENTS

**The Boy Scout Church** If some American churches had control of the egg-laying of American hens we are sure that these esteemed fowls would lay nothing but addled eggs without the intervention of the storage warehouse. The boy scout movement is unsound, as every Christian should have little difficulty in seeing, both as to its origin, its aim, and as to its inevitable implications. But, since the American churches as a whole are utterly devoid of vision in regard to spiritual values, they are the very last to recognize the danger to Christian youth that lies in the movement. Not feeling sure of themselves they have adopted the doubtful expedient of taking a hand in its promotion. But the boy scout movement within the churches is not a whit better than the same movement without.

We have had occasion to see how different functions of city government have been turned over to the boy scouts for a day or a week — now we read that a Chicago church has turned over its church on a certain Sunday so that the boy scouts might conduct the whole service. A scoutmaster will preach and all the other functions of public worship will be assigned to different scouts.

Blind leaders of the blind.

Have pastors of such churches never seriously instructed boys in the Gospel? If they have, how can they have escaped the conviction that the best of our young scholars is only led into temptation when he is set to teaching others what he so little understands himself? The best boys, eager as they are and sincere as they are, can only damage themselves and others if their own faith is set up as a guide to others. It reduces the whole subject of religion to the level of the boy scout game which deals in kindergarten achievements and takes them seriously. A healthy boy will soon rebel against the insincerity of the game and the lasting impression he is likely to carry through life is that he graduates from the church just as he graduates from his boy scout troop when he reaches the age of sixteen years.

Pastors that permit themselves to allow such latitude to their youngest charges lay themselves open to the charge that they know little or nothing of the Gospel themselves or they would not let the immature play with fire.

If some of our fears seem to be farfetched it might not be amiss to point to concrete examples. That the boy scout movement is spread over the whole earth may be known to most readers. Everywhere the scout is modeled on the same pattern. That this pattern is not even remotely a Christian pattern can be seen when one notes that un-Christian, even anti-Christian communities, foster the scout idea with great enthusiasm. And that the immature boy can

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

not be left to his own devices, even under scoutmasters who may be slightly older but rarely are much more mature, can be seen in one definite example, furnished unwillingly, by a sympathizer. We shall quote the whole statement, for even the parts that do not apply directly to the scout subject, yet help to throw light on the possibilities to which it might lend itself.

The Russian leader, Zinovieff, speaking as chairman of the executive committee of the Third Internationale, admitted that the communists had gone too far in their propaganda against religion. He said: "In a peasant country like ours (he is speaking of Russia), where the majority of the population is illiterate, and where the peasantry pays so high for articles of necessity, we cannot allow ourselves such a luxury as a vigorous and inflexible religious campaign. We shall pursue our attacks on Almighty God in due time and in an appropriate manner.

"We are confident we shall subdue Him in His empyrean. We shall fight Him whenever He hides Himself, but we must go about such a question as anti-religious propaganda more carefully in the future.

"I have been informed by old workmen that not only the young communists, but boy scouts are mocking people who are religious. I have also been told that groups of boy scouts have even imprisoned whole congregations in church while they were worshipping. This is a mistake. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force."

Zinovieff checks up on his boy scouts more intelligently than some American churchmen do on theirs. He knows their possibilities and limitations. He is going to use the boys against God and religion, but under his own direction. If we are going to play with our boys by special effort we should at least see to it that the game is stripped of its boy scout regimentals for the unifying element of the worldwide boy scout movement is of the devil.

H. K. M.

**Like Most Other Lodges** The Klan has a side which somehow, we hardly think by intent, has failed to attract much public notice. By its secretism and mob rule it has mostly seemed to be working for political ends in a more or less narrow, nativistic way or has acted as a self-appointed watchman over community morals. To anyone not given to the fallacy that the end justifies the means a calm, dispassionate consideration of the Klan ought easily to disclose it as contrary to the letter and the spirit of our Constitution. For us Christians the Klan would seem to have another side which calls for condemnation as the following report of a burial service (we quote the Fellowship Forum) plainly shows:

Clad in the regalia of the Klan, the fourteen members of the funeral committee, headed by the Kleagle of Philadelphia, arrived in the cemetery. . . . Upon the arrival of the cortege, the men marched to the grave and after singing "Blest Be the Tie That Binds," the Kleagle delivered a short address, eulogizing the qualities of the deceased and reciting the first two verses of the twelfth chapter of Romans. The Kludd then read the funeral scripture, followed by the singing of "Just As I Am," and "Nearer My God to Thee." The Klansmen then recited the commitment, after which each filed past the grave and placed a small piece of evergreen on the casket. The ceremony was impressive and the many friends and relatives of the deceased Klansman who witnessed the ceremony expressed their appreciation of the fine spirit of the organization.

Romans 12:1-2 bids us present our bodies a living sacrifice, holy, acceptable unto God and be not conformed to this world . . . transformed by the renewing of our mind, etc. When the Klan presses these words into service as part of their burial ritual we think it not unfair to assume that it sees in Klanism their fulfillment. Yes, just like most other lodges: the religion of natural man. G.

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**The Indiana Laboratory** The State of Indiana in the last election was reported to have surrendered to the "Invisible Empire," familiarly known as the Ku Klux Klan. The surrender must not be taken too seriously for behind the curtains of these political stage plays there are many hidden actors. However, the Klan has its chance in the Indiana legislature and is apparently trying to use it as a laboratory for some of its ideas. A bill has been repeatedly introduced which forbids the wearing of distinctive religious garb in publicly supported schools and institutions. It is manifestly anti-Romanist. So far it has not become law.

Another law failed of passage which provided that public schools dismiss pupils for two hours each week so they might receive "sectarian religious" instruction in their own church homes. The reasons given why this bill failed to become law were rather curious: 1) it was unnecessary, 2) it would not be workable, 3) it represented an attempt to join church and state. Of the three reasons, only the last is more than an

opinion. How even that reason does apply in this instance is not evident from our meager sources.

This is clear. If Christians want to safeguard the religious instruction of their children they must themselves provide for their instruction and must not be at the mercy of the state which is entirely within its right in refusing to lend its school system to any special "sectarian" devices.

H. K. M.

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**The Status of Bishop Brown** Last May a trial court, before which charges had been lodged against Bishop Montgomery Brown, of the diocese of Arkansas, of the Protestant Episcopal Church, convicted the defendant of the charges and declared him to be a heretic. In the due process of law as laid down in the Episcopal Church this verdict is referred to a board of review upon appeal from the defendant. Last month the board of review, composed of eight bishops, including Bishop Webb, of Milwaukee, unanimously sustained the finding of the lower court. The defendant, an old man, was present to hear the verdict reaffirmed. There now remains but one further step before the sentence will be executed and that is the approval of the house of bishops which will be convoked in New Orleans in September. The house of bishops is composed of the 130 American bishops and a two-thirds majority is required to carry out the sentence. It means that Bishop Brown will be deposed and unfrocked if the verdicts of the lower courts are sustained. There was still an intermediate court to which appeal could be made but it was the opinion of the board of review that this special court (never heretofore called into being in America) was not needed. Bishop Brown is a heretic. Only churches that have no confessional standard of any sort could tolerate his presence. There are many men in other American churches fully as heretical as Brown; they remain within the fold of their denomination because confessional rectitude has disappeared from these bodies.

H. K. M.

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**At Last, Chicago Becomes Religious** There can be little doubt about it, Chicago, the same Chicago which has been compared to Babylon and even to Gehenna, has officially become religious. We say "religious" and not "Christian" to remain strictly within the evidence in the case. This rapid conversion is not the work of Billy Sunday or of any other of the swift working revivalists, it is all the result of a casual suggestion submitted by a tired reported when news and ideas for the next issue of his paper were slow in taking form.

It all came to a head very quickly. Considering the usual processes of legislation and the hopelessly slow progress made through legislative halls by other ideas concerning public welfare, the speedy consum-

mation of Chicago's official conversion to religion was quite miraculous. Someone casually suggests it would be a fine thing to have the meetings of Chicago's board of aldermen opened by prayer, and promptly one of the aldermen brings in a resolution that it be done forthwith. The resolution is passed and it is so ordered.

The next step is to inform the various organized religious bodies of the new order and to request the president of the Chicago Church Federation, the Roman Catholic archbishop, and the president of the Chicago Rabbinical Association to make selections from among their clergy and to assign them to the prayer posts "as per enclosed schedule." It appears that for the first Chicago's official religion is an amalgam of the three varieties indicated above: Church Federation (itself a mixture of many ingredients), Roman Catholicism, and Rabbinical Judaism.

The tired reporter who started all of this received his inspiration from the Reverend Doctor John Thompson, pastor of the First Methodist Church. Fixing the responsibility does not absolve the participants but it relieves the many who might be under suspicion. Students of church history in America would have been sorely disappointed if Methodism had failed to originate this conceit; that part of the story is quaintly normal.

Dr. Thompson's naive justification of his preposterous suggestion he finds in the precedent set by both houses of Congress and by the state legislatures. He might have paused to examine the propriety of variegated prayers in those institutions and might have further inquired into the functions of government in America in respect to the recognition of official religion. But he didn't. He was overwhelmed by the grandeur of his great inspiration.

When Chicago is wrestling with great civic problems, when it wages campaigns to carry certain reforms, its council is adamant and moves at best with the rapidity of glacier. When this suggestion is made there is instantaneous action. Why? Because it doesn't matter. Because it is a sop thrown to the busybody clergymen who would like to have something, anything, to do with the government. It will give them a chance to talk, for their prayers are of the familiar horizontal variety which are not so much an appeal to God but are rather in the nature of a message from God to the Chicago council. They will hardly contain much of spiritual needs but it is safe to predict that they will contain many revelations in regard to new ordinances, new laws, for the enforcement of prohibition, and the like.

If Christians really hope that the innovation gives Christ a chance they are unusually dense. The kind of legislator who welcomes this sort of prayer is the kind that would criticise a true Christian prayer as "bad taste, seeing there are Jews and others present."

If the pastors take their commission seriously it is a splendid opportunity to inject religious dissension without any possibility of attaining any good.

Some might ask: Why shouldn't the legislators pray? They should, if they can. We know that only Christians who can pray in the name of Christ are able to pray; all other so-called prayers are not prayers but blasphemies. And such prayers are uttered by the believing heart directly to his God without the intercession of a state appointed intermediary. If an enlightened Christian prays together with others, it is only with such who like himself confess the Savior Jesus Christ as he does and who pray with him in that Name. If he prays with a pastor, it is a pastor who is chosen by himself and by others of his own faith.

Such performances cheapen religion. And when they are cited as triumphs of Christianity it does not require the presence of Jewish rabbis to show that such a triumph is degrading, unworthy, disgusting, as well as insincere and hypocritical. H. K. M.

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**When Brothers Disagree** A never-ending source of amusement in America is provided by the secret societies and lodges. When their gaudy uniforms and their magnificently high-sounding titles and names pall on your taste, they sometimes begin to talk. And if there is anything funnier than the appearance of the "joiner" in all his regalia, it must be his talk. It confirms us in the first assumption: here the American is become a boy again, it is boyhood carried to the 'nth degree, it is Tom Sawyer and Huck Finn as they would think and act in a nightmare; it is almost infancy.

An illuminating chapter in the annals of American lodgery is furnished by the Ku Klux Klan and its imitators. To the latter we are indebted to the following idyll: Col. Wm. Jos. Simmons, once upon a time one of the highest and mightiest of the Kluxers, was ousted from that stern order after a long legal contest. The nature of the struggle can best be judged when we learn that he was content to withdraw upon the payment of \$150,000.00. But the Colonel's soul was not wrapped entirely in his sordid thousands. He aspired to be a savior to his beloved America and for that purpose he needed an organization something like the Klan, which was so cruelly wrested from his control. In so many respects the Klan was really hard to duplicate: there was the fine, mysterious name; all the fascinating offices with their glittering official titles; and most important, the field was already covered and all the available material (those willing to pay the required fee) was gathered in. In spite of what Barnum said about the birthrate of Klan material, could he trust that discerning sage's judgment? Simmons risked it. He founded a new order. It was sure of a

measure of success because he was not unskillful in the choice of a happy name: behold, The Knights of the Flaming Sword. Thrilling, isn't it?

But Col. Simmons is pursued by dire misfortune. Again there is insurrection in his own ranks. Dr. Roy E. Davis, Royal Ambassador of the Knights of the Flaming Sword, has issued a "royal proclamation" in which he calls upon all members to withdraw from the order. In his proclamation he says that the order "is dedicated to the one proposition of accumulating millions for private, personal, and greedy individuals" and it has no place in American institutions. Now that is a serious charge, especially the one about the "personal individuals."

Dr. Davis further pays his respects to his chief, now disavowed: At first he had considered Col. Simmons to be one of America's greatest statesmen, the Moses of the present day and its problems. Not so now. For the Knights of the Flaming Sword had been advertised by Simmons as a philanthropic institution and with that in mind the order was started, but nothing of the \$150,000 which Simmons brought to the cause, not even a dime, nor anything of the money that came in when the order was organized, ever has been given to anything that remotely resembled philanthropy.

Mournfully Dr. Davis concludes his indictment by saying: "Fraternalism is an unknown quantity in this organization, in that practically every worker in the field for Col. Simmons has had to resign because he could not get what money was due him."

The plight of Dr. Davis and his righteous anger over the selfish Simmons is pathetic. Why should Simmons hoard his \$150,000 and all those other thousands that the Flaming Sword graft got him? Why couldn't he be a good fellow and share up with the other great American statesmen that were organizing the Knights of the Flaming Sword? Evans of Atlanta has a stranglehold on that prolific source of the philanthropic wherewithal that produced the \$150,000 nestegg, and that is hard enough on the statesmen and patriots, but why does Simmons so ungenerously withhold that nestegg and its accretions from the eager patriots that are — or rather were — determined to save America with the Knights of the Flaming Sword?

Let America look out for itself. Dr. Davis after this last magnificent gesture of renunciation is going to leave it to its fate. Who cares about America anyway, if Simmons isn't going to disgorge any of that \$150,000?

But what of Simmons? He has invented two sure-fire names for secret orders. First the Ku Klux Klan, then the Knights of the Flaming Sword. Will his fertile mind be equal to the task of inventing still another name? We doubt it. His inventive faculties were already subsiding when he created the office of

"royal ambassador". Any boy scout could tell him that a first class secret order needs a catchier, classier office than that.

H. K. M.

### "A YARDSTICK FOR WISCONSIN"

"A yardstick for Wisconsin" the Milwaukee Journal approvingly calls the "Better Cities" contest that is being conducted by the Wisconsin Conference of Social Work.

Some twenty cities have said that they are willing to be checked on a schedule, point by point, on their work in education, health protection, recreation, city planning, welfare and relief, library, industry, town and country relations, churches, government.

All over Wisconsin now community meetings are being held for organization work in conducting this contest. Cities and citizens are thinking seriously about what they have to offer. Inevitably they will sift the desirable from the undesirable in community movement.

The successful among the larger cities will be awarded \$1000.00, the winner among the smaller cities \$500.00.

It may be helpful or even necessary for individuals and communities to check up on themselves from time to time; there are to be found in our private and our public life some things in which a fair comparison can be made; the experience of one can prove of value to another: yet we are frank to state that we are just about surfeited with the percentage cult that thrusts itself upon us everywhere. The participant in the beauty contest shares with the church goer the craze for records and awards. We personally do not want to live in the shadow of the yardstick and spend our days in establishing records. We would be more than willing to forego the home service of a son or daughter if these services were rendered with a view to reporting them to strangers and winning an award.

There is much that is obnoxious about this mechanical measuring of human life. The standards are fixed arbitrarily by the few who have the peculiar bent of mind and the time to devote themselves to such things. Only surfaces can be measured. The results will, consequently, be superficial and will lead to the use of superficial remedies. The externals in life will be emphasized while the true values are forgotten. A tree will be raised with a block and tackle instead of by faithful, patient cultivation. There will be a tendency to apply pressure and to resort to agitation and coercion.

As to this particular contest — it is based on a view of community life that we do not at all share. The community is regarded as a cultural unit, which it is not and should never be. True, there are common interests; but that does not mean that the entire life of the individual is to be absorbed by the community. The greater and deeper interests of man will and must always remain private and personal. We admit that

a community may be said to possess a certain character, but this character is a rather intangible thing that defies the yardstick. Furthermore, it is the product of the free forces at work in the community and not of concerted planning, endeavor or direction. The contribution the individual makes (unconsciously) to the civic life is the fruit and the expression of his spiritual life, and upon this no one should presume to intrude. There are things in life that should be sacred from the yardstick. Who would want to have any committee pass judgment on and rate his mother as to her standing as a wife, mother, housekeeper, and so forth? Just as little should we want to have the yardstick applied to our religious life and to the work of our church.

This the Committee purposes to do, though it approaches the task not entirely without misgivings. In the Scoring Schedule for Religion it says:

It is frankly recognized by those working out this scoring schedule that the most vital aspects of religious activity are of such a nature as to make their measurements almost impossible. However, the committee has felt that there were common factors which should be present in any thorough-going work and it is of these forces that the measurements are to be made.

What is desired, in the filling out of the questionnaire, is the discovery and measurements of those tangible forms of activities which indicate efficient work in the building of a better community in which to live.

In order to save space, we will omit a number of scores as: buildings, church expenditures, church attendance, religious literature, church publicity and miscellaneous.

Point III. treats of the religious leaders, their competency, according to the best standards of their body, provisions for their further training, etc.

- (b) Is there work in the church organizations directly designed to produce leadership for the allied church groups such as Y. M. C. A. — Y. W. C. A. — K. of C. — Sodalties — Christian Endeavor — Girls Friendly — Boy Scouts — Epworth League — Baptist Young People's Union?

### V. Church and the Public Morals —

- 1) What is the church doing for the protection of the public morals?
  - (a) Are there chaperoned dances and other recreational opportunities under church auspices?
  - (b) Are facilities and trained leadership provided which further the above activities?
- 2) What are the churches doing to promote respect and observance of all civil laws?
- 3) What are the churches doing according to their own standards to maintain respect for the oath, for the marriage vow, and for the basic virtues of society?

## VI. Church and Civic Improvement —

- 1) Are the churches participating in the development of a civic social program of community development?
  - (a) Do the clergy take an active part in the civic affairs of the community by serving on committees and speaking on civic affairs, assisting and encouraging the social, philanthropic, educational, industrial, and other community betterment enterprises?
  - (b) Do the church lay organizations such as the Ladies' Aid Society and the Sodalties, etc., take an active part in the civic life of the community?
  - (c) Do the churches, as organizations, assist in the promotion of community enterprises such as Recreation, Education, Health, Library, City Planning, etc.?

## VII. Sermonizing —

- 1) Are the public utterances of the respective ministers such as to make community righteousness which is all-inclusive in its interpretation of the kingdom of God? Submit list of the themes of the respective ministers for the last three months.

## X. Inter-Organization of Church Groups —

- 1) Is there an organization of Clergy and church leaders within the large faiths of the church, such as Ministerial Association, etc.?

According to the Journal, some twenty Wisconsin cities have consented to be measured in this manner. So the ministers in those cities will be asked to supply the desired information and to submit their sermon themes for the last three months.

Will they comply, or will they have enough manhood, enough of the true American spirit of independence, enough respect for their office as ministers of Jesus Christ, to refuse with indignation. In this country there can be no religious test even for public office holders. But the preacher of the Gospel is to submit to being weighed as to his competency in the balance of certain self-appointed judges and to have the yardstick of their false standards applied to his performance of the duties of his sacred office. What a preposterous idea, that some committee or other is either to accredit or discredit a church as an asset to the community! Does the Committee not realize that it actually proposes to judge the teaching of the churches? Between a splendid pagan Christian Science temple and a struggling Lutheran mission, who is doing the most good to the city? We know what rating the people gave the prophets and the apostles of the Lord in their day, and that the people of Jerusalem thrust the Son of God out of their gates and sent him to the cross.

According to the standards evident from the scoring schedule, the church that drifts farthest away from the mission given it by Christ is rendering the greatest public service, and the community that goes to the limit in forgetting the ideals of a complete separation of Church and State is the most perfect model of the "Better Cities" that are contributing to the up-building of Wisconsin. We cannot and do not expect our fellow citizens to agree with us on the question, What is God-pleasing church work? — but we do feel that they should be able to agree with us in matters pertaining to our civic life. Do we really want to encourage ministers, churches and church organizations to take part as such in public affairs? Even now some people think they are seeing the hand of the Catholic Church in public life, and they object. Others regard with grave apprehensions the operations of the Ku Klux Klan. We know that the various "bloes" in Congress are not exactly productive of harmony in the country.

And here the community gains a higher rating for religion according to the measure in which organized religion makes itself felt in matters that concern all citizens alike.

Or, are the churches to become so colorless that they can easily be blended in one large humanitarian group? We fear that this is the ideal which many are striving to realize. "Are the public utterances," the schedule asks, "of the respective ministers such as to make community righteousness which is all-inclusive in its interpretation of the kingdom of God?"

Then, what of the minister and the church that do not measure up to these standards, daring to follow their convictions in spite of public opinion? They certainly are lowering the standing of their community and hindering what is considered true city building. Shall this be quietly tolerated, or will it become necessary for the general welfare to apply some pressure to induce them to conform?

Whither are we drifting?

J. B.

**"NEITHER HERB NOR PLASTER HEALS THEM, BUT THY WORD THAT HEALS ALL"**

Much had been said in our church papers about the rapid increase of crime in our country. According to the statistics our juvenile courts handled 200,000 delinquent boys and girls last year. These figures speak for themselves. There must be something wrong that causes this deplorable condition in our country. Even the non-Christians are alarmed of the existing conditions and they are anxiously looking for a panacea to remedy these ills. Laws are made and the existing laws are enforced to check the crime wave, but very little will be accomplished to alter this deplorable condition.

Recently there was held a convention of County Attornies of Nebraska at Lincoln, Nebr.—These men should



have a fair view of the situation of our country regarding the laws and the prevailing conditions.

How do they see our country?—Let me quote a few passages from an address delivered before this convention by County Attorney Hon. Matson.

I quote as I find it in print in the Lincoln State Journal. Hon. Matson says in his address:—

“The real national sport is not baseball; it is not football; it is not any other athletic game or contest. It is murder and robbery! It is confined to no season of the year, in fact it is engaged in every day of the year, rain or shine. It is played by old as well as the young. It is played in the dark as well as in the light. It is played in every state of the union. There are no sex distinctions and the color line is not drawn.”

The players are always front page headliners. A musty and mildewed character of the underworld blossoms into an American Beauty rose over night when she murders her paramour or rival.”

“Centuries ago men settled their differences by trial, by ordeal; then followed trial by battle, then trial by jury. But we in America, while retaining in form trial by jury, have substituted trial by newspaper. Every observer knows that newspapers create public sentiment and that public sentiment moves juries. I’ve even heard of public convictions being reversed because public sentiment was in favor of the prosecution, but I’ve never heard any criticism of acquittals that have been brought about through public sentiment or clamor.”

“We have so much crime in America because we make it profitable to follow crime as a vocation. A St. Louis highwayman who can play fourth class ragtime on a piano is permitted by a misguided warden to broadcast his product over the radio. He gains a pardon, is donated thousands of dollars and becomes a \$600.00 a week attraction on the vaudeville stage. His story is carried by the leading press agencies and his photograph is carried in the leading dailies of the nation. Moral: If you want to gain fame and fortune become a highwayman and an ex-convict.”

“Occasionally a murderer or a thug gets convicted and is sentenced to a penal institution.—If he is youthful enough he’s sent to a boarding school, sometimes called a reformatory, from which he may hope to graduate with honors and be admitted to the penitentiary for more daring and glorious deeds. If he is beyond the reformatory age, then he is consigned to the penitentiary, temporarily. He doesn’t even land in either institution until relatives, friends and hired agents are pulling at the latchstrings to get him out.—A few months or years at the most, with no hard work, with regular hours to eat and sleep, first class food, baths, libraries, schools, moving pictures and theaters; then the inevitable parole, pardon or commutation, and once more liberty.”

“The fame of the bandit is enduring—if his crimes are of sufficient magnitude he becomes a famous character. What nation can rival such products as Jesse James, Frank James, Cole Younger, Harry K. Thaw, Tommy O’Connor and Harry Snodgrass? Why, Al Jennings, ex-train robber, came within a few votes of being nominated for governor of a sovereign state. Who can say that twenty-five years from now Dickie Loeb and Nathan Leopold will not be running for public office on the reform ticket, promising vigorous prosecution of bootleggers, prostitutes and gamblers?”

The Hon. Attorney is very sarcastic in his address, but without doubt he puts in his way the finger on the sore spots of our country. Finally in the conclusion of his address he points to the remedy which, as he thinks, will cure these prevailing conditions. I will only quote a few of the proposed means that should affect a cure.—Hon. Matson goes on and asks:

“When will this situation be changed?”

He answers to this question:

“When the people realize the magnitude of their folly. — When the thug is an outcast of society and not its hero, coddled and petted.—When readers protest against printing the sensational, scandalous, the salacious, for newspapers print only what they think their readers want. When we quit wasting our sympathy on the outlaws and begin to respect not only the laws but the officers who personify the law. When the rules of procedure are changed by our legislature in response to public opinion so that the state has a fighting chance in a trial and prosecution may be quickly had. — —”

These are some of the main remedies the Hon. Attorney mentions that should bring a change in the present situation. These are indeed “herbs and plaster” that may patch up, but will not heal the sores of our commonwealth.

We have a different remedy, that will not only patch up such sad conditions but will heal them by bringing about a change in man’s heart. This remedy is the word of God that heals all, the Gospel of Christ Jesus, which “is a power of God” (Rom. I, 16).—

Here is the great mistake of the people of our Country, that they either reject the Word of God or do not believe that the Word of God is the power of God, that does not merely patch the outward conditions but changes man’s heart. The religion of the modern man has abolished Christ and His Gospel as a dogma that is not fit for the man in this enlightened age. To tell him, in Christ alone there is salvation is a “shelf-worn dogma,” to tell him to get down on his knees and confess with the publican from deep conviction of sin: “Lord, be merciful to me a sinner!” is an insult to his high moral character.—

Our Lutheran Church has the Gospel of Christ Jesus pure and simple and therewith the power of God “unto salvation.”—By the Gospel not new worlds are created, but greater things are performed by it; men are con-

verted from their sinful ways and brought into the fellowship of our Lord Jesus Christ.—Let us not hide our light beneath the bushel, but use every opportunity to tell our fellow-men in our Church and also on the outside, that the only effective means to change conditions is to change the heart of natural man: this is only accomplished by the Word of God, the Gospel of Christ Jesus.—

E. C. M.

### PLEASANT PREACHING

By Rev. Christopher G. Hazard, D. D.

We learn from the Word of God how carefully it must be administered. Through dark ages, God waited until the world had exhausted its wisdom in vain gropings after him, and then he sent his Son to give the light of the knowledge of the great Father. As that Son moved and taught among men, he considered their weakness and spoke as they were able to hear and to bear the truth. The Apostle Paul subdued his great thoughts into fitness for babes, and adapted himself to the understandings of Jews in the hope of saving them. The teachers of both Testaments remember that people are but as dust and respect their frailty. Even Paul could not face the glory of the Light of the world, and was glad that it was adapted to us by the clouds of mystery.

We would not, therefore, begin with omega in teaching the spiritual alphabet. It would not be wise to discuss with a primary class ultimate theology. We reserve for mature minds Bible teaching as to the divine dispensations, as to the first and last resurrections, and the distinctions that are revealed with regard to the judgment of the nations at the coming of the Lord and his session upon the throne of his glory, and the last judgment, when the rest of the dead shall appear before his great white throne. When the Lord shall return to receive us to himself, we believe he will not leave our little folks behind to suffer condemnation in the judgments with which this age will close, but we do not endeavor to acquaint their minds with matters of such glorious and awful import. The principle of the adaption of truth to the capacity of hearers has a deserved recognition in the church.

But, while truth has been and must be adapted to men, there is no guarantee that it will always please them. With all of Christ's considerateness, he could not avoid a time when many left him and walked no more with him, because they thought his sayings hard and unbearable. They were the words of eternal life and mightily attractive to some, but they were very distasteful to others. And Paul did not find his messages pleasant to all those who heard them. The recital of what he suffered at the hands of objectors is still a thrilling record.

It does not appear from Biblical history that it ever was the hope of pleasing everyone that moved God or his servants to preach and teach truth. The wisdom of God has ever been esteemed foolishness by many, and the wisdom of men has always been esteemed foolishness by

God. The idea has always been held that it is truth that is to be pleased. And it has been a fact that when men have been first much displeased by truth they have afterwards accepted it humbly, while those teachers who have pleased hearers as much as the prophet Ezekiel did, when he was unto them as a very lovely song, of one that had a pleasant voice, and could play well upon an instrument, have often found that, while they were popular and well spoken of, their disciples heard their words, but did them not.

To adapt the gospel to men is wise, but to conceal its terms and to invent another gospel is another thing. It is also a common thing. Christianity, with the representative, substitutionary and expiatory death of Christ left out and with the necessity of a birth from above extracted, is nothing but Jewish religion, a religion with which Christ and his apostles made no peace and held no truce. But such a religion is very generally proposed to-day as a method of unity, an abandonment of controversy, and a pleasant and attractive ministry to the ethical and social needs of our time. The preacher is tempted to feel that he must please the young people and delight the pew-holder or give up his hope of audience and success. The failure to see that his task is to preach that kingdom of God which is righteousness, peace and joy in the Holy Ghost, taking out of the world those who believe him and losing those who do not, while he leaves to the returning Christ the establishment of the kingdom of Christ, leads to such a compromise as will indeed gain the world, but which will also lose the soul of Christianity.

In seeking only to please God, we shall please believers to their salvation and edification, though at our own cost.  
—The Presbyterian.

### SOCIAL SERVICE WITHOUT GOD

"My father was a Presbyterian minister of the stiffest sort. He had a theology without a bend in it—the trademarked Westminster brand. Of course, he taught it to me in all its logical purity. Then he sent me to be educated in one of the great New England colleges for girls. When I got home I told my father that I was like George Eliot: I had come to the conclusion that I did not need the Church, and I was going to give myself to social work—that was what the world was calling for in that day. Of course, I hurt my father's heart, and I am sorry now I did not have the sense at least to be gentle with him instead of patronizing him so loftily, as if I knew it all.

"I did go into social work, and by natural steps I became connected later with a big industrial firm when it opened up a Personnel department. For several years now I've been earning \$10,000 as manager of their relations with their employees. But lately I have become more and more dissatisfied—not with the job but with myself. I realized that everything I did I was doing mechanically. All my enthusiasm for people and all my theories about making the world's social relations right,

which were my big motive power when I started in, had turned into nothing more than a tread-mill desire to get my work off my hands as quickly as I could each day. It was just a job, and only that. I hadn't any out-look or uplift. And I knew if I kept on at it that was the end of all my inspiration and idealism.

"That is the reason I surprised my employers and surprised myself by resigning flat, quitting without anything at all in view to do. I am going to take some sociological courses in a university and see if I can't get back a little of the enthusiasm that I started with. It comes back to me now, though, more than ever, that sociology isn't enough to keep a social worker going. We folks who once had social enthusiasm begin to realize that we can't keep it unless somehow God is taken into account. There has got to be some one who has a purpose for men and women in order to make this doing of service for men and women big enough to take up a whole life.

"I am more and more certain that social work can't keep its idealism unless we can realize it as a service to God in the interest of plans that reach a long way beyond the reach of our own lives. I know now that I need some kind of religion, and I wish I knew just where and how to get it."  
—The Century.

**CONFUCIUS — BUDDHA — CHRIST**

The following story, related by a native preacher, forcibly illustrates the difference in the religions of Confucius, Buddha and Christ our Lord. "Sin," the preacher said, "he dug a pit and man had fallen into it. His struggles to get out only made him sink deeper and deeper into the mire. Confucius passed by and expressed his profound sorrow, ending by saying 'If you had followed my advice, you would not have fallen.' Buddha came along, and being nearly overcome with pity said to the struggling man, 'If you will climb up and give me your hand, I'll lift you up.' But the man was so deep in the mire that he couldn't climb high enough to reach the hand to be lifted out. Then came Jesus Christ and when He saw the man He leaped down into the pit and lifted him out of its depths."  
—Lutheran Standard.

**WOULD YOU NOT CALL THIS BLASPHEMY?**

A New York waiter and his "Comrade Fanny" recently had their infant son christened Nikolai Lenine Manus in a communistic assembly. The leader made the dedication in these words: "I now dedicate this baby to the communist movement and hope he will live to work for freedom in the United States and the dictatorship of the proletariat all over the world." Thereupon followed two blasphemies. The Lord's Prayer was rendered as follows: "Our father who art in Russia, hallowed be thy name. Thy dictatorship come. Thy will be done in Russia and all over the world. Give us our daily common sense and forgive our past follies as we forgive

our stupefied fellow patriots. Lead us not into the patriotic snares, but deliver us from the parasites. Amen." The Nocodene Creed follows: "I believe in one good matter and its inherent forces, the father and creator of everything, and the revolutionary spirit of communism that was proclaimed by its great fighters, Marx and Lenine, hallowed by the blood of countless proletarian martyrs. I believe in one communist commonwealth and profess one baptism, that of communism, and the redemption from the sins of capitalism. I await the rising of the human machines which will lead them to a happy life and future. Amen."

Dear Christian reader, can you for a moment believe that the Millennium shall have come to this earth when all shall have accepted such views?

—The Lutheran Companion.

**FROM OUR CHURCH CIRCLES**

**Dedication of Refectory, Michigan Lutheran Seminary, Saginaw, Michigan**

The new refectory has been completed and was dedicated last Sunday. Originally the dedication was to have taken place Sunday, Jan. 11., but for several reasons had to be postponed to the 25th of the month. The building was occupied and taken into use January 14th.



The dedicatory services took place Sunday afternoon in the dining room of the new building. On account of the cold weather and the lack of a large hall any more extensive celebration was out of question. More visitors, however, from the city and its vicinity than we had expected appeared so that not only the dining room, but also the other rooms of the first floor were well filled.

Rev. Oscar Frey, a member of our board, spoke the dedication prayer and had charge of the liturgical part of the services. Rev. K. Rutzen, the vice-president of the board, delivered the sermon for the occasion. He had chosen 1. Corinthians 1, 18-24 as his text. The Seminary choir, under the direction of Prof. Schaller, sang: "Ach bleib mit deiner Gnade bei uns, Herr Jesu Christ."

After the services the fine new building was inspected by our guests. In all respects, in outward appearance, as the cut shows, and in regard to equipment, the new

refectory was declared to be the most beautiful and best of our buildings.—The building is 63 ft. long and 32 ft. wide. In the center of the basement is a large laundry, to the right of it the boiler room, and to the left the fruit room and the vegetable cellar. Above the laundry is the kitchen (32 by 16½). The kitchen is well equipped with all kinds of modern conveniences (dumb-waiter, dish washer, electrically cooled refrigerator, bread slicer, etc.). To the left of the kitchen is the pleasant dining room (32 by 26), and to right of kitchen the house-keeper's living room, the pantry and a store room. The right wing of the second story contains the rooms for the housekeeper and her help. Above the dining room are the sick rooms. The hospital section has a separate entrance from the outside and can, if the necessity arises, be isolated from the rest of the building.

The cost of the building, including permanent installations, sidewalks and grading (to be done in spring) will amount to about \$24,750. \$30,000 had been appropriated for the refectory by the Joint Synod. The equipment of the dining hall and sick rooms will amount to about \$850. This sum has more than been covered by the donations of the various societies in the congregations of our district and the collection (\$45) at the dedication.

May the gracious Lord protect the new building and the whole institution, may he grant that a great number of the boys that now and in the future receive their meals in our new building in time go forth as messengers of His Gospel.

Otto J. R. Hoenecke.

#### Notes from the Meeting of the Board of Trustees, Held at Watertown, Wis., February 6, 1925

Rev. Bergemann called attention to the fact that our Synod this summer will round out the 75th year of its existence. All trustees readily fell in line with the suggestion of President Bergemann that this matter be put before the Synod at its next session, and that this body set a date of celebration and determine for what purpose a special thankoffering be raised. Before the convening of the Synod, the trustees recommend that a special effort be made to raise enough money to cover our deficit, so that we can start out with a clean slate. We believe we are voicing the sentiments of all when we say: "We do not want to enter upon our jubilee celebration with that drag shackled to our feet, which has been slowing up our movement for too long a time already." We can get rid of this — with concerted efforts.

In a short time, a circular letter is going to be sent to all pastors and congregations which will explain the plan to do so and ask for your co-operation. The Lenten Season is to serve this purpose.

At the behest of the Board,

O. Kuhlow, Sec'y pro tem.

#### Call for Nominations

Professor Binhammer having decided to resign his position at Northwestern College because he does not wish to devote his whole life to the profession of teaching, the resignation to take effect at the end of the school year, it becomes necessary to call upon the members of the Synod to submit nominations of candidates from whom a successor may be elected.

Qualifications for the position include above all ability to teach mathematics in all classes in all academic branches; it is also desirable that the candidate be familiar with accounting and some other business subjects.

Nominations must reach the secretary of the Northwestern College Board not later than March 9th so they may be published.

H. Koller Moussa, Secretary,  
52 East First St., Fond du Lac, Wis.

#### Rosebud Conference

The Rosebud Delegate Conference will convene at Burke, S. D., Rev. Gerhard Press, pastor, on Tuesday and Wednesday, March 10th and 11th.

Sermon: W. Schaefer.

The following papers will be discussed:

1. Why do we insist on at least a knowledge of Luther's Catechism as a condition to membership?  
Rev. E. Hahn.
2. Why do we refuse to officiate at the burial of a non-Lutheran? A continuation of discussion at the preceding conference.

Announcement of your coming is requested.

B. R. Lange, Secretary.

#### Installations

Authorized by President W. F. Sauer, the undersigned installed E. Hinderer as pastor at Hazelton, N. D., on the fourth Sunday after Epiphany.

W. T. Meier.

\* \* \* \* \*

Authorized by the Hon. President Im. Albrecht, Rev. W. F. Milbrath duly installed Rev. H. A. Sprengeler, on the fourth Sunday after Epiphany in the Trinity Ev. Luth. Church, T. Dexter, Minn. The sermon was delivered by the undersigned.

Address: Rev. H. A. Sprengeler, R. 1, Box 45, Austin, Minn.  
F. Zarleng.

\* \* \* \* \*

On the fourth Sunday after Epiphany, February 1st, the undersigned, being duly authorized by President E. Benj. Schlueter, and assisted by Rev. J. M. Nommensen installed the Rev. W. K. Pifer as pastor of St. Peter's Ev. Luth. Church at Eldorado, Wis.

Address: Rev. W. K. Pifer, R. 2, Box 42, Fond du Lac, Wis.  
Joh. Dowidat.

**Church Dedication**

On the second Sunday of Advent, December 7th, the Good Hope Congregation at Ellensburg, Wash., dedicated its new church to the service of the Triune God. The building is 48x26x30; the inside dimensions are 38 feet to the chancel, which is 9 feet deep, 25 feet in width and 15 feet in height; the Sunday School room is 10x19. The church lies at the corner of Pearl and Spring Streets and can be seen from the trains of the Northern Pacific. The completion of the enterprise was assured by the help of the Church Extension Fund. The congregation planned wisely and no further than the means on hand permitted.

May 12th, 1912, the Rev. Louis C. Krug of North Yakima had organized at Ellensburg under the name of Good Hope. From August, 1912, to June, 1918, the Rev.

noon services. Now the congregation has a home both churchly and friendly.

May God ever give to Good Hope the grace he has promised His people; to the pastors that they preach nothing else but the gospel of Jesus Christ the Crucified; and to the members that they come to church for this purpose only: to be saved by faith in Him! Then it is true that in the wilderness of unbelief God has given to the Kittitas Valley a "Church of Good Hope."

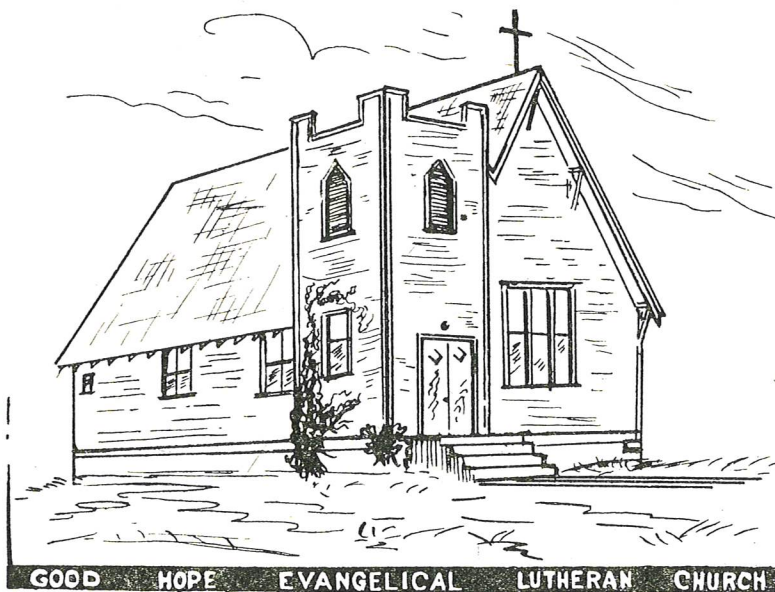
Frederic H. K. Soll.

**Change of Addresses**

Mr. John F. Behnke, 536 N. Bateman St., Appleton, Wis.

O. Hohenstein, 1546 W. Taylor St., Phoenix, Ariz.

W. K. Pifer, R. 2, Fond du Lac, Wis.



**GOOD HOPE EVANGELICAL LUTHERAN CHURCH**

E. F. Kirst served as its first pastor; his successor was the Rev. Wm. R. Huth and since 1920 the Rev. Reinhold A. Fenske.

The ceremonies attending the laying of the cornerstone and the opening of the church were held outside, Rev. Krug delivering an address on Isaiah 28:16. In the forenoon services the writer preached the dedicatory sermon on Luke 19:1-10. The afternoon service was mission festival with sermon by Rev. E. F. Kirst on Matthew 9:1-8. In each service a child was baptized, thereby exemplifying the fact that God alone is building his church by Word and Sacrament. The Mixed Choir of Grace Church, Yakima, sang under the direction of Mrs. Anna Seelig. Many visitors from neighboring congregations were present; the members of Good Hope had taken great pains to accommodate all present.

Thus an important step forward has been made in the history of Good Hope Church. From the time of its organisation it has been badly handicapped and crippled in its work by the lack of a church building; for all of these years it had to be contented with evening or after-

Milwaukee, Wis., February 5, 1925

To the Board of Trustees of the Evangelical Luth. Joint Synod of Wisconsin and other States. Milwaukee, Wisconsin.

Gentlemen:

I have examined the books of accounts and records pertaining to the office of the Deputy Treasurer, covering the period beginning July 1, 1923, and ending December 31, 1924, and herewith submit my report.

The Cash in banks as shown on the books on December 31, 1924, was \$5,006.67 and was on deposit in the following banks:

Wauwatosa State Bank .....	\$3872.28
City Bank of Milwaukee .....	806.09
North Avenue State Bank .....	328.30

Total .....

\$5006.67  
The cash book balance was reconciled with the balances shown on the banks statements and found to be in agreement with same.

I have made all the usual and necessary verification in following my customary audit program and I am pleased to report that the accounts and records are in excellent condition.

I have also verified the statements prepared by the Deputy Treasurer and I hereby certify that the statements presented by him are in accordance with the books and, in my opinion, correctly reflect the financial condition of Synod as at December 31, 1924, and the results of operation for the period stated.

Respectfully submitted,

ARTHUR C. HARTMAN,  
Public Accountant and Auditor.





## THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

## Comparative Balance Sheet

## FIXED ASSETS

	December 31, 1924	July 1, 1923	Increase	Decrease
Land and Land Improvements .....	\$ 117662.87	\$ 149329.20	.....	\$ 31666.33
Structures and Attached Fixtures .....	534321.08	485203.88	49117.20	.....
Machinery and Equipment .....	3548.65	2012.15	1536.48	.....
Furniture and Fixtures .....	49282.89	45969.40	3313.49	.....
Hand Tools and Sundry Equipment .....	1086.45	1086.45	.....	.....
Vehicles and Livestock .....	4538.31	4074.73	463.58	.....
Libraries .....	18442.00	18142.70	299.30	.....
Laboratory Apparatus .....	2729.32	2698.92	30.40	.....
<b>Total Fixed Assets</b> .....	<b>\$ 731611.55</b>	<b>\$ 708517.43</b>	<b>\$ 23094.12</b>	.....

## CURRENT ASSETS

Cash in Banks .....	\$ 5006.67	\$ 9459.61	.....	\$ 4452.94
Church Extension Accounts Rceivable .....	184721.23	153159.57	31561.66	.....
Cash Advances .....	525.00	475.00	50.00	.....
Permament Fund Securities .....	205147.41	193857.75	11289.66	.....
Accounts Receivable, Notes, Bonds .....	1191.01	50.00	1141.01	.....
Materials and Supplies Inv. ....	3673.05	3673.05	.....	.....
<b>Total Current Assets</b> .....	<b>\$ 400264.37</b>	<b>\$ 360674.98</b>	<b>\$ 39589.39</b>	.....

**Total Assets** .....

	<b>\$ 1131875.92</b>	<b>\$ 1069192.41</b>	<b>\$ 62685.51</b>	.....
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## LIABILITIES

## Fixed Liabilities

Land Contract, Van Dyke .....	\$ 30000.00	\$ 60000.00	.....	\$ 30000.00
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## Curren Liabilities

Notes Payable to Banks .....	62500.00	55000.00	7500.00	.....
Notes Payable to Others .....	184727.71	173442.08	11285.63	.....
Accounts Payable .....	24297.48	190.06	24207.42	.....
Indigent Students .....	426.78	875.91	.....	449.13
Inmates Deposits .....	5789.00	.....	5789.00	.....

<b>Total Liabilities</b> .....	<b>\$ 307740.97</b>	<b>\$ 289508.05</b>	<b>\$ 18232.92</b>	.....
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## Proprietary Interest

Church Extension Fund .....	\$ 164239.31	\$ 134669.95	\$ 29569.36	.....
Permanent Funds .....	206408.91	195119.25	11289.66	.....
Net Proprietary Interest .....	453486.73	449895.16	3591.57	.....

<b>Total Net Worth</b> .....	<b>\$ 824134.95</b>	<b>\$ 779684.36</b>	<b>\$ 44450.59</b>	.....
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<b>Total</b> .....	<b>\$ 1131875.92</b>	<b>\$ 1069192.41</b>	<b>\$ 62683.51</b>	.....
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## ACCRETIONS TO AND DIMINUTION OF PROPRIETARY INTEREST

Net Proprietary Interest July 1, 1923 .....				\$ 449895.16
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## ACCRETIONS

Bues Farm: Taxes, Insurance, Interest, Improvements and Repairs of 1921-1923 charged to value of Property .....		5259.01	.....	.....
Theological Seminary: 1921-1923 Taxes charged to value of property .....		459.39	.....	.....
1923-1925 Collections for General Operations .....	416317.28	.....	.....	.....
1923-1925 Revenues for General Operations .....	93991.94	.....	.....	.....
<b>Total for General Operations</b> .....		510309.22	.....	.....
Collections for Buildings .....		5392.76	.....	.....
<b>Total Accretions</b> .....			<b>521410.68</b>	.....

## DIMINUTIONS

1921-1925 Refund to Nebraska District .....		250.00	.....	.....
1923-1925 General Operations .....		299080.19	.....	.....
Grant to Church Extension Division .....		18489.62	.....	.....
<b>Total Diminutions</b> .....			<b>517819.81</b>	.....
<b>Increase to Proprietary Interest</b> .....				<b>3591.57</b>
<b>Net Proprietary Interest on December 31, 1924</b> .....				<b>\$ 453486.73</b>

THEO H. BUUCK, Deputy Treasurer.