

# 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: 5

Vol. 8.

Milwaukee, Wis., April 3rd, 1921.

No. 7

Rev. C. Buenger, Jan. 22  
65 N. Ridge

## EASTER JOY

My Jesus lives!  
He burst His rock-sealed tomb!  
In vain the guarded door!  
The morning dawns! All vanished is the gloom!  
The dismal night is o'er!  
At break of day He burst His prison!  
The Lord of Life from death is risen!  
My Jesus lives!

My Jesus lives!  
O death, where is thy sting?  
Where, grave, thy victory?  
In Salem's halls the triumph-anthems ring!  
From Hell's dominion free,—  
O ransomed earth,—rejoice in gladness!  
Cast off thy prison garb of sadness!  
My Jesus lives!

My Jesus lives!  
The Lamb on Calv'ry slain!  
The Savior crucified!  
Hell's brief rejoicing was indeed all vain!  
The Son of God Who died  
Has by His rising burst asunder  
The chains of death. O mighty wonder!  
My Jesus lives!

My Jesus lives!  
My pardon is complete!  
For me He bled and died!  
His thorn-crowned brow, His nail-pierced hands and feet,  
His stripes, His wounded side,—  
Have paid the price of my salvation!  
I fear no more sin's condemnation!  
My Jesus lives!

My Jesus lives!  
O all-transcendent gain!  
The Law's dread curse He bore!  
Behold, the Temple's curtain rent in twain!  
The reign of death is o'er!  
Now at the Mercy-Seat He pleadeth!  
His Blood for sinners intercedeth!  
My Jesus lives!

My Jesus lives!  
The Lord, my Righteousness,  
Has risen from the grave!  
His blood-bought robe is now my spotless dress!  
To me He freely gave  
Abundant entrance to His Heaven!  
O precious seal of sins forgiven,—  
My Jesus lives!

My Jesus lives!  
He crushed the serpent's head,  
And vanquished death and hell!  
Captivity He ever captive led! (Eph. 4:8)

The ris'n Immanuel  
Comes forth a Conqueror from Edom,  
Proclaiming everlasting freedom!  
My Jesus lives!

My Jesus lives!  
I, too, from death shall rise!  
Saved by His glorious grace  
His own shall win Redemption's glorious prize  
And see Him face to face!  
What joy to enter Eden's portal,  
And reign with Him in realms immortal!  
My Jesus lives!

Easter, 1921.

ANNA HOPPE,  
Milwaukee, Wis.

**He Died For All, That They Which Live Should Not  
Henceforth Live Unto Themselves, But Unto Him  
Which Died For Them, And Rose For Them.**  
2 Cor. 5:15.

Christ died for all. All had sinned and come short of the glory of God and, consequently, were under the judgment of death. The wages of sin is death, death as we saw it on the Thursday and Friday of the passion of Jesus Christ. It is death under the curse of God, death which consigns the guilty one to the fate of Satan and his evil angels everlasting. "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."

That death Christ died for all that all might live. The open tomb in Joseph's garden is the proclamation of life to all men. "Christ was delivered for our offences, and was raised again for our justification." "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." In raising up Christ from death, God announces to us that the cause of death, sin, is removed from us and that the sentence of death is withdrawn. Thus we begin to live,—or can he rightly be said to live who is in the death cell awaiting the day of his execution? By faith in Christ who died for us and rose for us we claim life from the hand of God, rejoice in it, and hope for its perfection in eternity. We live.—

But now our text tells us "that they which live should not henceforth live unto themselves but unto him which died for them, and rose for them." Christ

who has given us life claims our life as his own. By nature we lived unto ourselves. We heeded only our own will; we were bent on satisfying the desires of our own heart; we walked in the ways of our own choice. God's will was nothing to us; our life was directed away from Him. It was a godless life. Now He has redeemed us, He wants to be our Lord. We are to heed His will, to live to please Him, to walk in the ways of His choice. Our entire life is to be directed toward Him; it is to become a godly life.

Is He asking too much? Remember, He lived and died and rose to make us His own. Do not forget to whom we belonged before He redeemed us, for we were not free, we were the slaves of satan, and sin, the victims of death and hell. Living unto ourselves meant ruin for us, our own ways led but to destruction. Let us not forget that in godlessness is fear and pain and never-ending sorrow.

Living unto Christ means living in faith, in hope and charity. It is life in the light of Easter morning, the Easter anthems re-echoing through its every day. It is a life of peace. It is the life victorious. It is a life of free and blessed service.

Who would want to return to living unto himself?

Soar we now where Christ has led,  
Following our exalted Head;  
Made like Him, like Him we rise;  
Ours the cross, the grave, the skies!

Hail the Lord of earth and heaven!  
Praise to Thee by both be given:  
Thee we greet triumphant now;  
Hail, the Resurrection Thou!

J. B.

### COMMENTS

**Union Missionary Institutions Sacrificing Truth** To what extent union missionary institutions in foreign countries are sacrificing truth may be seen from the following statements made by Dr. Griffith Thomas, in his recent address in Chicago, as reported in "The Presbyterian:—"

"There is in China, among a certain class of missionaries, a great tendency to concession. There are six or seven union educational institutions, all based upon a concessive view of Christian truth which amounts to modernism. For a long time I have been in favor of union among God's people, but it is possible to pay too high a price for union. You must never have union at the expense of truth.

"There have been proposals to translate into Chinese that deplorable book called the Shorter Bible. The Y. M. C. A. proposed it, and the Y. W. C. A. proposed it, so far, however, without success.

"I found in China a very great deal of the modernistic higher critical teaching which affects everything

in the Bible, because it affects your conception of the Lord Jesus Christ. I was told it was due to the kind of men sent out from American seminaries.

"Missionaries have been told for years that all the scholarship was on the modernist, higher critical side. They were entirely ignorant of the work of the past ten years, which puts the latest, truest and best scholarship on the conservative side.

"There are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai, and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

"In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work.

"A friend of mine collected twenty-six graduates of a well-known Christian university in China and gave them a dinner, thinking to find out what was the net result of the work and influence of that Christian institution in which they had had four years of study. He found that twenty-five of them had gone back into full heathen Chinese life.

"I found in China two parties of missionaries decidedly and definitely divided—the conservative, and the higher critical or modernistic.

"Last summer there was spontaneously organized by missionaries holding the conservative view of the Bible, the Bible Union of China, which now has a membership above 500, with a programme of prayer, circulation of the Bible and Christian literature, and evangelism."

No further comment on these statements is necessary. They reveal a most lamentable state of affairs among Chinese missions, showing how these union missionary institutions are repressing the testimony to the Scriptures and have thereby become a menace to the Gospel and the real missionary cause, instead of a blessed agency for the furtherance of Christ's Kingdom. But we need not be surprised at such a state of affairs, considering that, as pointed out by Dr. Griffith Thomas, missionaries have been sent out into foreign lands from American seminaries, where the spirit of modernism prevails, that spirit which denies the divine authority of Holy Scriptures, which succumbs to the theories of science and evolution, that spirit which repudiates the divinity of Christ and the redemption of mankind by His blood, and which would rehabilitate it by humanitarian organizations and efforts.

May God graciously protect our Lutheran colleges and seminaries against every inroad of the spirit of modernism, and may our Lutheran people ever stand

aloof from every union with any religious organization, be it in church work at home, or in missionary activities abroad, at the expense of the truth. J. J.

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**Lent In Retrospect** It would have the appearance that recent years have seen a modified, but more general observance of Lent. Heretofore Lent was exclusively observed by Lutherans, Roman Catholics, and Episcopalians. In our own church the observance was always consciously guided into channels of spiritual observance, though certain customs were commended, if not encouraged. It was always quite well understood that Lent is not an outward practice but a spiritual discipline.

With other observers of Lent outward practices were so much emphasized that they seemed to crowd out any other thoughts.

In our larger cities the last few years saw the rise of "down town" noon-day meetings. At some central auditorium a brief services was held to enable business men, office workers, and clerks to meet and recall to their minds that the sacred week should not be entirely forgotten.

This latter practice may have caused some other denominations to make use of the season in their church life. The Methodists, for example, have grasped at the idea and are now issuing Lenten declarations where not so many years ago they might have referred to Lenten observance as a "papal error."

Lutherans may profitably compare their practice of observance with the program recommended by the board of bishops of the Methodist Episcopal church. Without trying to be censorious they may note that the simple and straightforward Gospel preaching to which they are accustomed is not the practice of every observer of Lent. The declaration which we append is a fair sample of the general view of Christianity in the circles from which it comes. There is the usual important part assigned to the decisions of the individual, the necessary inclusion of personal ideals, and other allusions to factors that are either unessential or else selfevident, and a very noticeable scanting of the ONE thing for which Lent should serve: the preaching of Christ crucified.

The recommendation of the bishops follows:

"We feel that as largely as possible the period from now to Easter should be devoted to all forms of evangelism. Even these days should be so used as to make for simplicity of life and the emphasis of those personal religious ideals without which our nation is certain to meet disaster.

"Let the days preceding Easter be given to much prayer and to frequent special meetings of our people and to definite work for great ingathering.

"Let Palm Sunday, March 20, be used in all our Sunday schools as decision day, and let the children

be gathered into classes and instructed for full membership in the church.

"Let Easter, March 27th, be made again the culminating but not the close of our endeavor, and on that holy day 'that saw the Lord rise,' let all the people of our constituency be earnestly and solemnly urged to yield themselves to Christ and his service."

We are grateful to the Lord for every attempt to preach the Gospel; we do not despise the efforts of any others; but we would be more assured of the value of the effort outlined in the above if there were more definite reference to the Gospel and its content and if there were less emphasis on the individual's part in acquiring and retaining its blessings.

H. K. M.

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**Humane Service and the Church** Proposing to "convert the church" must seem like setting out to "carry coal to Newcastle" to most church members, yet that is just what the Rev. Dr. Charles Scanlon spoke of doing when he addressed the Convention of the American Humane Society at Omaha recently. Being a Presbyterian himself, the Doctor spoke of converting Presbyterians to "humane service," and, to judge by his utterances, he is not taking a too rosy view of the situation confronting him. He says: "We shall not convert the world—we shall not convert the whole Presbyterian Church—on humane work, suddenly. But we do hope in an earnest, straightforward, sincere manner to do something—to make some contribution to a cause that has been too long neglected."

To illustrate the position which, to his mind, the church to-day occupies he told a little story: "I remember years ago a thing that came to my attention. A man with two heavy grips was running to the train, and got there just as it moved off. Someone said to him, 'Well, my friend, you did not run quite fast enough.'

'Yes, I did all I could.'

'You didn't get there.'

'Well, I didn't start soon enough.'

"The church is not running too slowly. It did not start soon enough. It has started now. It is ready to do what it can."

This readiness to take up a cause too long neglected is, we take it, then described in these words: "Henceforth, humane work is just as much a part of the program of the Presbyterian Church as home or foreign missions, as Sunday school, as education, as ministerial relief, or any other enterprise of the denomination."

We believe the Doctor means to give an idea of the scope of humane service when he goes on: "There are some eight or ten great historic evils of the world. We have war, intemperance, impurity, slavery, lying, gambling, stealing, idolatry and cruelty. These have

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.

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, Act 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.

run through all the ages. There is no question about the earnestness or zealousness or courage or sacrifice of the people who have been dealing with these evils. But are there not forces which may be enlisted which have not already been enlisted in combating these great evils? The church is one of them."

The Doctor refers to such things as are enumerated Gal. 5: 19, 20; but he does the Church a grave injustice. The Church has been enlisted against just these things from the beginning, long before there was any thought of a Church Board of Temperance and Moral Welfare. The Church was enlisted by no less an authority than the Head of the Church Himself, when He said, "Preach the Gospel to every creature." The Gospel of Jesus Christ is the only real power against the world's wickedness, for it makes new creatures and it sets in where all true newness must begin, in the heart. To use other means to cure a wicked world is like shaving off a leper's scabs to cure him of leprosy or building a dam to stop a stream from flowing. When the spiritual leper, to spite the Gospel, claims a place within the church the Christian congregation is not at a loss to know how to handle the case, if it obeys the Master's Word. To combat wickedness outside the Church the Lord has given His Body no other means than His Word: diagnose the case by the Law and cure it with the Gospel, preach the Gospel, live the Gospel.

We think we have more than an inkling of what the Doctor means when he speaks of putting humane work on the program of the Church; what he proposes as a task for the Church is quite apparent when he goes on to say: "The Board of Temperance and Moral Welfare, with which I am connected, was formerly the Board of Temperance. We hope the time will come when we will be fully warranted in dropping the word "Temperance." We will not forget, while we have legal prohibition, the broncho has only been bridled. He has not quit kicking yet."

No, the Church can well afford to leave the "bridling" and "taking out the kick" to another agency—the State, into whose hands God has laid the sword

as the sign of authority. Then the Church will be held blameless if in the more or less violent bridling process ground is trampled on where the "broncho-buster" is a trespasser. The Church need feel no surprise at not making its train if it will insist on carrying somebody else's heavy grips.

Anyway, the outlook is not so bad as we might assume: the Doctor himself confesses, "I have gone to a good many churches when they did not let me in, and I have had a feeling they did not let the Lord in either. So, maybe, the won't let you in." As the Church hurries along on her appointed path, with all hands doing the Gospel-work against the coming of the evening, let us hope she will ever turn aside all enlistment for foreign service with the word: "We cannot carry grips for strangers." G.

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**"Ministers Back War on Vice"** "Ministers back war on vice," announces a Milwaukee paper.

"The Milwaukee Ministerial Association, at a meeting at the Y. W. C. A. to-day, joined the war on vice.

"Following an appeal for action from Mrs. C. M. Barr, president of the Federation of Church Women, the association went on record as standing back of all Christian agencies which were seeking to purge the city and county of immoral resorts and all law-defying places. . . .

"Every minister in the city who does not deal with this situation from the pulpit in no uncertain terms is recreant in his duty," said the Rev. C. H. Anderson."

Recent occurrences in Milwaukee have, indeed, revealed shocking conditions. It would seem that vice in every form had been rampant and had defied the law openly and with comparative impunity. No one knows how many young people have been misled by the agents of vice, no one can count the lives that have been wrecked. Now the public is aroused, something must be done. Immediately some begin to bethink themselves of the pulpit; let every minister in the city preach on these conditions in no uncertain terms. If they fail to do so, they are recreant in their duty, we are told. Well, we will have to confess to such recreancy. Not that we are not warring on vice; we have been doing that these many years, and, thank God, not without success. But there are two angles from which vice must be considered. First, vice endangers the peace and welfare of the community. From this view point it must be fought by the civic authorities, and with the only means they have, force. Law breakers must be arrested, fined and imprisoned, and the dens of vice closed. All citizens must be compelled to obey the laws. In this, Mayor Hoan seems to have made a fair start and to be acting with the necessary energy. It should not be necessary for citizens to assure him that he has their hearty support.

Where public officers are unfaithful in the administration of their office, the citizens should compel them to act.

It is another aspect of vice that concerns the minister of the Gospel. He regards vice as an offense against God, which brings the sinner under the wrath of God and the judgment of eternal death. But to him it is merely a symptom of the disease that kills. The disease itself is unbelief. Christ tells us that the Comforter will reprove the world of sin, "because they do not believe in me." Whether a sinner steals, gets drunk, gambles, uses drugs and commits adultery, or whether he is a respectable, proud, self-righteous citizen, it is his unbelief that damns him. If the minister of the Gospel loses sight of this fact, he is fighting wind mills all the days of his life; he is not helping the slaves of vice, but is, rather, deceiving the respectable unbeliever into considering himself safe and provided for against the day of judgment.

Our fight as Christians is the fight against unbelief. Its purpose is the glory of the gracious God and the salvation of the souls of men. The only means for this fight is the Gospel of Jesus Christ.

Repent of your sins and turn to Jesus Christ your Savior, should have been the earnest appeal of Milwaukee churches to their own members, to all who dwell in this city, and to the offenders against the law. Let every citizen see to it that the officers of the law perform their duty faithfully, but let the churches be known only as the preachers of Christ crucified.

J. B.

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**Christian Hymns** In "The Presbyterian" Rev. Wm. **Heathenized** Barnes Lower calls attention to a certain song book, the "Laurel Songs," used in the public schools, in which Christian hymns have been edited in such a manner that the name of Jesus or Christ, as well as every allusion to the Holy Trinity has been eliminated. On taking up the matter with certain officials of the schools, the following reply was given: "It is the practice of school music book publishers to include in their publications for public school use non-sectarian hymns. In some cases the publishers have included sectarian hymns and have undertaken to make them non-sectarian by a bit of editing." Mr. Lower shows how this "bit of editing" has taken the name of Jesus out of every hymn, thus destroying it as a Christian hymn, by examining a number of Christian hymns, so called, in the book. We produce those only which are contained in our own "Book of Hymns."

In the evening hymn, "Now the Day is over," the verse which begins,

"Jesus, give the weary,"

is edited to read,

"Father, give the weary,"

and the verse,

"Glory to the Father, glory to the Son, and to Thee, blest Spirit,"

is omitted.

Of the eight verses in the hymn, "Abide With Me," only three are used, conspicuously omitting the last one beginning,

"Hold Thou Thy Cross before my closing eyes."

Another hymn which has received bad treatment is "Come, Thou Almighty King." The third verse, which reads thus:

"Come, Thou Incarnate Word,  
Gird on Thy mighty sword,  
Our prayers attend:  
Come, and Thy people bless,  
And give Thy Word success;  
Spirit of holiness,  
On us descend."

has been made to read:

"Come, Thou all-gracious Lord,  
By heaven and earth adored  
Our prayer attend.  
Come and Thy children bless;  
Make Thine own holiness  
On us descend."

While the words of the last verse,  
"To the great One in Three,  
Eternal praises be,  
Hence evermore."

have been changed to this:

"Never from us depart,  
Rule thou in every heart  
Hence evermore."

Finally, of the hymn, "O Paradise, O Paradise," only two verses are used, and the lines,

"Lord Jesus, King of Paradise,  
O Keep me in Thy love."

are changed to:

"Dear Father, Lord of Paradise,  
O Keep me in Thy love."

We would ask, is it right for Christian parents to entrust their children to such schools, where our Christian hymns are this heathenized, so that any Jew, Mohammedan, Christian Scientist, Mason or pagan can sing them in full agreement with his own belief. One cannot measure what pernicious influence the singing of such hymns which have purposely been emptied of their Christian character, will have upon the mind of a Christian child. To sing hymns, which have been heathenized or "Mohammedanized" or "Masonized" or "Scientistized," together with those of similar religious colors, is not only to deny Christ, the Savior of mankind, but to imbue the minds of youth with the

very poison of the pantheistic belief of the world. Would that at least our Lutheran parents would stop to think, prayerfully to think of the grave dangers their children will inevitably be exposed to, before entrusting them to schools where Christian hymns are being heathenized.

J. J.

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**Going to the Dogs?** Will there be many going to the dogs? we sadly wondered, as we read the following item in the Lutheran Witness:

"The Modern Order of Yellow Dogs, which was formed in the State of Pennsylvania, is a rising fraternal order, and chapters are being started in all parts of the State. There are chapters in Maryland, Virginia, and in the A. E. F. in France. Kennel No. 4 of Williston was installed Tuesday night by Lloyd Mackenroth, Orville Bruegger, and Arthur Berg, who are members of the Grand Forks Kennel, upon receipt of permission from the Grand Growler of Grand Forks. The purpose of this organization is purely social." (Grand Forks, N. Dak., paper.)

#### THE VOLUNTARY PLEA IN BANKRUPTCY OF MODERN THEOLOGIANS

Editorial Note:—Under this head we offer our readers the subjoined article which is a reprint in part from A Religious Revolution and its Consequences by John Horsch. The article speaks for itself and for the character of the other numbers of The Fundamental Truth Series, announced by the author, to wit: 2. The Inspiration of the Holy Scripture. 3. The Modern Doctrine of Divine Immanence. 4. The Deity of Christ. 5. Sin and Salvation. 6. Christian Experience and Certainty. 7. The Social Gospel. 8. Religious Democracy, the Denial of God's Sovereignty. 9. The Modernist View of Missions. 10. The Modern View of Religious Education. 11. Philosophy and Theology. 12. Two Types of the New Theology Compared. 13. The Immorality of Theological Word Jugglery. 14. Modern Science—Immorality. 15. Evolutionism. 16. The Ethical Interpretation of Religion—The New Morality. 17. The Question of Religious Liberty. 18. Religious Unionism—The New Theology in the Light of the World War. 19. What Ails our Colleges and Seminaries? 20. The Failure of Unitarianism. 21. The Chasm between the Old and the New Theology.—Each postpaid \$1.50, any twelve numbers, \$1.60, the whole series \$2.75. Fundamental Truth Depot, Scottsdale, Pa.—The foot-notes indicating exactly the sources of quotations are omitted by the Northwestern Lutheran.

#### The Inefficiency of Religious Liberalism

We have in recent years heard much about the waning influence and inefficiency of the church. The cause is often said to be her unmodernism, the conservatism of her creed. Many liberal writers have asserted that the church is doomed if she persists to stand for Biblical orthodoxy. The way and the only way to save the church, we are told, is to open her gates to modern liberalism, the new theology. This is the view generally held in liberalistic circles, as could be easily shown by quotations, were it not quite well known.

So much more remarkable is the fact that not a few liberalistic writers frankly admit the inefficiency of the religious liberalism as compared with the old Bible faith. The new theology has in fact been tried out by the Unitarians and others and has proven a failure. It has not brought to the church the promised prosperity but has brought inefficiency and decay. So well known is this fact to those who have made investigation that it cannot be ignored by the representatives of liberalism. Some of them have, as already intimated, admitted it in their writings. A number of new theology writers are here quoted on the subject under consideration.

Dr. Douglas Clyde Macintosh, of Yale University, admits freely that "the old Christianity was positive and vital," while the message of religious liberalism "has been predominantly negative." "But mere negation," he says further, "is not enough," denial alone will not suffice. In an article, written jointly by a few of the professors of the University of Chicago, the confession is made: "That there are undeniable losses in the departure from orthodoxy ought to be recognized." Dr. W. H. P. Faunce, of Brown University, says: "Under the old theology there was a spirit of reverence and obedience now often totally lacking." Professor Gerald Birney Smith of the University of Chicago writes: "Precisely those people, whose thoughtfulness and conscientious intelligence are imperatively needed in the work of the church, are also painfully aware that as yet nothing of a strong positive character has come to take the place of the older type of theology." "We have discarded the old piety," says Professor Durant Drake, of Vassar College, "but have not worked out new methods to produce the type of character we want." Again this author says: "We have not found out how to develop piety in the new way." President McGiffert speaks of our liberalistic time as "this time of religious confusion and upheaval."

Professor Edward Caldwell Moore raises the questions: "Why do traditionalists (conservatives) often fail of religious effectiveness? Why, however, do progressives (speaking of liberalists) fail still more often?" The same writer admits the fact that "the liberal movement in the nineteenth century illustrates often the disintegrating and devastating effects of liberalism." Under new theology influences, he says further, "there has been less evidence of this consuming anxiety for the spiritual life of man, less of this moving instinct of responsibility, less of the spirit of that outgoing care for souls which quickens men to ardent adventure and puts them upon heroism and self-sacrifice." In another instance Professor Moore says: "If there is always to be a superiority of Christian devotion, of a zeal for God and love of man, on the side of conservatives; if there is always to be a religious inferiority of liberals, then it will still be to the con-

servatives that we shall owe the best of the world's work."

Professor George Albert Coe, of Union Theological Seminary, says: "Liberalism makes for ethical clarity and breadth, but it easily fails of ethical fervor." And again: "The very narrowness of dogmatism seems at times to produce religious intensity that has power with men, whereas the liberal thinker tends not seldom to become an onlooker rather than a doer."

Only the conservative theologians, says the liberalistic thinker, Professor G. Santayana, of Harvard University, "have anything to say to the poor, or to the rich, that can refresh them." This writer points out that in a frank supernaturalism "lies the sole hope of the Church." "Its sole dignity also lies there," he says further. "As to modernism, it is suicide (for the church). It is the last of those concessions to the spirit of the world which half-believers and double minded prophets have always been found making; but it is a mortal concession. It concedes everything, for it concedes that everything in Christianity, as Christians hold it, is an illusion. "The modern liberalistic view," the same writer confesses, "takes the seriousness out of religion; it sweetens the pang of sin which becomes misfortune; it steals the empirical reality away from the last judgment, from hell and from heaven; it steals historical reality away from the Christ of religious tradition and personal devotion."

The late Professor George Burman Foster, of the University of Chicago, in the preface to a volume in which he questions or denies every one of the Christian fundamentals, makes the remarkable confession that he does not desire this book to fall into the hands of those who yet cling to the old faith. "I could wish with all my heart," he says further, "that our fathers and mothers might enjoy the blessed calm of the evening life free from the spiritual bewilderment of those who have to wander in the region of doubt and to feel their feet slip just when they thought that some rock on which they stood was firm." This author admits that "the full and solid comfort and hope which warmed the hearts and illuminated the faces of the fathers" is now absent. He tells us that he has simply endeavored in this volume "to cleave to the sunnier side of doubt." In conclusion he expresses the wish that "there may be light and warmth enough to keep us from freezing in the dark." Strange as it may seem, Professor Foster in the same book lauds doubt to the skies as one of the greatest assets to religious life. He wrote this book in 1909 and his later writings show that in more recent years he came to the conclusion that religious assurance ("a rock on which we could stand firm") is neither possible nor needful to find.

Professor Thomas N. Carver, of Harvard University, in an article, **What Ails the Church?** points out that the impotence of the liberal church is due to "the

loss of a definite, soul-compelling purpose or program." He says further:

Formerly the church knew exactly what it was for; now it does not seem quite certain. Then there was no wavering; now those churches which are not merely drifting are running around in a circle looking for some "cause" to espouse, or something vaguely called "social service" to perform. Then the church preached a clear and definite gospel of salvation, with damnation as the unattractive alternative; now it is not considered quite polite in the best religious circles to mention damnation, and, since there is nothing very definite to be saved from, salvation has lost its meaning. If the church had a definite, soul-compelling purpose, we should find the liberal churches either progressing, or at least decaying less rapidly than the more narrowly orthodox churches. **But the opposite is the case.**

An object lesson as to the effect which the acceptance of the new theology has on the prosperity and efficiency of the church, is presented by the church of Germany. Besides its many liberalistic pastors Germany had a few years before the war 120,000 teachers giving religious instruction in public schools who declared themselves to be ardent defenders of the modern religious liberalism. Notwithstanding these facts the church in Germany had been fast losing ground, not only among the educated but also the laboring classes. The latter, even before the war, had been largely won for atheistic socialism. A liberal theologian of Nuremberg, Germany, Dr. Rittelmeyer, said in 1910 in an article treating on the effect of the new theology on the efficiency of the church:

If we honestly inquire into the question as to the practical effects of modern theology, we must admit that the masses of the working people, counting millions, do not appreciate the church. Not only do they, at least as far as Germany is concerned, distrust the church but they refuse to have anything to do with it. And how about the educated classes? We have long made a hobby of the endeavor to win those who are supposed to be alienated and estranged because they consider the church too conservative. But what are the actual results? True, there are those who acknowledge that modern theology alone has enabled them to remain in the church. But how insignificantly small is the number of these.

What is the cause of the failure? Wherein consists the weakness of advanced theological thought? The answer is, modern theology is the child of criticism. It may be rightfully said that it is of a negative character. We can readily understand the complaint of the orthodox who say: "One thing after the other is doubted and rejected and eliminated. Farther and farther goes this process of disintegration. What will remain in the end?"—Modern theology is lacking, not

only in distinctiveness of its message, but in regenerating power which the old faith really had.—Jesus is for us not the Savior of the world and Redeemer of mankind, as he is for orthodoxy.

A Unitarian writer observes: "Some people say the religious liberal is often more liberal than religious. **Why is this true?** One reason is that he has lost interest in the old forms of religion without gaining enthusiasm for the new." Professor William Adam Brown, of Union Theological Seminary, New York, writes:

What is to become, we are asked, of Sunday-observance, church-going, family worship, the habit of Bible reading and of daily prayer, if no firmer basis can be provided for their support than the generalities of the new theology? And we ourselves, when we consider the easy-going religion which is all about us, often share this feeling, and wish now and again that we could recover the unquestioning faith of an earlier age, even at the price of some of its intolerance and narrowness.

Professor Albert Parker Fitch, of Amherst College, observes: "The great failure of the new age was and is that it has not yet found, or at any rate not wholeheartedly accepted any adequate substitute (for the old theology)." This writer realizes that many who have discarded the older religious views "practically annihilate the distinction between good and evil and abandon themselves to a sort of emotional chaos and moral sentimentalism. Such extreme individualism is common and lamentable enough."

Clearly religious liberalism, having not yet found an acceptable substitute for the old faith, is in a bad way. Small wonder that liberals speak of "our bewildered and discouraged religious life." What a contrast between the old Christian faith and the modern liberalistic religion expressing the pious hope that "there may be light and warmth enough to keep us from freezing in the dark."

The question is here in order, if fair-minded liberals confess to the weakness and inefficiency of religious liberalism, why do they prefer it to the old Bible faith? Why do they not discard it? Their answer is that the modern mind is unwilling to accept the supernatural Christian faith. Modernism, then, recognizes the power and efficiency of the old faith but rejects it on the supposition that it is unreasonable. We are asked to believe that an inefficient faith is more reasonable than the one that is efficient. The Bible faith, we are told, is void of a sound foundation. It is difficult to see, on the other hand, that the modern liberalistic religion, which disowns the inspiration and authority of Scripture, has any foundation that is worthy of the name. In the final analysis its foundation is found to be of a character making it unacceptable to those who do their own thinking.

## THE RELIGION OF NATURAL MAN

### Comparisons

(Taken from "Indian Masonry," Robert C. Wright, Ann Arbor, Mich., 1907.)

Let us now recall some of those things which, in reading about the ceremonies of the Midewiwin, forced themselves upon us as being common to the Indian and the white man, even though the forms were not alike in minute detail. However, much we might wish, and seek to place our beloved Masonry on a pedestal all by itself, and cast down the idols of Lo, the poor Indian, they will not down, but rise before us in shadowy protest, quite in the same way as do those wondrous things arranged for us by our old priests, and to which we render homage under the sacred name of "Landmarks of Masonry."

We found indisputable statements that in their ritual peculiar words and idioms known only to their ancient language were used and were seldom if ever heard in ordinary conversation. The Mason will recall many such words and sentences in our own rituals, which he found necessary to have repeated to him, and then demanded the meaning thereof. This use of ancient forms and words naturally betokens the establishment of the ritual in the time when those obsolete words were in use and helps us date back. Thus we easily trace our own laws to the old common law of England, by means of many a quaint phrase or word, or by a Norman, French or Latin term. . . . It seems that much information was lost by the Indians through the deaths of their aged predecessors, who neglected to deposit their secrets in a safe and secure place where they might be found by future generations should they become lost. All teachings of the mystics is that a knowledge of what is beyond was once possessed by man but has been lost. In the Great Light we read that Enoch walked with God; that is more than that he had that which is lost; he knew the Logos, the word. That is what the statement means just the same as that H. A. had the word. It is not at all absurd to venture the assertion that there was a time when men knew these things; that they knew exactly what was over on the other shore and knew their immortal souls clearer than we do now. There were certain arts like the making of malleable glass, Tyrian purple and Damascus steel, which men once knew but are now known as the lost arts, and marvellous they once were. Man has forgotten or lost some wonderful things. That is looking backward.

Could the people of ancient times have looked forward, they would have seen in the great distance, steam engines, dynamos and other appliances to seize, control and use the giant forces which surround us on every hand. Yet the water of running streams, the steel and copper and material of every kind existed in exactly the same conditions and forms thousands of



years ago in the rubbish of the temple of the whole earth. They had these things in the same great abundance as we have and if they had possessed the knowledge could have made the same use of them. Who knows but there may have been a great civilization which did this and far more, but which has been lost with all its wonders? For, if man has lost and forgotten, he learns and progresses, so he may yet know the beyond while here in earthly life and once more get the true word. Does there not come a sober serious moment, some time in the midst of earth's cares and joys when the Mason has or should take thought on these things? Was there not some one time, brother, when you really had an intense and earnest longing to know whether you will indeed be raised and received among the brethren in an eternal lodge? When you shall indeed know the great secret you have labored for,—aye more than seven years?

We quote so far from Mr. Wright's chapter on Comparisons. You will have perceived that the Redman fares extremely well in the process. He concedes that it is a vain endeavor to "place his beloved Masonry on a pedestal by itself and cast down the idols of Lo, the poor Indian," for "they will not down," in other words they demand recognition. That is what Mr. Wright gracefully accords to the Indian because things "force themselves upon us as being common to the Indian and white man, even though the forms were not alike in minute detail." The Redman is therefore but in an earlier stage of development, most likely, at least in part, due to the fact that "much information was lost by the Indians through the deaths of their aged predecessors." Still the condition of the Indian is not hopeless, if you consider what Mr. Wright says about progress and development.

When we thoughtfully read what position Mr. Wright accords Masonry we involuntarily are led to make another comparison which forces the conviction upon us that this Masonry has nothing in common with Bible Christianity.

1) There is no fall from grace, man has merely forgotten.

2) There is no utter depravity of natural man, so there is no need of a Redeemer and of a new birth by the Spirit.

3) Man can help himself, give him but time for development; there is therefore no need for a revealed religion.

These conclusions are enough to show us what our position must be: though a Mason may extend the hand of spiritual brotherhood to the Redman, it is impossible for the Bible Christian to do the same to the Mason.

G.

Let us follow the straight road of the Word. It does not concern us what the Fathers have done, but what they should have done.—Latimer.

### IT CAN'T BE DONE

About a year ago a number of well-meaning men who were quite active in the affairs of their churches conceived the plan of publishing a regular daily newspaper that was to be different from the ordinary metropolitan daily in no way except one. The exception was that it proposed to sustain a Christian tone in all its news and was to uphold the high standard of Christian morality in all its editorials and advertisements.

The plan was turned over in the minds of its originators again and again. It was considered quite feasible because there seemed to be a general demand for just such a paper. Does not everybody say: "The newspapers are degraded and degrading, they feature the most offensive and disgusting happenings, they have little time or space for the better things; their editorials nearly always reflect a party bias; advertisements are merely artistic deceptions that are generally not even artistic. The best of them—if one be better than another—lives on sensationalism." And the same "everybody" adds: I would like to see a real newspaper that I could read with my family without feeling indecent."

After the usual preliminary work the model newspaper was issued in Chicago for the first time on December 22nd, 1920. After twelve weeks of artificial respiration it gave up the ghost. It can't be done. There is not room for a decent daily. It would seem there aren't enough readers to make it pay. In a melancholy farewell the president of the company which sponsored the venture addresses the public:

"The American Daily Standard has tried to meet the wishes of those people who profess to be dissatisfied with newspapers as they are.

"We have put out a Christian paper—a paper that was clean, truthful, and unbiased.

"There are two reasons why we are unable to carry on. The present financial depression has caused us much alarm. At the same time the Christian leaders of this town have failed us utterly.

"I want to state on this occasion that I still believe there is a great field for a paper of this kind. The sentiment for it is widespread. But Christian leaders and our clean, high class business men have failed to see the golden opportunity that was before them."

The gentleman seems to be in error on one point—to us it seems the chief point: He blames Christian leaders for his failure. It would be nearer the truth to lay blame on the scarcity of Christian followers. The sentiment which he believes in the public is a mouth-sentiment. It isn't even skin deep. There are few people to back up their criticism of the press of to-day with subscriptions to such publications that do not fall under their criticism. If a wager were permissible we would cheerfully offer a prize of a free

subscription to the Northwestern Lutheran for every one of those readers of the American Daily Standard who did not read at least one of the criticized other dailies at the same time.

The press of our day is just as our day and our public demands it to be. It is very unfortunate that the element which we inaccurately describe as the Christian element of our public is as much responsible for this condition as any other. The fact that our newspapers are universally condemned does not alter the fact that they are universally read. The fact that clean newspapers are vociferously invited to present themselves to an eager throng of readers does not alter the other fact that what clean publications we have are studiously avoided by those who profess to seek them.

The whole field of religious publications is witness to the indifference of the public to clean reading.

The Northwestern Lutheran, for example, offers to its readers matter that should appeal to intelligent Christians and tries to uphold a standard that is shared by every true Lutheran. But do you see eager masses storming our press room on the day of publication? You do not.

The Northwestern Lutheran, and other periodicals like it, languish and eke out a precarious existence in spite of the fact that we are assured at every possible occasion that it fills "a long-felt want," etc., etc.

At the same time we are not infrequently subjected to criticism that deserves to be highly commended for its thoroughness. Perhaps the fact that many of our critics have never read us enables them to judge with greater impartiality—and then again such lack of familiarity with the subject may prove to be a serious handicap to the critic.

As such who are in part responsible for the character of our paper we should be permitted to express our preferences in the matter of critics. We will be candid. We haven't a shred of respect for the critic who does not read our paper. We are just as sincere when we invite criticism of every sort from such fellow-crusaders who show their good will by reading what we gather for them. From such we can even endure unjust criticism.

A favorite criticism of a religious paper is its lack of interesting reading matter. It is offset by more numerous assurances that our selections are found to be not without interest. It is so largely a matter of personal taste to determine the quality that any hard and fast rule cannot be formulated. It presents a real problem to which every editor is keenly alive. If our critics mean that we should include suitable "fiction" in our makeup, that could be arranged. But before it becomes an established policy it might be well to define just what is meant and to give examples. At present the material of that sort is quite uncertain as

to quality. The best of it is found in juvenile libraries. While nearly everyone of us will read a "juvenile" now and then, as a steady diet, we fear, it would prove a bore.

Now and then we are criticized for using a style that seems to bother some readers. The editors, contributors, correspondents, and the writers of those articles which we courteously credit to rival publications are all agreed with the critics: they are also bothered considerably by the question of style. What one might consider dignified, another will condemn as prolix and stilted. Another's idea of popular writing may be looked at by still others as a descent to vulgarity. To find the happy mean and still be able to express the slender ideas that seek utterance is a problem indeed. But it finds its solution in whatever way the writer finally shapes his copy. It may not be rhetorically perfect but it should be taken as the honest effort of the writer to do his best under the circumstances.

It is our own opinion that critics of the style of religious periodicals are unconsciously exposing the difficulty that besets the progress of such papers. It is not the style, however clumsy and inadequate it may be, that makes slow reading; it is the foreign flavor of the matter that is discussed and the unfamiliar attitude which the paper takes in discussing questions which are treated so differently by non-religious writers.

You cannot write of happenings in Christian life in the vein of a sporting editor. It is sometimes attempted, but the result is a degradation of the subject and is intolerable. You cannot relate the proceedings of a church gathering with all the picturesque detail that adorns the reporter's tale of the most recent sensational divorce action.

The wholesome discussion of current happenings in a religious paper is bound to be associated with ideas that are unchangeably shaped by higher authority than any editorial policy. That of itself limits the writer to the use of expressions that may appear strange to the unaccustomed reader. There is a remedy. But it does not rest with the editors to apply it; it is within the province of the readers. Learn to read your church paper just as you learned to read dime novels when you were a boy, or just as you learned to wade through the almost unintelligible jargon of a star baseball reporter. Only in this case your gain will not be an idle accomplishment; it will equip you to profit by the many fine things that are written similarly, some of the finest in the whole literature of the world. When we thus try to justify a certain standard that condition seems to set up for a religious paper, we are in no manner to be accused of arrogance; we are not setting up ourselves as exemplars of style, we but aspire to the humble function of a guide to better, far better things—and that is the office of the

humblest. If a little familiarity with the rather severe manner of our writing would convince you that the almost lost art of Bible reading need really not become a lost art, then, indeed, we have led you to the best thing of all.

It can't be done, said the editor of the defunct daily. From the painfully slow progress made by most religious papers in the matter of subscriptions, we are strongly inclined to agree with him. But on second thought we would amend his dictum to read: It could be done—it should be done. H. K. M.

### A VISIT TO IMMANUEL LUTHERAN COLLEGE

In the early days of March the writer in his capacity as Publicity Secretary paid a short visit to Immanuel College, Greensboro, N. C., where Negro boys and girls are being trained for missionary work among their people, delivered a missionary address to the large student body and others and at the same time looked into the deplorably crowded condition of the institution.

The present enrollment is 180 of which 165 were in attendance. Many of these have come in answer to our prayers: "Lord, send laborers into Thy harvest." Of this large number the best material is selected and prepared for missionary workers and in the course of a few years the shortage from which our Negro mission has suffered and is still suffering will be no hindrance to the progress of the work.

But can these students be kept at the College under present circumstances? The readers of the Northwestern Lutheran are invited to look at the rooming conditions as the writer found them and then judge for themselves.

Some 30 to 40 girls—a few have returned to their homes on account of sickness—are crowded into the three classrooms of the Mission School. Two classrooms have been converted into four small sleeping apartments. The partition walls consist of heavy paper. In each room, besides a trunk for every girl, are five single beds and two sleep in a bed. At the time of our visit three girls were sick, but they can not be isolated, because there is no arrangement and no room for a hospital. In the third classroom all the girls live and study.

In the basement, which has no floor, toilets have been installed, but only two bathtubs are provided for so many girls. Here, too, the laundry is located, that is, the clothes are boiled in big, black kettles on the outside of the building, then carried into the basement to be washed and, when dried, brought into the study and living room to be ironed. The girls are divided into groups. Each group has its laundry-day. The work is generally done after the recitation periods every afternoon and on Saturdays. This is the best

provision that can be made for them under the circumstances.

The boys sleep in the attic of the main building, which was formerly used as a storage room for all kinds of discarded articles. Here, too, the partition walls are made of paper through which the Negro boys have made many an airhole. The small rooms are crowded with beds, trunks, suitcases, clothes, etc. For any other article of furniture there is no room. We heartily pity those boys who are to spend their spring and summer nights under a slate roof, heated by a scorching Southern sun.

The dining room is entirely too small. In order that this large body of students might in some poor measure be accommodated, the tables and the chairs had to be placed together so closely that a passage between them is out of the question. The waitress hands the food to the student nearest the kitchen door who forwards it to another and thus the beans and the pork and the cornbread are passed in relays over the heads of the hungry diners, until the tables are supplied with their apportioned rations. When the platters and bowls are empty and additional supplies are desired, which in that dining room is a rule rather than an exception, they make their return trip in the same manner over the same route, until they reach the hands of the waitress at the base of supplies—the kitchen door.

The kitchen is not only too small for so large a household, but its furnishings are primitive and inadequate. The range is a combination of two stoves, located near a range out of commission. There is no room for a refrigerator. The storage room receives light and ventilation from the kitchen and—the lavatory.

This is no fiction, no propaganda. It's the truth. Can we under these circumstances expect to keep the students at our College and Seminary? If there is no more room for Immanuel College as a Christian educational institution on the Negro mission field, if it has served its purpose, outlived its usefulness, then let it die and be buried. If, however, we are to continue to educate missionary laborers for our mission—and they are badly needed—we are under moral obligations to provide them with commodious, sanitary accommodations while they are under our care.

Approximately \$3000 was expended last summer on temporary quarters for the students. The expenditure was necessary. But is not such patchwork a loss of time and money? A new Dormitory and a spacious Dining Hall ought to be erected this summer and be completed before the reopening of the College next fall. About \$10,000 are needed before the work can begin.

Now that the generous supporters of our Negro mission have learned the needs of the Theological and

Normal School of the Synodical Conference, the only Lutheran institution of that kind among the Negroes, they will provide the necessary funds, "for the Lord has need of them."  
N. J. BAKKE.

### WORTHY OF EMULATION

In remitting his dues and magazine subscription a friend in the Middle West writes us an interesting letter. He has fixed for himself a practical method of systematic giving that is worthy of serious consideration. Others no doubt have similar methods, but the vast majority have no method at all. The complaint is often heard that the finances of Synod lack system and are therefore often in a precarious condition. We rather lean to the opinion that the financial relationship of most individuals is not systematized and that the result is reflected in the congregational household as well as in the synodical treasuries. A personal system based on the Scriptural principle: "Let each one of you lay by him in store as God hath prospered him" would, if universally adopted, solve all our financial problems. Our correspondent has the right idea. We publish a portion of his letter for the serious consideration of our readers. Here it is:

"The subject of systematic giving has always been of special interest to me, and I have tried to practice this system for many years, in a measure at least. However, I have some time ago adopted a system of giving which, I believe, is well worth a fair trial by others who might be interested in this mode of giving. You can rest assured that there is absolutely nothing compulsory about the system.

"Here is what I am doing. About the month of October, 1919, I concluded that I would voluntarily give to the Lord 5 per cent of my gross earnings for the various branches of work in His Kingdom, including benevolence, sincerely believing in God's promises, but not expecting any special returns. And to accomplish my purpose in the most systematic way, I opened a special account with one of our banks. Here I deposit as regularly as I receive my pay from my employers. This I have conscientiously practiced ever since. And what is more, I have always had something to give each month. Besides this, I find that I am able to save just about as much, if not more, than I did before. Furthermore, before I adopted this plan I paid my church dues every week or two, while now I am paying a whole month in advance, and I have materially increased my contributions also. Formerly I gave for mission purposes, etc., whenever a special collection was lifted, while now I have something to give at regular intervals. In short, God's blessing and the satisfied feeling of trying to be faithful as a steward in the glorious household of our Heavenly Father, are one's constant companions.

"For your information will state that I continued

to give 5 per cent of my gross earnings until January 1st, 1920, when I raised my contributions for the Lord's work to 6 per cent, and on January 1st, 1921, I again raised the same 1 per cent, making 7 per cent. And I want to assure you that it has been a whole lot of satisfaction to me to be privileged to acknowledge this great blessing in trying to serve my God.

"Something like a year or more ago Dr. Pieper of the faculty of our St. Louis Theological Seminary related in 'Lehre und Wehre,' that a certain layman had inquired to know, whether, if we gave 10 per cent to the Lord, we wouldn't become like unto the Jews, who were by law compelled to give the first 10 per cent of their income, or earnings, to the Lord. And if I remember right, Dr. Pieper's answer was: 'To avoid this (becoming like unto the Jew), give 11 per cent.' That is the whole thing in a nut shell. There is no limit to giving. God does not force us to give a definite per cent or fixed per cent of our income, but He does expect us to give as He has prospered us. Try it and you will never regret having done so. God's blessing surely goes with it, for the Scriptures say: 'God loveth a cheerful giver,' and again: 'Give, and it shall be given unto you.' God bless our dear Lutheran Church here and everywhere, to the Glory of His Holy name and to the propagation of His Kingdom."—American Lutheran.

### THE BLIND WOMAN'S GIVING

A poor blind woman in Paris put twenty-seven francs into the plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed, she said:

"I am blind, and I said to my fellow straw workers, 'How much money do you spend in a year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' So I found I save so much in the year because I am blind and do not need a lamp, and I give it to shed light into the dark heathen lands."—Selected.

### TRY CHRISTIANITY

Horace Greeley is said once to have received a letter from a woman stating that her church was in distressing financial conditions.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab bags, box sociables, and necktie sociables.

"Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."—The Christian.

## WHAT OTHERS SAY

### Holiness Churches Needed

Surely there was never greater need for holiness churches than there is to-day—churches where the pure gospel is preached and where Christ is honored and the Holy Spirit is given the right of way in the services. The popular churches are rushing wild after pleasure and are endeavoring by worldly means to hold the people. The following advertisement of a big church of the orthodox type in a large city in Pennsylvania is simply one of many of like character that appears in the papers:

"The church will present a three-ring circus Thursday and Friday nights, in their large auditorium. This circus will be held by and for the young people of the church, who have been looking forward to this opportunity of displaying their talent along this line. In addition to the usual program of a three-ring circus, there will be vaudeville, fishing stunts, novelties, fortune-telling and side shows. Refreshments will be served. A real good time, filled with plenty of laughs, is assured every one."

How Satan and his emissaries must enjoy witnessing a scene of this kind in a church. He evidently does not have much to fear from an institution of this kind or a thousand of them, either—The Free Methodist.

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### The Secret Empire

We are thoroughly convinced that one of the greatest evils that menace the Christian Church is that of organized secrecy. It strikes at the home, the church and the state and interferes seriously with the proper work of these three foundation organizations.

The alarming thing about the situation is that they are multiplying at a very rapid rate. Not content with reaching the young men as they come to a legal age, they are organizing boys into secret orders of one kind or another. The latest of this work is reported in the Christian Cynosure for March, and is as follows, under the title, "Masonic Sunday Schools:"

The suggestion of the late Bishop Potter of the Episcopal Church, made some years ago, to establish lodges for boys preparatory to their becoming full-fledged Masons, has finally borne fruitage in a rapidly spreading movement to organize boys between the ages of 16 and 21 into lodges which are to be specially supervised by an advisory board of Masons.

We copy the following from the Olathe Mirror, Kansas, February 3, 1921:

There were 135 in the class at Scottish Rite Temple, Kansas Side, Saturday Night—More than 700 at the Banquet.

Forty-five boys of Johnson county, between the ages of 16 and 21—over half the boys from Olathe—the rest from Gardner and Spring Hill, went in a

special Strang car to Kansas at 1 o'clock Saturday afternoon, transferred to a special car and were taken to the Scottish Rite Temple in Kansas City, Kansas, where they received the first degree before supper and the second, or De Molay, following the banquet, where 700 were seated.

The popular pulpits generally are silent upon this question and for the reason that many of the preachers are themselves yoked up with secrecy.

We urge our pastors to secure and distribute literature on this question and also to prepare themselves, where they are not already sufficiently informed, and then preach against the whole secret empire. It will not do to simply denounce the various orders. Reasons must be given why they are wrong and why we as a church take our stand against them. All kinds of literature of this character may be secured at the Christian Cynosure office, 850 West Madison St., Chicago, Ill., for a small sum. No one needs to lack information on this question. The Free Methodist Publishing House has for sale, "Moody Against Secretism" and "A False Religion," by Rev. B. T. Roberts, at 40 cents a pound. These tracts ought to be distributed far and wide.—The Free Methodist.

## OVERORGANIZATION

There appears to be danger of overorganization in the congregational life of many of our churches. There is a tendency to judge a congregation's life and efficiency by the number of societies, guilds, sororities and brotherhoods in its midst. The minister who has been the responsible head or at least the mentor of such a flock of organizations is inclined to be somewhat dubious. He is ready enough to admit the advantages which give these societies excuse for existence. He will not deny that they have certain phases of usefulness. But when he has leisure to weigh the relative value of the time devoted by himself to mere organizational detail and sociability and taken from the multiplicity of his ministerial duties with which he never appears able to catch up, he is apt to become a little depressed. He dare not raise his voice in protest. It is impressed upon him from various sides that modern church life demands these things and that the church must do these things in order to escape fossilization. For this or that purpose, or for no purpose at all, this or that group in the church organizes a new society, the church council sanctions the move and calmly hands the new burden over to the minister. The church officials take no further interest, unless some irregularity occurs, when they turn to the minister and ask him to give an accounting. We once heard an "over-meeting" city pastor remark wearily that when he was dead a fitting epitaph for his tomb-stone would be: "He died of too many meet-

ings." It is all too true. A modern city pastorate is becoming an insane chase, a carefully scheduled routine of meetings. Many of them are necessary. Some of them are not. In regard to any additional budding organization a church ought seriously to consider whether it will add specifically to the efficiency of the congregation. If it will not, then it will injure it in loss of energy, time and thought that might be utilized otherwise. And it is the already over-burdened pastor's energy, time and thought that will be dissipated. It is like a manufacturing plant installing one new machine after the other and expecting the same old engineer to run them all. It is remarkable how he does keep them all going with so few breakdowns. Here and there one will slow down and perhaps cease functioning altogether, but as a rule the wheels are kept turning, though with what consumption of the engineer's energy and vitality nobody knows but the engineer himself and—the engineer's wife.

There is a growing activity of laymen in the affairs of the Church, but very few seem inclined to relive the pastor of the management of the various church societies. It does require special talents, but no doubt the talents are there or can be developed. At any rate modern congregations must make some provision to avoid the flagrant dissipation of pastoral energy. They must bear in mind that conservation of energy is essential to true efficiency.—American Lutheran.

#### WHAT SHE GOT OUT OF IT

On one occasion Mrs. Wang, a Chinese evangelist, was addressing a large group of women when she was interrupted with the question:

"Well, what good do you get out of this religion, anyway?" Quick as a flash Mrs. Wang retorted. "Before Christ came to our home we fought and hated each other so we were often about to commit suicide. My stepson and his wife were the same age as myself. The men could not stay home for the rows. Then Christ came to us and we learned to love each other. We live in love and peace with each other. Is that not something?"

My husband was an opium smoker before Christ entered his heart. Then he gave up opium and became a clean, gentle man. Is not that worth something?

Before Christ came I had three children and though I prayed to the gods they all died. After Christ came, I asked for a daughter, and she was given me and is now a bright, happy school-girl of fifteen years. I asked for a son and got one. Is that not something?

Before Christ came I was always full of fear—fearful of the dark, fearful of evil spirits, fearful of sleep, even, lest I should never awake. When Christ came I

lost all fear, even of death, for I know he has a home ready for me when I die. Is that not something?

Oh, my friend, I can't tell you in a few words all Christ done for me, but I have told you enough to make you see there is something to be desired in this."—Lutheran Standard.

#### SOME WILL HATE YOU

If you are doing big business for the kingdom of God, expect to meet obstacles. The man who comes out wholly on the Lord's side may expect to make enemies. Without a few good haters you don't amount to much for the Christian campaign. "Woe unto you when all men speak well of you!" John Burroughs tells us that the tame crow is tormented and persecuted by his wild kin whenever they get a chance at him. In the crow social circle the tame one is a turncoat, a deserter, to be sat upon and cawed at. Let a man in any line dare to be greatly different from his fellows, and he will begin to feel that the Lord's prophecy is true. "In the world ye shall have tribulations." Expect them and nerve yourself for the shock. "Grace is sufficient."—Northwestern Christian Advocate.

#### WHAT IS CHRISTIAN EFFICIENCY

Sometimes a word becomes so overworked that the idea back of the word suffers because of the place that the word comes to hold as one to be rather avoided. Efficiency, as a word, has been so freely used that it is not strange that one should seek to avoid it in his vocabulary if he can think of anything else in its place. But the chief trouble is in losing track of the idea, while we are trying to find a substitute for the word. Christian efficiency is not cold-blooded calculating mechanism. It is simply thinking and doing as Christ would have us think and do. That idea no word ought ever to obscure. The most efficient Christian is one through whom Christ can work with the least friction and the least change of Christ's plans. If we like slipshod ways, it may bring us to our senses to realize that they are not Christ's ways.—S. S. Times.

#### THE RESURRECTION

The resurrection is the **primal** miracle, 1 Cor. 15:1-4; the **pivotal** truth of Christianity, 1 Cor. 15:14; the **proof** of the Scriptures, Luke 24:45, 46; the **pledge** of our acceptance, Rom. 4:25; the **power** of holy living, Rom. 1:4; the **promise** of our immortality, John 14:19.

If an angel should fly from heaven and inform the saint personally of the Savior's love to him the evidence would not be one whit more satisfactory than that which is borne in the heart by the Holy Ghost.—Spurgeon.

O LAMM GOTTES UNSCHULDIG

O Lamb of God, most holy  
 Upon the cursed tree slain,  
 E'er patient, meek and lowly,  
 Though heaped with hate and disdain!  
 All sins Thou borest for us,  
 Else had despair reigned o'er us,  
 Have mercy on us, O Jesus!

CATHERINE WINKWORTH.

We thank Thee, blest Physician,  
 That Thou in love hast healed us!  
 O grant us true contrition,  
 From sin's dread power shield us!  
 Help us to flee transgression  
 In homage to Thy passion.  
 Have mercy on us, O Jesus!

Our weak faith do Thou strengthen  
 Through Thy blest Passion's power,  
 Until the shadows lengthen  
 In life's last solemn hour!  
 Then, through Thy blood-bought merit,  
 Let us Thy Heav'n inherit.  
 Thy peace be with us, O Jesus!

ANNA HOPPE,  
 Milwaukee, Wis.

PRAY MORE

The great lack of our lives is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitudes we could have access to one of the wisest and noblest of our fellow creatures or to some venerated departed saint or to the guardian angel deputed to attend our steps, how strong and brave we should become! Whatever our needs, we should at once seek his august presence and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer and that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, power and love blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come! "This is the confidence that we have in him, that, if we ask according to his will, he heareth us; whatsoever we ask, we know that we have the petitions that we desire of him."—Vanguard.

WHAT THE RESURRECTION MEANS

1. Christ is alive, Rev. 1:20.
2. Christ is here, Matt. 28:20.
3. Christ lives in us, Gal. 2:20; Eph. 3:17.

Everyone has the need to forgive someone—everyone has need of something to be forgiven. The founder of Georgia said to the founder of Methodism, "I never forgive anyone." John Wesley answered, "Sir, I trust you never sin."—Lutheran Companion.

THE RISEN ONE WITH HIS DISCIPLES

John 21:1-14

1. The Situation of the Disciples .....v. 2.
2. The Disposition of the Disciples .....v. 3.
3. The Occupation of the Disciples .....v. 3.
4. The Success of the Disciples .....v. 3.
5. The Master of the Disciples .....v. 4.
6. The Surprise of the Disciples .....v. 6.
7. The Provision for the Disciples .....v. 9.
8. The Privilege of the Disciples .....v. 10.
9. The Wonderment of the Disciples .....v. 11.
10. The Invitation of the Disciples .....v. 12.
11. The Assurance of the Disciples .....v. 12.
12. The Possession of the Disciples .....v. 13.
13. The Revelation of the Master .....v. 14.

—P. E. Penner.

WITH THE SMILE

Smiling can be done without the face being seen. "It is our constant aim," says the Bell Telephone Company, "to promote the 'voice with the smile.'" The public knows how effectively this great service corporation has trained its army of operators to use "the voice with a smile." Business letters can often be written "with a smile," and usually they ought to be; such letters create good will and sell goods. We who are Christians ought not to be behind the most capable business people in using "the voice with the smile," and in bringing a genuine radiance into all our work and relationship. The Christian can have supernatural power in this all the time, by simply yielding to and believing in Him who sheds abroad the love of God in our hearts. The smiling life is the winning life; and habitual winning is the Christian's first business.—S. S. Times.

WHY A FREE TRACT FUND?

The American Lutheran Publicity Bureau announces that its stock of Lutheran tracts hereafter will be at the free service of all who will help distribute these little printed preachers of the Word. What this new policy will soon mean for many of our pastors and missionary congregations may be learned from the contents of a letter recently received at the office of the Bureau. Pastor ..... of ....., Montana, writes, "My field is a mission field and I find tracts a great help. I would distribute regularly, but, as it is, my people are in dire circumstances (due to three successive crop failures) and we cannot buy them. Neither are my people advanced enough in Christian knowledge to understand their value and my salary \$670 a year, plus rent, is not large enough to permit my ordering them as I would like. I would appreciate it, if you would send me a small lot of "What the

Lutheran Church Stands For," "Hell," and some "Where and How To Pray." More than a dozen letters of recent date reading very much like the above have been received by the business manager of the Publicity Bureau. Membership in the Bureau and donations to the FREE TRACT FUND will enable the distribution of the present fine list of timely subjects and the early publication of new tracts. Send your contribution to-day before you again forget it. Address, American Lutheran Publicity Bureau, Hartford Building, Rooms, 831-32. 22-26 East 17th Street, New York, N. Y.

### ANNOUNCEMENT

The board of our Theological Seminary herewith announces that it will now, following the instructions of the synod, proceed to call a fifth professor, who is to work chiefly in church history and exegesis. While the former candidates remain on the list, the members of our synod are invited to make further nominations, which must be in the hands of the secretary by April 13th.

JOHN GIESCHEN, Sec'y.  
623 Garfield Ave., Milwaukee, Wis.

### WISCONSIN AND CHIPPEWA VALLEY CONFERENCE

The Wisconsin and Chippewa Valley Conference will meet D. v., April 5th and 6th in Rev. Thom's congregation in Marshfield, Wis. Papers will be read by Pastors A. Sitz, M. Glaeser, O. Kehrberg, J. Abelman, M. Motzkus, and W. Parisius. Sermon: Rev. W. Brandt (G. Fischer). Confessional address: Rev. H. Geiger (M. Glaeser).

GUSTAV J. FISCHER, Sec'y.

### THE MIXED CONFERENCE OF MILWAUKEE AND VICINITY

This conference will convene on Tuesday and Wednesday, April 12th and 13th, beginning at 9 A. M., in the Trinity School, Milwaukee, Wis.

The Rev. J. Boerger will finish reading his papers from last year. New: Der Wert der Dogmatik, Prof. John Koehler. Was ist calvinistischer Geist, und inwiefern haben wir ihn fuer die groesste Gefahr fuer unsere jetzigen Verhaeltnisse anzusehen? The Rev. Hy. Grueber. Service with Lord's Supper, Tuesday evening. Sermon: The Rev. H. Wille (The Rev. J. Wiening).

All those desiring meals and quarters must make immediate announcement thereof to the Rev. Hy. Grueber, 300 9th St., Milwaukee, Wis.

WM. MAHNKE, Sec'y.

### PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District will meet, D. v., April 5th to 7th at Olivia, Minn. (Rev. Ernest C. Birkholz.)

Papers will be read by Revs. Jul. A. Dysterheft, E. C. Birkholz, G. A. Ernst, Wm. Franzmann, R. Ave-Lallemant, Ad. Frey, C. F. Albrecht.

Conference service with Lord's Supper, Wednesday evening. Sermons: Rev. R. Polzin (German), Rev. W. C. Nickels (English). Confessional address: Rev. Gust. Albrecht. PAUL BAST, Sec'y,

### ITEMS OF INTEREST

#### Spent For Shows

The amusement journals publish figures regarding the receipts of the show business in this country as ascertained by the United States Department of Internal Revenue. The box office receipts, including "legitimate," picture, opera, concert, circus, and so forth for five months, from July 1, 1920, to November 30, 1920, were \$366,208,782, an increase of \$93,835,992. From these gate moneys \$36,620,000 went to the United States treasury as war tax. In November alone the gain of receipts over the corresponding month of 1919 was over \$2,000,000. Hard times and high cost of living will not serve as a plea in excuse of declining payments on Century pledges when the country is wasting a third more upon its evening entertainments than it did one year ago, when prosperity was at its height.—The Christian Advocate.

#### Church Ousts Lodge Members

The Superior, Wisconsin, Telegram is authority for the following note:

The Swedish Mission Tabernacle, 21st Avenue West and 21st Street, Duluth, at its annual meeting Saturday passed a resolution demanding that all church-members who also belonged to any lodge or secret society either withdraw from the lodge or the church within ninety days.

The resolution was presented by the pastor, the Rev. John J. Daniels, and carried after a warm debate.

Mr. Daniels has been waging war on lodges and secret societies for some time. His church is one of the largest in Duluth. It is said that more than one hundred members will have to sever their connection with the church, or lose lodge membership, under the terms of the resolution.

If all other churches would do the same Christ's kingdom would be greatly strengthened thereby. Secret societies of every character are a positive hindrance to God's work and membership in these orders is always detrimental to spirituality. We thank God for the few churches which bear unequivocal testimony against these organizations begotten of the lower regions.—The Free Methodist.

#### Negro Masonic Lodges Can't Use Insignias

Miami—Neither of two rival Negro Masonic lodges of Florida is entitled to use the Masonic square or compass as emblems, Justice George M. Okell ruled here in deciding a suit brought by one of the lodges to prevent the other from using the emblems.—Wisconsin News.