

# The Northwestern Lutheran

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

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## FORGIVENESS

Matt. 9:2

Forgiveness! 'tis a joyful sound  
To guilty rebels doomed to die!  
Publish the bliss the world around,  
Ye seraphs, shout it from the sky.

'Tis the rich gift of love divine;  
'Tis full, effacing every crime:  
Unbounded shall its glories shine,  
And feel no change by changing time.

For this stupendous love of heaven,  
What grateful honors shall we show?  
Where much transgression is forgiven,  
Let love with equal ardor glow.

By this inspired, let all our days  
With every heavenly grace be crowned;  
Let truth and goodness, prayer and praise,  
In all abide, in all abound.

## COMMENTS

**The Twenty-fifth Book** The Bible, the "Book of Books," does not need to seek a rating with other books by comparison. It was left to a group of Chicago people ostensibly interested in the welfare of young girls to raise a question of this sort. A list of twenty-five books best suitable as reading for young girls was compiled; the twenty-fifth book of the list was to be selected by the public. The Bible was not in the first twenty-four—will it be the twenty-fifth? That's a question. Some there are, who are urging the adoption of the Bible for this vacant place. But there are many others with any number of suggestions of a great variety of other books. The remarkable thing is that there should be a dispute at all. After the question is once raised it is highly immaterial what the issue will be. The controversy has served its purpose of casting doubt on the Word. It is one of the manifestations of modern unbelief and as such need not cause us any anguish. But it is a forcible reminder that we never can leave the rearing of our children to the "public." We must place the education of our children in hands that will not fill a book shelf with books like "Pollyanna" and when they come to the last vacant place debate whether or not the Bible may have it; we must see to it ourselves that before any other book can become directive in the life of our girls and boys the Book of Life must be established in their hearts and

minds as the one book above all others. It must not be number twenty-five, nor number one—it must be above all others. H. K. M.

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**An Infant Prodigy in the Pulpit** The quest for sensationalism in certain American religious circles leads to strange results. A

New York audience recently was brought to a high pitch of appreciation by the efforts of a boy evangelist. A lad of sixteen years, "clad in blue serge with knickerbockers," addressed a select congregation and earned the encomiums of his hearers. Of course, it was the novelty of the thing that won the applause. It was a theatrical performance that appealed to the sensation-hungry crowd of "firstnighters." Granted that the sermon of the boy was a good sermon—as we know such audiences that invite that sort of worship—nearly all of them will have had their fill after they have once heard the youthful orator. In theaters there is a recognized class of firstnighters that will bring great sacrifices to see the first performance of a play; they want to see everything and if possible they want to be able to say that they saw the first performance. It sometimes seems that the church is burdened with even a greater proportion of firstnighters than the stage. "Did you hear the new preacher at St. Bartholomew's?" says one to his friend. "No, did you?"—"Why, yes, I heard him—let me see—about six weeks ago." They hear every new preacher in town—just once! And they are generally quite lavish in their appreciation. Nearly every new preacher is, according to them, a marvel of eloquence; but they do not come back for more, their curiosity is satisfied. The evangelist that comes to town will fill the seats of his tabernacle for his short stay with these firstnighters and for months and years to come this form of condensed religion will fill the bosom of the first-nighter with virtuous selfsatisfaction. Was he not there the first night? In fact the first three nights? What more can any one ask as a demonstration of religious enthusiasm? H. K. M.

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**A Frank Statement** Friends of the lodge often assert that fraternalism is not inimical to the church and its work. Others again maintain that insurance is its chief feature and everything else about it is not worthy of consideration. Of course the constitutions and rituals of most fraternities do not

bear out these assertions; but when we point to these we generally receive the assurance that all the high-flown verbiage found there regarding the aim and work of the fraternity is mere phrase. It is interesting to note what a prominent lodge official has to say on this matter. Not long ago H. L. Replogle of Chicago, a national director of the Loyal Order of Moose, delivered an address in Milwaukee on Fraternalism versus War and among other things he said: "Through its fraternities this country is enlisting men to preserve and uplift humanity, while across the water nations are recruiting men for the destruction of mankind. Fraternalism prepares us for peace by teaching us the follies of war. It is the duty of loyal Americans to spread the gospel of fraternalism." By this it would seem that the lodge is a distinctively American institution, for true American loyalty imposes the duty of spreading the lodge gospel; besides, this country by reason of its fraternities stands in contrast to the nations "across the water." Possession of the lodge gospel, too, seems to be something peculiarly American for its absence in countries "across the water" leads to "recruiting men for the destruction of mankind." However not even all who lay claim to being "Americans" can boast of this possession, for it cometh by button, grip, and password. This cannot be the Gospel of Jesus Christ, for that is not bound by such restrictions and is at least known, if not confessed, by the peoples of European countries. The "gospel of fraternalism" is therefore something different from the Gospel of Jesus Christ; it is something higher and better for it is capable of doing what the gospel of European countries has failed to do: "preserve and uplift mankind." For the preservation and uplift of mankind there is but one Gospel, the Gospel of Jesus Christ: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. To exalt any other doctrine to this estate is nothing less than replacing Christ, it is anti-Christian. To be a member of such an order is to live a denial of Christ Jesus who hath said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

G.

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**A Generous Donation** The Methodist Episcopal Church South will wish the millionaire J. B. Duke a very long life—in spite of the fact that he makes his money by the manufacture of tobacco. Duke has just announced that as long as he lives he will make an annual contribution to the treasury of that church of not less than \$100,000. \$10,000 of that sum to go to the fund for retired ministers and the remainder to be apportioned among the various treasuries of missionary and benevolent boards. Mr. Duke

seems to have overcome the many voices of doubt that are often raised as to the service of the church and in making his gift declared: "The church is the most permanent influence for good in this world and I know of no way I can do so much good with my money as I can in bestowing it on the church." Duke may merely be acting as the practical man of business in selecting the church to do his "charities." But we value his testimony as to the efficiency and permanence of church work. To be sure, we would want much more said than that. We would like to see as a definition of "influence for good" the unqualified statement that the true church is the greatest influence for good because it preaches the Gospel of salvation to lost sinners of all estates. Mr. Duke must come, perhaps he has come, under that "influence for good." If that is disregarded then the greater the gift, the greater the loss. All other enterprises cannot be an influence for good. In making his princely gift Mr. Duke magnanimously disregarded an action of the ministers of the M. E. Church South taken at a recent convention when they debarred the use of tobacco by clergymen and pledged themselves to oppose the use of tobacco by the force of their example. By the way, —it is some time since we have heard anything about tainted money. But a few short years ago the Rev. Washington Gladden furiously assailed donations made by oil millionaires because of their tainted source. Perhaps there are no untainted fortunes left. Mr. Duke's gift has been accepted without question, though he belongs to the group of trust magnates whose fortunes came under the ban of Gladden's indignation.

H. K. M.

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**Trinity Church Vaudeville** Incongruous as it may seem, the heading you just read is not a misprint. Trinity Church, Episcopal, of Chicago is introducing a regular theater. Ordinary plays are to be produced and the altar space of its chapel is already transformed into a stage with the usual drop curtains and appliances. This desecration is calmly discussed by the rector as a progressive step. It does only differ from the activities of many other churches in degree; we have become accustomed to institutional churches that have reduced their preaching to a minimum—but this caps the climax in its brazen attempt to cater to the amusement spirit of a worldly age. Is there any hope that these methods will serve the church? It will be nothing more than an elementary school for the training of theater patrons for which there does not seem to be the least need. It is, however, a progressive step in the direction now taken by so many. The things being done in the name of church work must inevitably lead to similar results. The congregation that resists the pressure,

brought to bear on it very often from its most interested members, to introduce amusements "to hold the young people" is to be commended. There can be nothing gained for the church by work which abridges the true work delegated by Christ to His Church. Apparent gains in membership are only apparent gains—you are precisely where you were before you started, because you must continue to appease the appetite for amusement and you must do that by new amusements, by going just a little bit farther with each attempt. It is progress, but progress away from the Christian ideal. The time will come when the congregation does not ask: "Is our new preacher a true preacher of the Gospel?" It seems they are even now beginning to ask for preachers that are business managers, mixers, sensational and theatrical performers on the pulpit, and now as the latest progressive step indicates, the preacher must not only be a sort of actor but also a stage manager. How long before we will have the chorus and then the congregation must see that it gets a dancing master. Truly, the lot of the "preacher" (who has ceased to preach) of the church of the future is unenviable; he must possess versatility of the protean order. The old barnstorming actor would be asked to "double in brass"—the modern minister may be required to treble or quadruple in any number of activities. So far most of the Lutheran churches have been oases in the desert of churches that have lost their direction, but "eternal vigilance is the price of liberty." As St. Paul says to the Thessalonians: "Let us not sleep as do others, but let us watch and be sober."

H. K. M.

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**A Word of Endorsement** The sixty-sixth annual council of the Episcopal church of Milwaukee recently assembled here. In his opening address Bishop Webb "urged the need for religious instructions of children, saying that the plan which seemed most satisfactory is that by which such instruction is made a part of the curriculum, each religious body teaching its own children. To carry on this work properly he declared there should be a body of trained teachers." To hear the bishop speak one would think that he were Lutheran, only such a thing is impossible. Yet his words are truly a full endorsement of the tenets of the Lutheran church regarding the education of the young. We, too, hold that religious instruction is best "made a part of the curriculum" or better that the whole curriculum be surrounded by an atmosphere of religion. Having our own peculiar ideas regarding "religion" we too insist that "each religious body," most particularly our own, "teach its own children." We, too, believe that "to carry on this work properly there should be a body of trained teachers." The most natural embodiment of the bishop's ideas is the parochial school which

would perhaps be an innovation to the Episcopal church as a whole, but is known to us Lutherans as an institution for which we have fought hard battles in this "land of the free" and on which we base the hope of our church for the future. The words of bishop Webb are timely for us Lutherans, for many, we cannot deny it, are growing forgetful of the priceless gift which God has bestowed on us in our parochial schools and, satisfied for temporal reasons with poor makeshifts, are trying to rear their children without the parochial school. Let us not lightly cast aside what God in His mercy has bestowed on us and what others at this late day are seeking. Let us as Lutherans stand for Lutheran education and Lutheran schools.

G.

#### DOES IT MATTER TO WHICH CHURCH WE BELONG

"I can read my Bible and pray at home, I need no church," is a remark we frequently hear when we are admonishing some one to attend services and eventually to join our congregation. We fear that many who use these words could not truthfully say, I do read my Bible and say my prayers at home, but are simply trying to evade the preacher, whose words cause them some discomfort. Yes, a man may be saved without belonging to a church. A Christian may live and die in a place where it is impossible for him to seek and enjoy the fellowship of the brethren; and the grace of God is able to seek out him who is a religious recluse by choice and to continue in him the work of the spirit for his salvation. But that is not the natural, the God-ordained condition. It is not natural for a Christian to withdraw from the other believers. Hear the complaint of lonely Elijah, "I, even I only, am left." Observe how those who had learned to rejoice in the Savior, the shepherds, the prophetess Anna, Philip, and others, were impelled to share their joy with their fellow men, leading them to Christ and thus learning to walk together as brethren. See how the common sorrow and danger brings the disciples together after the death of Jesus and the Christians in Jerusalem in the time of persecution, Acts 4:23. Note how a congregation gathered about the means of grace as soon as the Word was proclaimed in a city by the chosen messengers of God; and how those first congregations began immediately to communicate with each other, feeling themselves one in Christ.

Nor does God want his children to be strangers to each other. Jesus considers it self-evident that they associate when he says Matt. 18: "And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." "For where two or three are gathered together in my name, there am I

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in the midst of them." John 13:35 we read: "By this shall all men know that ye are my disciples, if ye have love one to another." In Hebr. 10:23-25 we are expressly warned not to withdraw from the fellowship of the brethren: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." 1 Cor. 12 and Eph. 4 show us how one Christian is to serve the other and the whole body of Christ by the right and faithful use of the gifts as the Spirit which every one receives of God for that purpose. He who holds himself aloof from his fellow-Christians is clearly not doing what God would have him do; it is the Lord's will that we be found in communion with the faithful.

Now the question arises, how can we find the Church to which God would have us belong? Let us remember that our salvation depends on our being members of the one holy Christian Church, the body of all true believers. But, as this is invisible, how can we find it? As faith cannot be seen, how are we to know who are the Christians with whom we are to unite? In Eph. 2 we are told that the Church "is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Rom. 10:17 we read: "So then faith cometh by hearing, and hearing by the word of God." Mark 16:16 the Savior says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." On the memorable night in which He was betrayed "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—

From these texts we can easily gain the reply to our question, Christians are to be found there where the means are found by which a man becomes and remains a Christian; the Word and the sacraments are the marks by which the presence of the Church

becomes known. Where these are not, there is no Church; where they are in use, you will find Christians. Acts 2:41-42 illustrates this: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

But now we meet with another difficulty. The visible Church has in the course of centuries become divided into many larger or smaller bodies, having indeed the essentials of the Gospel and the sacraments, but differing widely from each other in many doctrines. Now when two churches disagree in their teaching, they cannot both be right. Thus we distinguish between the true visible Church and the false.

False churches are those that still have the means of grace and use them, but err in their teaching. We do not deny them the name church; we know that in them are to be found true Christians, even though only the little baptized children deserved the name, we recognize their ministry as a real ministry, which is not the case with those outside of the pale of the Christian Church; we acknowledge their baptism and respect their excommunication. We do not teach that all who are not Lutherans are lost. But the name true Church can be applied only to the church that teaches the Word of God in its purity and administers the sacraments according to the command of Christ. We firmly believe that our Ev. Luth. church does this, that it is therefore the true visible church. Compare its doctrines, set forth in Luther's Small Catechism and in the Augsburg Confession, with the Bible, and you will find that they fully agree, that the confessions of the Lutheran church are a correct presentation of the Bible Truth. Thus Scripture points you to the Lutheran church as the one in whose communion you are to be found. And this is not a matter of personal preference, but a matter of conscience. They who make little of doctrinal differences and who join in the popular cry of the day "more practical work and less doctrine" are wrong. Though a man may be saved in a church that teaches false doctrines, we must earnestly condemn and avoid every error.

The honor of God demands this. The Bible is His Word, the eternal Truth. No man has a right to deny any part of the revealed Truth or to make compromises with others at its expense. God says, Is. 66:2: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

He threatens: Jer. 23:31,32: "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell

them, and cause my people to err by their lies." And Rev. 22: 18,19 applies not only to that book but to the whole Bible: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Gal. 1:7,8: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

False doctrines endanger our soul; Jesus calls the false prophets "ravening wolves." St. Paul says to those who had listened to the legalistic teachers that had forced themselves upon the Galatians: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Thus we are earnestly admonished to avoid all false teachers, Matt. 7: 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." We are told to put away from us those who persist in error. Titus 3: 10,11: "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Rom. 16: 17: "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."

Thus the honor of God and the welfare of our soul demand that we fearlessly condemn and scrupulously avoid all false teaching and diligently study the Scripture "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 14.

Then the promise is ours: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth; and the truth shall make you free." John 8: 31,32.

J. B.

### MORMONISM UNDERMINED BY ITS FOUNDER'S FRAUD

Mormonism is in the throes of the greatest crisis in its history. This time it is not an attack from without, but a revolt from within. The younger Mormons have become skeptical of the fundamental doctrines of their faith; they are rebelling against the autocratic commercialism of their elders. The University of Utah is rent by dissension. A great lawsuit has just given definite proof of the long-suspected fact that polygamy, although prohibited by law and officially condemned by the church, is not only practised by

members, but winked at by the church authorities.

The trouble began with proof that one of their sacred books was a fake. The proof was irrefragable. And the faker was none other than Joseph Smith, founder of the Mormon church. The book was "The Pearl of Great Price," otherwise known as "The Book of Abraham," which with "The Book of Mormon" and "The Doctrine and Covenants" form the basis upon which Smith and his associates built up the church. This book was said by Joseph Smith to be a divinely inspired translation of a manuscript written in hieroglyphics by Abraham in Egypt. At the time he made his "translation" no one understood the ancient Egyptian language, so no one was able to dispute him. Now, however, that hieroglyphics are read with ease, the original manuscript turns out to be little more than a collection of pious epitaphs and funeral prayers addressed to the sun-god, bearing no resemblance whatsoever to the "translation."

The exposure of this fraud shook the faith of thousands of younger Mormons. The flimsy edifice of Mormonism was tottering, for one of its foundation stones had been shattered. But the truth could not penetrate the horny carapaces of the hard-shell elders. The "Deseret News," their official organ, poured out abuse on the men who had brought about the exposure.

In the University of Utah, however, the matter was serious. Most of the students are children of Mormon parents; among the professors are both Mormons and gentiles; seven of the 14 regents, including the chairman of the board, are Mormons and two others former Mormons, but with strong Mormon sympathies, while only four are gentiles. The explosion in the university is described by Professor Edgar James Banks, the famous archaeologist and former professor of Oriental languages in the University of Chicago, in an article in the *Christian Herald*."

"At the last commencement of the University of Utah," he writes, "a Mormon student, Milton H. Sevey, was chosen to represent the graduating class upon the commencement platform. The leaders of the church and the Mormon regents of the university were there in force. Young Sevey took for the subject of his address 'Needed Reform.' He attacked the conservatism of the state and the Mormon attitude toward things in general. The regents gasped. They realized that the old order of things had passed away and that at last freedom of thought had entered the Mormon world. The church of Joseph Smith was threatened, and steps must be taken to save it. . . . The regents of the University of Utah are now making desperate efforts to check the growth of progress."

The first step in this direction was to expel four of

the gentile professors. The faculty was amazed, and demanded an explanation. The regents refused it and declined to recognize a committee of alumni appointed to investigate the dismissals.

Thereupon 14 professors—among them some of the oldest and most valuable men—resigned. The students' sympathies were with their teachers. They held a meeting and demanded explanations. The students were so insistent and determined that the regents issued a statement. It consisted of vague charges of disloyalty and disrespect, with the announcement that, owing to changes in the English department, the services of the professors would no longer be required.

The students ridiculed the explanations, and the dismissed professors plan to carry their fight for reinstatement up to the United States courts, if necessary. Professor Banks, who has been lecturing at the university, says the regents are attempting to replace the dismissed and resigned professors with Mormons of the old type, and thus to check freedom of thought.

Another grievance of the younger and more enlightened Mormons is the close corporation method of the rulers of the church in collecting tithes, or a tenth of the income of all its members, and never accounting for a cent. A conservative estimate of the tithes collected is \$1,500,000 a year. In addition to this is an enormous income from investments in railroads, factories, stores, hotels, and vast tracts of land in many states and even in foreign countries. "These properties," says Professor Banks, "are not held in the name of the church, but in the name of prominent members of the church. The men who control the vast funds of the church are loath to relinquish them. . . . It is only the enlightenment of the rising generation that they fear."

The alliance of the Mormon church—or of its leaders—with monopolistic wealth has been brought out more than once in anti-trust inquiries, and it is said that some of their heaviest investments are in such concerns as the Standard Oil Company.

This compulsory paying of tithes to men who never give an account of what they do with the money, and who persistently repress all original thought, all progress, all reform in educational as well as in administrative and religious affairs, has added fuel to the fire of revolt that is blazing forth among the younger Mormons. They want to know who gets their money, and what is done with it. They want the links that united religion and business severed.

So the crisis in Mormonism is partly over filthy lucre, partly over polygamy, partly over the foundations of the faith, with the moss-backed Bourbons of the church defending their gold-lined trenches against

the shrapnel fire and bayonet assaults of the enlightened and progressive young rebels.

The first bomb that did serious damage to the trenches of the elders was the already mentioned discovery that "The Pearl of Great Price" was not even a reconstructed pearl, but the cheapest kind of a bubble of glass. What havoc this explosion wrought among them can be understood only by going back to the history of that sacred book.

When Joseph Smith founded Mormonism 70 years ago he presented to his followers three books. These were "The Book of Mormon," "The Doctrine and Covenants," and "The Pearl of Great Price," or "Book of Abraham." The first purported to have been copied by him from gold tablets brought to him by an angel, which tablets he said he had given back to the angel. Three men swore they had seen the angel and eight others swore that they had seen the tablets. The second, according to Smith, was dictated to him orally by God. For this we have only Smith's own word.

"The Pearl of Great Price" was based upon two or three pieces of papyri received by Smith in 1835 with an Egyptian mummy from one Michael H. Chandler. At that time there was not a man living who could read the hieroglyphics in which the ancient Egyptian letter was written. The Rosetta Stone had not yet been deciphered. Smith, however, published a translation of the inscriptions and drawings on the papyri. He said he had been divinely inspired. The Mormons accepted his translation as they accepted the other books. It contained pictures reproduced from those in the papyri. This book, as Smith published it, is a history of the world from the creation down to the time of Abraham, and it purports to have been written by Abraham himself in Egypt.

The most interesting part of this book is its illustrations. Ancient Egyptian can now be read by scholars with almost as much ease as Latin or Greek. The late Bishop F. S. Spalding of the Episcopal church persuaded the Mormon elders about four years ago to submit the original papyri to the best Egyptian scholars. So implicit was the faith of the elders in Smith's "inspired translation" that they readily consented, fully expecting the result of the examination to be a complete corroboration of its genuineness. But alas! they had never been in museums wherein are mummies and mummy-cases. For had they been familiar with such objects, they would have recognized how common—almost universal—were the pictures in their so-called "Book of Abraham." When Egyptologists saw the figures they recognized them instantly as old friends, and when they read Smith's "inspired translation" they laughed long and loud. Listen to what Professor Banks, one of the most dis-

tinguished archaeologists in America, wrote about them in the "Christian Herald":

"One of the drawings in 'The Pearl of Great Price' represents, so Smith says, Abraham lying on an altar, about to be sacrificed by a priest. Nearby are the angel of the Lord and four gods whom Smith calls by peculiar names, in the form of jars with covers shaped like the heads of animals. There is no inscription accompanying the drawings, but Smith is inspired to interpret the picture. Go to any Egyptian museum and look at the papyri or the mummy-cases, and you will find practically the duplicate of this drawing over and over again. It was one of the stock pictures used at most of the Egyptian burials. Smith, however, slightly altered his copy of it to suit his purposes.

"Another drawing in 'The Pearl of Great Price' shows, so Smith says, Abraham seated on Pharaoh's throne. Behind him stands the king; before him is a prince of Pharaoh, the servant Shulem, and a slave. Here Abraham, on the throne of Egypt, is said to be discoursing on the principles of astronomy. Above and below the pictures are hieroglyphic characters. The original of Smith's crude drawing is a common stock picture from the tombs; its meaning is thoroughly understood. The seated figure is not Abraham, but the Egyptian god Osiris, before whom the dead were brought for judgment. Behind him stands his wife, Isis, and before him, conducted by two figures, is the soul of the dead man.

"The third drawing in Smith's 'Pearl of Great Price' is a poor copy of the most common hypocephali, the little disks which were placed as cushions beneath the heads of the mummies, and which are therefore found in the greatest abundance. They are covered with stock pictures and hieroglyphs containing selections of a hymn to the sun-god. Some of the hieroglyphs of Smith's copy are so crudely drawn that they are scarcely recognizable. 'Upon the disk,' says Smith, 'is a picture of God upon his throne, clothed with power and authority, with a crown of eternal light upon his head.' Any student of Egyptology can see at a glance that it is but the Egyptian sun-god in his boat. The Mormon prophet's explanations of the other pictures on the disk are equally absurd, and his translation has not a vestige of truth in it. To call it self-delusion would be charitable."

In a similar strain wrote other great Egyptologists of world-wide authority.

After recovering themselves somewhat from the effects of this bomb, Mormons who had more affection for truth than respect for tradition did some deep heart-searching. If, they asked themselves, Joseph Smith perpetrated a fraud upon his followers by faking a translation, was it not possible that he might

also have faked the "Book of Mormon" and "The Doctrine and Covenants"? And they had to admit that it was not only possible, but highly probable.

This is what started the wave of skepticism in the University of Utah. This is what alarmed the shrewd old financiers who had been running the church and its vast investments unquestioned by anybody. When young and intelligent men confessed to the fraud in the church and began demanding reforms in its doctrines—one essential of which is implicit, unquestioning obedience to its elders—when hitherto orthodox women came out openly and confessed to having perjured themselves to shield eminent men from prosecution for denied, but generally known polygamy, when such things could be right in the very heart of Mormonism, surely the end of the world—of the Mormon world—must be in sight.—Luth. Herald.

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### THE HYMN-BOOK BY HEART

It is said of the Lutheran Christians in Kanara, Southwest India, that very many of them have learned by heart their whole hymn-book. At Holy Communion they sing one hymn after another without opening the book. They sing their hymns at family worship, at work, and on their sick-beds. It is said of these good people, too, that they, as a rule, are patient sufferers, especially the women, whose lot is often very hard.—Foreign Missionary.

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"Every vessel of mercy must be scoured in order to show brightness. And however trees in the wilderness may grow without cultivation, trees in the garden must be pruned to be made fruitful; and corn-fields must be broken up, when barren heaths are left untouched."—Arrowsmith.

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### ITEMS OF INTEREST

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#### New Ulm Notes

The fall term at Dr. M. Luther College, New Ulm, Minn., began Sept. 1. A large number of new students was enrolled, so that our E class and Sexta is larger than it has been for several years. Besides, several new members have been added to some of the higher classes. Both teachers and scholars have resumed work with enthusiasm.

We regret very much that Prof. J. Meyer has accepted the call tendered to him by the congregation at Oconomowoc, Wis. Prof. Meyer was teacher of the Greek and Latin languages at our college for almost twelve years, and everyone here will miss him very much. Luckily our class work can go on uninterrupted. The board was so fortunate as to secure the services of Rev. K. Koehler, formerly pastor at Kingston, Wis. He will take charge of Prof. Meyer's work until a successor has been chosen by the board.

On Wednesday, Sept. 15, the faculty and student body surprised Prof. Meyer with a farewell celebration. Prof.

Ackermann and Mr. Retzlaff spoke in behalf of the faculty and board respectively, and Mr. Sitz in behalf of the student body.

#### A Great Variety

In the anthracite region of Pennsylvania there is a church for every thousand inhabitants. More than twenty sects are represented.

#### Finland

The people of Finland are generally Lutheran, and maintain excellent folk-schools. In Finland there are five illiterates to every thousand people. It has a population of 2,380,000.

#### Camels in Distress

The following report comes from Houghton, Mich.: "Four hundred members of Houghton tent, Camels of the World, are in a quandary. Investigation by state officials into the methods of W. H. Hampden, organizer for the national organization, has left them up in the air, and Hampden's arrest on the charge of soliciting for an insurance society not organized to do business in the state leaves the local ships of the desert wondering whether their insurance is valid."

#### Erect Church for Students

A resolution providing for the erection of a \$100,000 church at the University of Wisconsin for Methodist students was acted upon favorably by the M. E. conference which met at Racine early in September. The resolution makes provision for the establishment of a corporation to be known as "The Wesley Foundation of the University of Wisconsin," and the appointment of a financial manager to make arrangements for the erection of the edifice on ground already owned by the church.

#### Rapid Growth

Speaking of the growth of churches in the last ten years, the Episcopal Recorder says:

"The Lutheran Church has not only grown more rapidly than any other church in the United States, but bids fair to hold that position in the future. This Church has a gift of tongues, and preaches the Gospel in fourteen different languages—English, German, Swedish, Norwegian, Danish, Icelandic, Finnish, Esthonian, Lappish, Lettish, Lithuanian, Polish, Slovak, and Wendish."

#### Will Not Join Peace Movement

President T. E. Schmauk's refusal to act in common with other American denominations in an appeal for peace to the governments of Europe was strongly endorsed in resolutions proposed to the General Council by the committee on president's report. Mr. Schmauk, when appealed to by other churches to participate in the plea to the European powers, took the stand that, in contrast with the action of the Roman Church, it is not the policy of the Lutheran Church to participate in politics or to take action looking toward the influencing of governments. The Council upheld his stand.

#### Convention and Jubilee

The First District of the Evangelical Lutheran synod of Minnesota met at Hutchinson in annual conference a short time ago. The occasion was memorable for the jubilee celebration which the members arranged in honor of Rev. G. E. Fritzke, who has now been in the ministry for twenty-five years. Rev. Fritzke is pastor of the church at Hutchinson, Minn.

#### A Break in the Russian Church of America

There are in America about 300 Missions of the Russian Orthodox Church; these are supported in part by an annual contribution from the Russian government of \$75,000. But the price paid for this aid is out of proportion to the assistance rendered. All property is held by bishops, acting for the Russian state church. A Chicago congregation has now resolved to break the bondage held by the Russian government and has boldly established itself as an independent Orthodox Church. After it has been done once, others are likely to follow the example. A Russian attorney, in explaining the step taken by his fellow-countrymen, said: "The Russian church, as well known, is a part of the Russian government. The church and the state are the great twins. The czar is the head of them both. It is an undeniable fact that the church of Russia is being used as an agency or a spiritual police department of the Russian government, thereby keeping the people in ignorance, submission, and oppression."

#### CULLED BY THE WAY

##### Gullible Cow

Two little girls walking through a field were afraid of a cow. Said one of them: "Let's go right on and act as if we were not afraid at all." "But wouldn't that be deceiving the cow?" the other little girl expostulated.

We smile at this bit of consciousness, but we love the little girl for it. She would be uneasy in regard to David's reception of the Philistines, and most of us wish that, like Moses, he had gone down into the Sinai country, rather than place himself in a position where he had to act a lie.—Christian Herald.

##### Advantage of Years

The novelist's small boy had just been brought to judgment for telling a fib. His sobs having died away, he sat for a time in silent thought. "Pa," said he, "how long will it be before I stop gettin' licked for tellin' lies an' begin to get paid for 'em, like you do?"

##### Prayed for the Landlord

I recall an incident or two in connection with that sermon. In the course of conducting the service, desiring to pray for the country, I said: "Bless our land, Lord." I was overcome with dismay, but few noticed the double possibility of the petition. I remember an old Dutch elder approaching me, at the close of the service, and saying: "Dot's goot; you have still one more year at the seminary?" and when I answered affirmatively, he said, "Dot's goot; I hope you will improve a great deal."—Christian Herald.