

# The Northwestern Lutheran

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

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## PENTECOST

Come, Holy Ghost, Creator come,  
Inspire these souls of Thine;  
Till every heart which Thou hast made,  
Be fill'd with grace divine.

Thou art the Comforter, the gift  
Of God, and fire of love;  
The everlasting spring of joy,  
And unction from above.

Thy gifts are manifold Thou writ'st  
God's law in each true heart;  
The promise of the Father, Thou  
Dost heavenly speech impart.

Enlighten our dark souls, till they  
Thy sacred love embrace;  
Assist our minds, by nature frail,  
With Thy celestial grace.

Drive far from us the mortal foe,  
And give us peace within;  
That, by Thy guidance blest, we may  
Escape the snares of sin.

Teach us the Father to confess,  
And Son, from death revived,  
And Thee, with both. O Holy Ghost,  
Who art from both derived.

## COMMENTS

**"Cold Storage Religion"** A snappy phrase is often mistaken for a thought. It would appear that the American pulpit is especially susceptible to the lure of the phrase. Here is one that is very promising—"cold storage religion." The originator of this supposedly witty saying had no time left to search for a fitting argument with which to surround his discovery. It may be suspected that he had in mind those religions that refuse to become excited about some of his pet charitable and social innovations, for the man that slurred conservative religion in this way was none other than Raymond Robins, of national fame as a social worker. He wants a religion of action-red blood, he says—by that he means a religion that will be able to show by statistics how many men have been redeemed from drink in any given period, or how many children have been induced to take up regular instruction in certain settlement houses, or how many bank accounts have been opened by people that formerly had none, or how many jobs have been found for the jobless. All these things are

highly desirable—but if they mark the achievements of Robins' ideal religion, he could not have found a more fitting name than the one that he so happily invented. It's cold storage religion! Ice cold, spreading coldness, causing nothing but frostbites where before there may have been some suffering from the blistering sun. A course which substitutes one form of irreligion for another is never a living religion. What have all these subjects of Robins' care won, when they have approached the standard he has selected for them? They may be better fed, better housed, better educated unbelievers in the grace of Christ—that is all. Cold storage indeed, when the essence of the "new Gospel" is that one must not waste time over the things that are not of value in this life. We are aware that Robins would violently disclaim any intention to throttle spiritual hope by his materialistic preachments. But his actions and the results of these actions speak louder than words. Why make common everyday decency and citizenship a matter of a new religion? Have things come to such a pass that sobriety, temperance, and ordinary humanity are all that can be asked in the name of religion? Is Christ reduced to the formula of a redeemer of slums from physical filth? "America will not be saved by cold storage religion," says Raymond Robins. That means you, Mr. Robins.

H. K. M.

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**Characteristic** We take from an exchange the following item, which may serve to throw some light on the character of the great evangelist Rev. Wm. Sunday. Compare the spirit he shows with that of John the Baptist. "He must increase, but I must decrease." "At Paterson, N. J., we are informed: "Because thousands were turned away from the tabernacle on Sunday, the ministers of the city have decided to ask 'Billy' to allow them to open their churches on Sunday afternoons and nights from now on. They intend to preach straight-from-the-shoulder sermons in the 'Billy' fashion." But the itinerant pope would not permit them to do their duty. "Sunday is taking no chances of having the tabernacle services on Sunday afternoon poorly attended. Even though 10,000 men were turned away last Sunday and had no church to which to go. 'Billy' has put his foot down upon the request of the ministers who wanted to open up to accommodate the overflowing throngs. Every evangelical church (?) in the city is closed

while 'Billy' is here. He insisted upon this closing before he agreed to campaign here."—Phila. Public Ledger.  
J. B.

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**Superstition** While glancing over the pages of a daily paper recently the following met our eye: "The Siamese have a superstitious dislike for odd numbers, and they studiously strive to have in their houses an even number of windows, doors, rooms, and cupboards." We were not surprised at this bit of information and thought, how could it well be otherwise? Separated by but a few inches of space from the above item, the following drew our attention: "A London physician practicing in the poorer districts of that city, says that 25 per cent of the children coming under his observation wear charms and amulets under their clothing." How widely separated, we thought, the parents of these London children from the people of Siam by the metes and bounds of geography, and yet how closely related are they in the servitude which holds their hearts and minds in dreadful bondage. Truly "the darkness shall cover the earth, and gross darkness the people." There is light only where "the glory of the Lord is risen." "If the Son therefore shall make you free, ye shall be free indeed."  
G.

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**A Sore Spot** The Lutheran lays its finger on a sore spot when it complains: "Unusually large attendances and accessions marked the Palm Sunday and Easter services; but after the service following Easter Sunday, the falling off was so marked as to cause a pastor, whose attendance during Holy Week made his large church seem much too small, to exclaim, "What a fall was there!" Naturally no one expects the same large attendances after Easter as before; but it would seem that if the impression made on the hearts of the people during Lent was really deep, it should prove to be abiding. There is no better thermometer to measure the degrees of heat and cold in Christians than their church attendance, and surely after a blessed Easter season, there should be no marked dropping of the mercury. The interest should be sustained at least until the summer sets in. Several pastors are postponing their confirmations till Whit-sunday, believing that in this way the interest awakened during Lent can be kept up. This surely is worthy of consideration; for it would provide an anti-climax to look forward to and would relieve the pastor of a heavy strain during Lent." We all feel the evil results of poor church attendance during the summer months.  
J. B.

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**Why Pray at All** We take the following from a daily paper: "The chaplain of the New York Constitutional convention not being present when the hour for beginning the proceedings arrived, one day last week, Elihu Root, the chairman, decided not to wait, and himself delivered the opening prayer. Here is what he said:

'Almighty God, guide us in our deliberations. Make us humble, sincere and devoted to the public service. Make us wise, considerate of the feelings, the opinions and the rights of others. Make us effective and useful for the advancement of Thy cause, of peace and justice and liberty in the world.'

A chaplain is not indispensable to a convention with a chairman who can deliver a prayer like that."

The chairman certainly rose to the occasion! His words entirely suited it. We doubt whether the chaplain would have shown as much discretion. His "prayer" is so colorless that Unitarian, Free-mason, Jew, etc., could readily join in. That is reason enough for a Christian to remain aloof. We do not pray with these people; to take part in such exercises is not an act of confession but rather a denial of the Savior who said of His disciples "ye shall be witnesses unto me. . . unto the uttermost part of the earth." "Whatsoever ye shall ask the Father in my name, he will give it you."  
G.

#### "AND A CLOUD RECEIVED HIM"

Halfway between Jerusalem and Bethany is Mount Olivet. A half hour's walk to the east of the Holy City would bring the Lord and His disciples to this place, which is so intimately associated with many events of great importance in the work of Jesus. It was from this elevation that He looked down upon the city of Jerusalem and foretold the doom that would befall the unbelieving children of Israel. At the foot of its gentle slopes was the garden Gethsemane where the Lord prayed in anguish at the beginning of His suffering. And now Mount Olivet is chosen by the Master to bring His earthly sojourn to a close in His Ascension.

When the Son of God was born into this world as the Son of Man it was not permitted to pass in obscurity. This greatest of all events was accompanied by tokens that arrested the attention of witnesses sufficient to establish the fact beyond the possibility of denial. So Christ came into the world. Every vital step in His progress through life was similarly established.—His preaching. His miracles, above all His suffering and dying and His glorious resurrection. He still remained with His chosen on earth after resurrection to reassure them of His victory over death and sin. But He himself had taught that His kingdom

was not of this world; to bring mankind to holy and blissful union with the Father in everlasting Life, was the object of His salvation. Nothing but the perfection of Heaven was suitable for the abode of the beloved ones of God, and for Christ himself nothing but Heaven could now be His home.

A disappearance, unrecorded and unwitnessed, would have given rise to base slander and blasphemy. Those that did not hesitate to doubt His resurrection, would hesitate still less to deny his heavenly glory, if He had disappeared quietly from the sphere of man. That is why God in His goodness has given us the record of the Ascension in His word. The eleven disciples were with the Lord on that day at Mount Olivet and listened to His words of final instruction when He "was parted from them, and carried up into heaven." There is not much to say about the fact of the Ascension, St. Luke who records the event twice varies his words but little. In his second record he says: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." For all believing hearts this record is amply sufficient. Believers know that Christ redeemed for the Eternal Life and not for this life of misery on sinful earth and they know that, as they hope to attain everlasting Life, their Master, His work on earth being finished, would not stay. And they are prayerfully glad that the Word tells them of this last sublime event in the record of the Lord's earthly sojourn. Like the disciples on Mount Olivet immediately after the Ascension, "they worship" and "return"—to their task—"with great joy."

There is naturally a deeper significance to the Ascension that concerns the estate in which Christ now is, and which is of vital importance to our happiness as His followers. As for the person of Christ, the Ascension marks the elevation of His human nature, which so far had but been His on earth, to full use of divine power and glory. The Christ that ascended to Heaven is the God-Man, Christ. He did not leave His human nature behind when He was received by the cloud. Ascension marks for our faith the full entry into heavenly glory of our Savior as He revealed himself to us in His twofold nature here on earth. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

This removal to "the Majesty on high" must not be taken in a gross sense, as though Christ were only removed from our vision to some other place. It is not merely a cloud that separates us from Him. It is not

a matter of location that makes the Heaven which He entered in Ascension invisible to our eyes. It does mean that the whole Christ, according to His two natures is now fully exercising divine authority and power and that His human nature shares with the divine the full expression of that which is God-like. No more than we, in our sinful flesh, can look upon the holiness and purity of the Majesty of God, no more can we now with our limited vision pierce the mantle of awful glory that separates the Infinite Christ from that which is mortal.

But that does not leave us without His guidance and protection. Quite the contrary. We have in His revelation, in the Gospel, His living, powerful presence. Everything which Christ has done for us, is ours just as if He were still with us and preached to us with His own tongue. Nothing has been omitted, nothing has been forgotten, nothing has been taken away. And besides this, we have now the assurance that our gracious Savior is also our powerful protector, for He is heir of all things and rules and governs us with love and might. To such that might see a loss in the Ascension of Christ Saint Paul says in Ephesians: "You may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which God wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church."

From the earliest times Christendom has celebrated the Ascension as one of its great days of rejoicing. The fortieth day after Easter is the day on which Christ "ascended into heaven" and on that day of our church-year our festival falls. It is more than the record of a fact; that day should tell us of the full glory of Christ and should inspire in us the confidence of faith that where Christ rules, no other power can harm us and that He that loved us unto death, now that He is risen and ascended on high, will fulfill our hopes and make us His own by taking us unto Him when our time comes that we may share His glory and rejoice forever in His great salvation.

H. K. M.

We should never do anything through an impulse of our own feelings, but what we do must ever be done in obedience to the Word and command of God.—Luther.

### THE NORTHWESTERN LUTHERAN

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### MASONS LAY CORNERSTONE OF LUTHERAN CHURCH

The Lutheran Standard (Ohio Synod) prints the following news item:

"One of those splendid events which make for the good of all concerned was the laying of the cornerstone of the new First English Lutheran Church at Thirty-eighth Street and Troost Avenue, Saturday afternoon at 3 o'clock, with the impressive Masonic ceremonial, conducted by Most Worshipful Bro. Tolman W. Cotton, Grand Master of Missouri, and other distinguished Masons, in the presence of about 100 members of the order and many members of the church."

We fully agree with the Standard's comment on this affair:

"The above words are taken from the Kansas City Freeman, of December 17th last. Doubtless the write-up was done by some prominent Mason who is so enamored of his Christless lodge that he deems it 'unfortunate for both the church as an institution and the Masonic Fraternity that such events are not of more frequent occurrence, and of course the order is not to be blamed, for its services are always at the disposal of any church organization desiring them.' That any church which still claims to be Christian, and especially a Lutheran church, should desire the services of the Masonic travesty on religion is almost unbelievable. The only explanation is that there is never any telling how the devil may hoodwink men who stand ready to be deluded.

The Bible declares plainly that Jesus Christ is the cornerstone of the Church, but in all the write-up of the above cornerstone laying there is not a word about Christ. There is only the recognition that there is one God who is also called the Supreme Architect of the Universe.

Naturally we do not all hold the same views concerning the Masonic and other orders, but there are some things about them where Lutherans at least should see eye to eye. Could not the pastor of that

church get some of his own brethren to help him dedicate? Cannot the Church dedicate her own houses of worship? Why should she truckle to a human organization which is not even Christian to do this for her? Or is the congregation in question itself more lodge than Church?

Whatever such acts of fellowship may do toward bringing the lodge and some churches together, one thing is certain that they will only delay the day of union between Lutherans in this country.

Assuming that the Masonic paper gave a correct report of the occasion we are wondering what the synod to which the First Lutheran Church of Kansas City belongs, will do with the congregation and its pastor for the betrayal of the Master."

This shocking event ought to open the eyes of those Lutherans who profess to agree with us when we condemn the lodge as a godless institution, asserting that they differ from us only in the method of handling the question. While we disbar lodge members from our congregations, they would receive them in order to be able to bring a greater influence to bear on them toward saving them from the lodge.

We are not able to see how this can be done without a denial of the Gospel. The lodge member applying for admission may perhaps be a Christian, being in ignorance of the sinful character of the lodge, yet he is confessing the Christless religion of the lodge and, responsible for its Christless religion and is responsible for its sinful practices as long as he retains membership in it. The church knows this and owes it to the truth and to the applicant himself to protest against that sin in which he is still living. Scripture says: "Be ye not equally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6: 14-18. And in 2 John we read: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

By receiving a lodge member while he remains a lodge member, the church becomes a partaker of the sins of the lodge.

And what is the result? We see it in that Kansas City affair. The testimony of the church against the lodge is weakened, the understanding of people, both within and without the church, is confused, the Gospel suffers. When lodge members are not only cheerfully admitted, but are also frequently accorded prominence in church affairs; when the public in some way or other has learned to regard such congregations as harbors of refuge for those who are denied admission elsewhere; when members of such churches even begin to criticize those who refuse admission to lodge members; when a minister addressing a church convention finds it necessary to defend the right of his synod "to bind its ministers by a solemn promise, to stand aloof from the entangling alliances of secret societies" against "the strong protest by interested parties;"—it is difficult to believe that pastors and members of such churches generally regard the acceptance of lodge members in the light of a special effort in their behalf to save them from something which God condemns, and which His church must condemn as un-Christian and harmful to the soul, and the lodge member will be the very last to regard it in that light. In short, a great and dangerous confusion has been wrought in the minds of all concerned, the salt is losing its savor; and we need not be surprised to see a church publicly affiliate with the lodge as did the First English Lutheran Church in Kansas City.

The Standard is right when it says, "It is certain that such acts of fellowship will delay the day of union between Lutherans in this country." J. B.

#### "SEEK YE FIRST THE KINGDOM OF GOD"

Speaking the other day to a man who is at the head of a local charity organization, we asked him whether most of the people whom they support are devout church-members. The reply was that at present they had not one family on their list that was connected with any church.

We have had similar experiences. Those who are down and out usually are not the members of a church, but people who have to a great extent neglected Him who gives seed-time and harvest in due season.

The Lord once told His disciples, "Seek ye first the kingdom of God and His righteousness, and all these things"—the things which you need for your body—"shall be added unto you." The Lord with these words surely did not mean to say that there will be no poverty and want among Christians, that the cruse of the Christians will always be full and running over. The Lord Himself was born and lived in poverty; and the disciple is not above His master. But what the Lord would say is this, that, if we are children of

God, we need not worry about the things that we have need of for our body. Our heavenly Father, who clothes the flowers of the field, and who feeds the sparrows in the air, will provide us with the things that we have need of. That may not always be fresh bread and plenty of all other things; but the Lord will provide us with the things we have need of. The Lord does not say how He will provide for us. He sent a raven to Elijah, and He sent a prophet to the widow. The Lord may provide for us in a similar way. And He may suffer the oil in the cruse to go very low before He sends that prophet, in order to try our faith. But heaven and earth shall pass away sooner than one tittle of God's Word. And experience proves it ever and again that they who first seek the kingdom of God shall have added to them the things which they need for their body.—N. Y. Lutheran.

#### YOUNG WOMAN'S CHRISTIAN (?) ASSOCIATION

The following letter was sent to the president of the Y. W. C. A. of the state university of Washington, April 26, 1915, and is printed in the Lutheran Herald:

My Dear Madam:

One of my young folks has just shown me—visibly shocked—a clipping (evidently from the university paper), in which it is stated that the Rev. Dr. Padelford at your Lenten services plainly and totally rejected the atonement of Christ (comp. Is. 53 and throughout the Bible in many places). This is the quotation:

"The idea that it was necessary for Jesus to suffer to atone for a race unworthy of God's love is no longer held."

No Unitarian or Ingersoll could more forcibly reject the suffering of Christ in his vicarious life and death, and it is, believe me, please, not with the joy of a fault-finder, but with the sorrow of a believer in the deity and atonement of Christ, that I write this.

As you are aware, I suppose, the Lutherans have mostly been wary towards the interdenominational undertakings of the American churches, you now see that they are right from their standpoint as believers in salvation through the atoning sacrifice of Christ. Heb. 9: 22-28.

Your organization has the privilege of religious liberty to reject part or all of Scriptures and the atonement of Jesus as well—or to allow men to rob youth of their faith in Christ as Savior in your very Lenten services; but, you know, it robs you of the right to the title: Christian.

Just think of the Christian parents, believing in the atonement of Christ as the central and fundamental doctrine of their religion and their hope in life

and death, and entrusting their sons and daughters to institutions calling themselves "Christian," hoping that thus they would be helped to remain in their faith of home and childhood, and then those very institutions poison the souls of these young Christians. What is it to poison the body or mislead a young girl morally compared to robbing them of Christ as the atoning Savior?

Yours in the truth,  
B. E. BERGESEN.

### SEVENTH-DAY ADVENTIST TACTICS

Some time ago a sewing-machine agent and repairer rang my door-bell. I had no occasion to do any business with him; he, however, remained to engage me in a religious conversation. He soon drifted on to the Sabbath question, and claimed that we were worshipping God on the wrong day. I at once recognized that I was dealing with a Seventh-Day Adventist. He was well versed in the peculiar tenets of his false faith, but on the doctrines of the Christian faith he displayed a dense ignorance. He was a very persistent fellow, and I had great difficulty in getting rid of him. Later I found that he pursued the same kind of tactics with some of my members; he gained access into their homes as a sewing-machine repairer, and later revealed himself as a persistent proselyter. From what I have seen or heard he is not an isolated specimen, but a type that is quite common among the Seventh-Day Adventist cult.

Another phase of their evil tactics is this, that their efforts are mainly directed to pervert those who are already Christians and members of the Christian Churches. I would have far more respect for them if their activity was confined to the heathen and godless, and if they sought to convert them. How often, however, must a pastor hear that a good Christian family among his flock has been visited by these misguided zealots of a Judaistic faith. While the Seventh-Day Adventist has an abnormal regard for his false view of the Third Commandment, he seems to have no idea that the Seventh Commandment forbids him to enter other folds and steal the sheep. We pastors each have our own flock, of which the Holy Ghost, through the agency of a congregation which calls us, has made us overseers (Acts 20: 28). To enter into another's flock, creating discord, proselyting, luring away the sheep of Christ, is devilish work, which demands our severest condemnation. Do these perverse zealots imagine that we are heathen going to perdition that they are so active to convert our people? Have they never read what the Apostle Paul says (Rom. 14: 5, 6): "One man esteemeth one day above another; another esteemeth every day alike. Let every man

be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it?" Have they eliminated from their Bible Col. 2: 16, 17: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ?"

The Seventh-Day Adventists also show their shrewdness in another direction. They are very bitter opponents of Rome. This seems strange, for their motto, "The commandments of God and the faith of Christ," reminds one of the Romish doctrine that our salvation is not alone through faith in Christ, but a matter of good works also. Their efforts, however, are directed especially against the political activity of Rome, and the power it wields in governmental affairs. In the interest of this campaign they publish the Protestant Magazine, written, indeed, upon a high plane, in striking contrast to that omnipresent yellow sheet, *The Menace*. Let us, however, not imagine that the Seventh-Day Adventists are actuated by disinterested motives of patriotism. Rome is the mightiest force which stands in the way of the secularizing of Sunday and of the setting up of the seventh day as the Sabbath, their all-consuming ambition. As long as Rome has the power and prestige she has today, they cannot succeed. Their tactics, then, are these: in their fight against all kinds of Sunday legislation they ally themselves with Jews, infidels; in their campaign against Rome they make strenuous efforts to secure the co-operation of the Protestant denominations. In both cases the purpose is one,—the strengthening and upbuilding of Seventh-Day Adventism.—J. F. Wenchel, in the Lutheran Witness.

### A LUTHERAN PROTEST

The following article is translated from "Washington-Posten" of Seattle.

Last week a conference was held in Seattle, representing 14 denominations doing missionary work among foreigners.

Rev. B. E. Bergesen was invited to represent the Norwegian side, and we here give the main points in his speech, which caused considerable stir in the meeting.

They are namely used to hear at such meetings that non-Lutheran Scandinavian pastors present the "necessity" of "mission work" among Scandinavians, which also was done at this meeting; but Rev. Bergesen contended that the Sandinavians were able to take care of themselves.

We quote:

"Gentlemen, it is not very pleasant to appear here

as a Lutheran, after hearing one of you speak of Lutherans as such who thought nothing of living in drunkenness and vice and still go to communion with a good conscience. I do not suppose that the gentleman meant to speak untruthfully or unkindly, but it seems to me that his remarks were both untrue and unkind. I can, at least for the Norwegians, say that they are not on such a low level, and the Lutheran church condemns drunkenness as a sin. But tell me, gentlemen of the Baptist, Methodist, or other churches, are there not also in your churches men who, without the knowledge of the pastor, live in drunkenness and vice and still go to communion? (From several in the audience came: 'Yes, we all have such.') Now, if I met such a one, would it be a Christian act to go about saying: Such are the Baptists and the Methodists?

"The two fundamental doctrines of the Lutheran church are: justification by faith, and the inspiration of the Bible. The Lutheran church values the doctrine of justification through Christ so highly, that all who really believe this are at heart Lutherans, even if they in minor matters are mistaken and therefore belong to other churches. Notwithstanding this faith in Jesus as God and Savior, you have 'missions' among us, as if we were heathens. The Lutheran church has no mission among Christians of other persuasions, we only do mission work among heathens who never have heard the name of Christ, and of such there are many. Use your money there.

"You have pastors and theological professors who are adherents of the so-called 'higher critics,' that infidel school, which rejects large parts of God's word. Still you do 'mission' work among us Lutherans, who would not tolerate 'higher criticism' in pulpit or cathedra.

"You have pastors who belong to all sorts of lodges, where there is a religion in which Christ is not confessed. You let the cornerstones of your churches be laid—as has been done here in Seattle—by Masons 'in the name of the grand lodge,' and the name of Jesus is not even mentioned; while the public drunkards of the town stand beside the pastor in masonic apron and read formulas where the name of Jesus is left out, and still you do 'mission' work among Norwegian Lutherans, who never allow a pastor to belong to such a lodge.

"But we know why you do this. Those who have needed American dollars to proselyte for churches which the Norwegian people have not wanted to support (the Norwegians themselves have supported their Lutheran churches without American money), these 'missionaries' have represented us Norwegians to you, as has been done here today, as of such low level that you consider us as 'a foreign problem,' which the Americans must solve by making us 'Americans' and

'Christians.' The Norwegian people protest against such treatment. We have come to this country of free will, and you have received us and made us American citizens. We only ask to be treated as fellow citizens and not as a 'slum problem.' We are not ashamed of being Norwegians, or 'foreigners.' We also know that those foreigners who despise their birthland become the poorest American citizens, while they who—like Senator Knute Nelson, for instance—honor the land and culture of their fathers become the best citizens of the new land; we are, however, Americans, and refuse to be treated as a 'problem.'

"In the official document of the American Methodist church ('Rally day service, the call to youth, prepared for the Board of Sunday-schools of the Methodist Episcopal church') we read: 'Hear the call of the country. There is harder work to be done in America than the world ever faced. Great ocean liners are bringing Swedes and Norwegians, Russians and Italians, Bohemians and Poles, Turks, Japanese, Indians, black men and white, brown men and yellow—1,141,570 every year. To our shores they come with their customs and religions. Who will help to make them Christians and Americans?'

"Perhaps you, gentlemen, sometimes have wondered at the exclusiveness of the Lutheran clergy, that they have so little to do with you, and rather keep by themselves. Perhaps you understand it better now. Of this I am certain, that had our people been represented to you as a nation of culture, you would not have placed them in such company as to 'culture,' and had our Lutheran church been represented to you as a Christian church, you would not have spent thousands of American dollars on them, when they came to these shores with their 'religion,' to make them 'Christians.'

"Norway was christianized over a thousand years ago (smiles in the audience), and now you want to christianize the Norwegians, who have gathered in their churches in a much larger number—relatively—than the Americans have in theirs. All we ask is: Leave the Lutheran church in peace to care for the Norwegian people, and you can care for your own, then we all can use our 'mission money' among those who have never heard the name of our God and Savior. That seems to us the Christian way. But—as has been said—you Americans are mostly excused on account of the way our Norwegian people—and the Lutheran church in general—has been represented to you by those who needed your money for 'missioning.'

"We Norwegian-born Americans, we American Lutherans are self-conscious enough—not in ourselves, but in our church and culture—to place ourselves at your side in lifting the banner of Christ and culture

high, and we only ask of you not to fire into the columns of Christ's own church to further certain denominations at the expense of others.

"Finally, let me say that Lutherans have the greatest respect for the rest of the Christian church, and we look forward to meet at the throne of God all those thousands whom God saved through the work of Methodists, Baptists, and others. Meet us in the same spirit, even if we—on account of different views—cannot work with you outwardly in the church militant, then shall we meet in the church triumphant."

Lutheran Herald.

### REPUBLIC OF MEN ALONE

On Mount Athos, called the Holy Mountain by Greeks and Slavs, exists a republic of 6,000 or 7,000 souls, and every one of the inhabitants is a man. Not one woman has ever been there, and, even stranger still, not a female animal of any kind is permitted within its boundaries. It is a republic of males.

For hundreds of years soldiers have guarded the gates that no woman might steal through and profane the cloistered holiness in which the good monks live. Comprising twenty monasteries, a dozen villages and many score of lonely hermitages, this monks' republic governs itself after the rules of the Greek church as a true theocracy.

Karyes, reached by boat from Salonica, is the capital. It is a picturesque village on the eastern slope of the holy mountain, under overhanging rocks that are studded with hermitages and honeycombed with lonely cells. The council chamber is at one end of the single street.

To the synod the monks send twenty-four delegates, who elect a president every four years. He, with a privy council of four, rules the tiny republic, and administers its foreign affairs.

Located in the heart of the territory so recently wrested by Greece from Turkey, the foreign relations of Athos have been completely interwoven with the Balkan troubles, and Bulgaria and Servia have contended with each other for nominal possession. Yet, through all the strife of war, the lonely hermits and the silent monks have not broken their daily routine of prayers and service, and this strange, womanless theocracy still persists a picturesque and romantic relic of the middle ages.—Chicago Herald.

### INCREASE OF LYNCHING

The American specialty of lynching colored men is apparently being boomed by the war, says the Survey. During the first seven months of last year the average monthly number of lynchings was between

three and four; during the last five months it was between eight and nine.

There is difference of opinion as to totals for the year. Tuskegee reports fifty-two, the Chicago Tribune fifty-four and the Crisis seventy-four, of whom sixty-nine were colored. The count of the Crisis for 1913 was seventy-nine, but for the two preceding years only sixty-three each.

Mississippi, Louisiana and Kentucky lead in the number of victims, with fifteen, thirteen and eleven respectively. No other state had more than five. Thirty of the total were for murder, eight for rape or attempted rape. Discussing these lynchings, the Crisis says:

"These lynchings produce the usual little pleasantries with which the American nation is so familiar. Murder, for instance, sounds very awful and yet we must remember that one of those lynched for murder was killed in defense of a colored woman's honor. In another case a marshal had already shot a man whom he was about to arrest. The man then killed him and was promptly lynched. In two Florida cases proof that the lynched men were innocent came after they were dead. Bloodhounds and posses have been responsible for desperate resistance on the part of men afterward lynched, and in one case the man who had been respited on account of doubt of his guilt was promptly killed by the mob."

### ITEMS OF INTEREST

#### Vote to Build \$25,000 Church

St. Paul's Lutheran congregation at Oconomowoc has voted to erect a \$25,000 church building this summer on the property recently purchased on Lake and Pleasant streets. J. F. Dreger of Oshkosh is the architect. The new church will be of brick, with terra cotta finish, and will seat 700 persons.

#### Pro-German Clergymen Bolt Chicago Meeting

Clergymen of pro-German sympathies bolted the weekly meeting of the Methodist Episcopal Ministers of Chicago on Monday when their colleagues refused to postpone discussion of a resolution condemning "in unsparing words the inhuman torpedoing and unchristian sinking of the steel steamship Lusitania." Half a dozen pastors left the room after fighting in vain to have the resolution tabled. After the pro-German pastors left the resolution was adopted.

#### A Splendid Record

The American Bible Society recently published its 98th annual report. Its statistics show that during the past year more Bibles and parts of the Bible were distributed than ever before in the history of this association. The number is 5,251,176. During the 98 years of its work the society has distributed 102,618,891 Bibles and parts of Bibles. Surely a splendid record.—Lutheran Herald.