

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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LOOKING HOMEWARD

Why stand ye gazing up into heaven? Acts 1: 11. I ascend unto my Father and to your Father; and to my God and to your God. John 20: 17. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16: 23. I go to prepare a place for you. . . . that where I am, there ye may be also. John 14: 3.

O take me Home!
My God, I long for rest!
Earth hath no haven where
A tranquil hush can calm my troubled breast!
Its desert lands, so bare,
Are filled with haunts where mortals languish
In pain, and tears, and woe, and anguish.
O take me Home!

O take me Home!
No more in this drear vale
A blissful concord dwells!
The curse of sin its grewsome, dreadful tale
Of death and ruin tells!
For man has torn Love's bond asunder,
And fears the roar of Judgment-thunder!
O take me Home!

O take me Home!
Iniquity abounds
Where love, once warm, waxed cold! (Matt. 24: 12)
Naught do I hear, but harsh, discordant sounds!
Naught do mine eyes behold
But war and tumult, strife and terrors,—
The penalty of mankind's errors.
O take me Home!

O take me Home!
The surges rage and roar!
Greed, malice, envy,—strife,
And godlessness aboundeth more and more.
The sinful world is rife
In guilt that cries for condemnation;
In wrongs demanding reparation.
O take me Home!

O take me Home!
I'm weary of the wrong
And wickedness untold!
The Prince of Darkness, armed with weapons strong,
Still strives his fort to hold!
Proud unbelief, in guise of learning,
The Gospel's precious Truth is spurning.
O take me Home!

O take me Home!
Beyond the distant hills,
Thou gracious Father mine!
To that abode where Seraph's music thrills
My soul with joy divine!
How sweet a foretaste of Thy Heaven
Thy Holy Word to me has given!
O take me Home!

O take me Home!
What is the world to me?
Its pleasures bring no peace!
My poor heart longs for that tranquility
Which nevermore shall cease!
'Tis found alone in Salem's mansions,—
In Canaan's sublime expansions!
O take me Home!

O take me Home!
Lost Eden is regained
Through my Redeemer's Blood!
My carnal garb, which guilt and sin had stained,
He cleansed at Calv'ry's Flood!
His sacrifice my pardon pleadeth!
My High Priest ever intercedeth!
O take me Home!

O take me Home!
Saved by Thy glorious grace,
Dear Lord, I long to view
The Light celestial in Thy hallowed face,
And bid earth's fears adieu!
What joy to dwell with Thee forever,
Where sin and death can enter never!
O take me Home!

O take me Home!
To that Jerusalem,
Not built with hands,—above!
Where Thou, my King, dost wear the diadem,
Where oceans of Thy Love
Flow forth in streams of Life immortal,
Where priceless pearl adorns the Portal!
O take me Home!

O take me Home!
To yonder blissful shore!
Thou knowest how I long
To leave earth's Egypt-land of strife and war
And sing Redemption's song
With all Thy blood-bought throng forever!
My Bridegroom, King, Redeemer, Savior,
O take me Home!

O take me Home!
Thou Triune God on high,
The Spirit witness bears
That in eternal calms beyond the sky
Thine own shall know no cares!
Faith changed to sight! O rapture glorious!
What bliss to join the saints victorious!
O TAKE ME HOME!

ANNA HOPPE,
Milwaukee, Wis.

Unbelief is the height of presumption: it plainly proves that we are seeking some cause of God's love in the creature, which can never be.—Robert Chapman.

Stand Fast in the Faith, Quit You Like Men, Be Strong.

1 Cor. 16: 13.

"Here I stand. I cannot do otherwise. God help me. Amen." Even if these words cannot be proved to be the exact words Luther spoke before the Diet at Worms, they will continue to live as words characteristic of the man and of his stand on that momentous occasion.

Luther's firmness and his courage of conviction have won for him the admiration of many also who do not share his convictions, for man naturally admires manliness and courage. To us his words contain an entirely different appeal. Firmness and courage are often nothing but stubbornness and gross self-love. Luther did not stand on his own opinion, nor did he speak for his own person. "Unless I am convinced by the testimony of Scripture or by the clearest reasoning—unless I am persuaded by means of the passages I have quoted and unless they thus release my conscience which is bound by the Word of God, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience."

Luther stood fast in the faith. His conscience was bound by the Word of God. He could not submit to any human authority, not to the authority of other men, nor to the authority of his own reason. He would not submit, he had no desire to do so. The Word of God had become to him his dearest possession in life, yes, a possession dearer than life itself. It had led him to the knowledge of his Savior. It had brought him out of the bondage of fear and the darkness of death. It had made him a happy child of God. He could live without the favor of the emperor and the pope, but not without his Lord. He could give up his life, but not his Redeemer. And to surrender a word of Holy Scripture meant to him to surrender all that Christ had done for him. Luther stood on the rock foundation of faith in a living faith in Christ. Thus he quit himself like a man. He was strong in the strength of the Lord. Luther stands before us a hero of faith by the grace of God.—and as the God-sent teacher whose voice comes down to us through the centuries: "Stand fast in the faith, quit you like men, be strong."

Stand fast on the foundation of faith. Popes and councils have erred, human reason errs to-day. Holy Scripture cannot err, it is the eternal Truth of God. Where human reason reigns there is doubt, with darkness and fear; where the Gospel is heard there is assurance, with comfort and peace. In our days of liberalism and gross neglect of Holy Scripture we need this admonition, Back to the eternal rock, the inspired Word of God.

"Stand fast in the faith." It is not merely a matter of intellectual knowledge. One may be well versed in doctrine and yet be without light and life. Only in

true repentance can we grasp and enjoy the grace the Gospel brings to us. Let us get back to a realization of the fact of our utter sinfulness and of the dreadful consequence of sin and then hear the Gospel. We will then experience what Luther experienced, and the Word will mean to us what it meant to Luther. Our conscience will be bound by the Word of God, we will stand fast.

Surely there will be battles to fight. There will be direct opposition, perhaps persecution. Property and life may be endangered. Our success as church will be threatened. Or, we may hear the flattering voice of those who offer us their favor and friendship, if we but compromise with them and recede from our unequivocal confession. We will feel the power of the temptation and yet will quit ourselves like men and be strong, because Christ is our strength and His power is our support.

Let us thank God for Luther, let us learn from Luther. In faith he sang:

The Word they still shall let remain,
And not a thank have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife:
Let these all be gone,
They yet have nothing won;
The kingdom ours remaineth.

His faith was crowned with victory at Worms—four hundred years of history record the victory of the Word. We, too, will prevail, if we but stand fast in the faith.

J. B.

COMMENTS

"A League of Churches To Save the World" Now that the League of Nations has utterly failed in its purpose to establish and maintain world-peace, a new league is to be launched on the world—the League of Churches. The idea is given vent by two prominent Englishmen; the one is Field-Marshal Earl Haig, the other Prof. William A. Curtis, of the University of Edinburgh. Though standing in different fields of action and schooled so differently in experience, both reach identical conclusions in surveying the results of the world-war.

Said Haig before a Scottish audience when he spoke in behalf of a Federation of Churches in the British Empire and visualized it as the beginning of a federation which would unite all the nations of the world, "the Gospel of Christ is the world's only social hope and the sole promise of world-peace. It is a crusade to which I urge you—a crusade not having for its object the redemption of a single city, however holy, but the

freeing of the whole world from the devastating scourge of war."

On the other hand Professor Curtis quotes Earl Haig as a man who speaks with the voice of authority on questions of unity of effort, and says: "Such a league devoted to the peace of the world is an urgent necessity. It has been plain to the dullest perception that, if the Christian Church is to play its appointed part as the arch-peace-maker in the world, its divided ranks must be closed, its militant energies confederated and co-ordinated and redirected, its inward unity expressed in some external fashion, so that the world may take cognizance of its world-mission on behalf of peace and good will and reckon upon its undivided influence."

"A new opportunity plainly offers itself to the Christian conscience and imagination, and a very solemn call is sounding. Men look to alliances of nations, to the League of Nations, to labor federations, to Socialist combinations, to bring in the political millennium of international peace. Have they not a right to look also to the Christian Churches, to the Church, incomparably the completest organization in the world, with the highest potentialities and the deepest obligations for the service of reconciliation?"

What delusive ideas again are here given vent to! A League of Churches to save the world? Why, has it ever occurred to men of the caliber of Haig and Curtis that the idea of a league of churches is really not new, but that the world has experienced the devastating influence of such a league for centuries under the Roman hierarchy swaying its ecclesiastical power over the whole of mankind, causing a far greater devastation among mortals than a world-war ever created? Has it ever occurred to them that the very power of such a league of churches—the Roman hierarchy—has been destroyed by the proclamation of the Gospel of Christ through Martin Luther 400 years ago? When will men of such type ever come to the knowledge, that the Gospel of Christ is not the world's "social hope," making the world a better place to live in, but man's only lively hope, of which Scripture says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Pet. 1, 3-4; and that it is not the "sole promise of world-peace" in the sense that the church is "to bring in the political millenium of international peace."

Let people of such type know that the true church of Christ is a league not of churches and denominations, their "dividing ranks being closed," their "militant energies confederated and co-ordinated," and this "inward unity expressed in some external fashion," but that it ever has been and ever will be a league of the

true believers in Christ the Savior—the Communion of saints—and that it ever has proven to be the light of the world and the salt of the earth, not only in times of peace, but even amidst the horrors of the world-war.

J. J.

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Why Not? This by Presbyterian Ignotus in the Living Church:

"Some weeks ago I reprinted here from a Manila paper an extraordinary account of a Masonic "baptism" there, at which Judge Lobingier, of the United States Court of Shanghai, officiated. No such rite is known to ancient Blue Lodge Freemasonry; yet, on the face of it, this account seemed to justify the Roman Catholic and the Dowieite reproach that the Masonic Order is anti-Christian, offering itself as a rival to the Church. The Secretary-General of the Supreme Council of the Thirty-third and Last Degree of the A. A. Scottish Rite, Southern Jurisdiction, informs me that—

"There has been a ceremony of so-called baptism in the Scottish Rite of the Southern Jurisdiction for a great many years, but it is seldom used. We have two sets of bodies in the Philippine Islands, one in English and one in Spanish; and those people, there feel like they want their children dedicated by some sort of ceremony, to liberty and enlightenment, and, in a measure, to Masonry. Judge Lobingier no doubt consented to do this to please the brethren and their families. They did not want their children dedicated to the Catholic Church and I suppose he thought this was a good way out of it. It is distinctly stated in this ceremony, however, that it is not the baptism of Christianity. Nor is it intended to take its place.

"I wonder whether Judge Lobingier would preside at a Scottish Rite banquet and call it "Holy Communion!" A change of name is strongly indicated; and I do not wonder that Manila Christians, Papal, Protestant, and Prayer-Book, were shocked and scandalized."

Why not? In the June issue the writer himself told us that "Masonry goes back to a period long antedating the fuller revelation of God in the Incarnate Word; so that Jews, Moslems, Parsis, and all other monotheists are eligible to membership. But in English-speaking lands lodges are 'dedicated to the holy Saints John, the Baptist and the Evangelist, while the whole Bible, New Testament as well as old, is the chief 'great light' displayed."

Though he urged the clergy to teach their people that Christ and His Church come first, he claims the following for Masonry: "The good Churchman who is also a Mason will find in Masonry a myriad opportunities for vindicating the Church. The principle of ritual and ceremonial, the value of object lessons, the priceless value of the Bible, the need of a historic

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

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background and historical continuity, the evil of schism, are all illustrated.

He then proceeds to tell us of the opportunities a Mason enjoys: "I have been welcomed to a Bedouin village because I was an eastward traveler; I have known a Parsi in the dark as my brother; I have found strangers swift to salute and aid in regions where I was wholly strange. Nor shall I forget how an Israelitish Mason left special request that I should say the last prayers over his coffin, and how stately and seemly were the Psalms of the Dead, the Lesson from Job, and the Aaronic benediction, said as they were by a Cohen of the Goyim."

If all that is true; if Masonry is a primary revelation of God; if the Gospel of the Incarnate Word is not the only Gospel God has for the world, the Gospel without which men are eternally lost; if we can call a brother, and not only in the sense of a fellow-man, the Bedouin, the Parsi and the Jew; if a confessing Christian can read the burial service and pronounce the benediction over an Israelitish foe of Christ:—why not baptize into this common faith of humanity and observe "communion" without Christ?

But the truth is that all other faiths are a denial of Christ Crucified and a contradiction of the Gospel the Church of Jesus Christ preaches, and this spirit is bound to crop out every now and then to the confusion of the Christian who would also be a Mason.

Christ says: "He that is not with me, is against me: and he that gathereth not with me scattereth."

J. B.

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St. Olaf's Choir In marked distinction from the variety shows that generally travel under Lutheran colors hereabout even when labeled as sacred concerts, was the dignity of the program recently rendered at Milwaukee by Prof. F. Melius Christiansen's band of fifty singers from St. Olaf College, Northfield, Minn., an institution of the Norwegian Lutheran Church in America. Aside from the worth of the motets and other large numbers offered, the remarkable thing was the prominent place on the

program given the chorale. There were, for instance, Nicolai's The Morning Star, our familiar 'Wie schoen leuchtet der Morgenstern,' and In Dulci Jubilo, the fourteenth century original of our equally familiar and not quite so naive 'Nun singet und seid froh.'

It is a pleasure to note the comment by Catharine Pannill Mead in the Milwaukee Sentinel.

Prof. Christiansen . . . has succeeded magnificently in inculcating in the hearts of his chorus the idea that not only is music a means of self-expression, but of uplifting beauty in worship; and certainly nothing could be of greater evangelical value than the glorious music which they dispensed Friday night.

It reminds us of the reception accorded the chorale offerings of our own Seminary choir of former years also by—outsiders. And we would remind the Americanization cranks that it is the class of music our German congregations as a rule feed on every Sunday in their congregational singing, whereas it is the Americanized element in our churches that no longer has any gusto for such music.

In view of the unprecedented praise lavished on the technique of this mixed choir our remarks would not afford a complete picture of Prof. Christiansen's work if we did not quote also the comment on this phase of the choir's performance.

There have been many such organizations, but it is to be doubted if there is another in the world which adds to perfection of pitch such beauty of diction, marvellous shading, and oneness of tonal quality. Their phrasing is impeccable, and the clarity and vitality of their choirs as absolute as the human voice is capable of giving. The flexibility of the ornamented passages, the skillful blending of the contrapuntal effects in not only Bach, but almost every number was sufficiently amazing to make even a seasoned veteran sit up.

There was not a point lacking. Rhythms, tempi, pianissimi, all were given with a precision and smoothness that would do credit to a symphony orchestra (which, indeed, it strongly resembled at times), and all memorized. Attack, release, shading, all were not only musicianly, but infused with a spirit of devotion which was thrillingly beautiful.

Nor were the other critics less unstinting in their applause. This, after similar encomiums as the above, by Karl Schauer mann in the Milwaukee Leader.

Those in attendance will remember the concert of the St. Olaf choir as one of the rare treats that do not come often during an individual's life time.

K. K.

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John Doe We are looking for John Doe, in this case the person or persons responsible for the Emerson Bill and similar measures introduced in a number of State legislatures. Those whom we quoted in our last issue were united in the opinion that the Catholic Church is responsible. The Western Christian Advocate has this to say:

"There appears to be a concerted action on the part of some unknown individuals to have passed by a number of State legislatures a bill of a very insidious character, 'making it a prison offense to print, paint,

carve, hew, mark, stamp, or stain anything in derogation of any religious denomination, sect, or order, or any race or member thereof, in whole or in part.' This phraseology will appear very familiar to a large group of men in this country who have taken some very strenuous vows to keep secret the tenets of the order to which they belong. But let us assure any who may discover this that the phrasing never comes from that source. Where it does come from is a question. There are two surmises, one the Roman Catholic Church and the other leaders of Judaism, for both have cause for such action.

"It does not take long for a broad-minded American to see that such a bill as this passed by Congress or the State legislatures would conflict with the Constitution of the Federal Government, undercutting our religious liberty, freedom of press, freedom of thought, and freedom of speech. It is the most insidious thing that has appeared for recognition in our country for many a day.

"We do not assert that this movement is sponsored by the above named parties, because we condemn the things that have been said about the Jews in the past few months; they have often been maligned; nor do we favor the accusations that have been spoken or printed about the Roman Catholic Church, nor believe they are responsible for this procedure. But such a bill is so antagonistic and destructive to the spirit of Americanism, preserved and provided by our Constitution, that we cannot in the least forbear expressing our profound conviction against the wisdom of such procedure. It is very evident that there is an element in this country that is seeking 'to buck and gag' freedom of thought, freedom of speech and religious liberty, and to deprive us of our free press. In the interests of religious propaganda, leaders of religion should be prepared for and expect attack. This is the price we pay for democracy and life that comes by struggle. Let it come, for criticism should prove a corrective rather than a destructive irritant."

So it may be the Jews. But on what authority does the Advocate exonerate the lodges, whose phraseology appears in the measures in question. Peter was told: "Surely thou art one of them, for thy speech betrayeth thee." And, if we are not mistaken, we have heard of attempts by lodges to protect their secrets by laws.—

But no matter who the John Doe is who stands behind these measures, the Advocate is right, "there is an element in this country that is seeking to 'buck and gag' freedom of thought, freedom of speech and religious liberty, and to deprive us of our free press." We will join the Advocate in the fight against that element. Certainly, we consider as included in it all those also who are attempting to close our parochial schools or to supervise them to death. These measures, if enacted, would not take our papers from us,

but would make them ineffective. So would State control of our schools deprive them of their character and destroy their efficiency.

J. B.

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It Ought To Be The Continent closes an article on Luther at Worms with these words:

"There is something however which this age needs more than any of Luther's doctrines, great and true as they are.

"That is Luther's dynamic conviction.

"Hosts of people believe all that Luther did, but it is a reduced minority who feel, as he felt, that truth is a compulsory command—an unavoidable obligation.

"Luther standing where he stood, in full consciousness of his danger, yet seeking neither a road to go back nor a lane by which he might get by—this is a spectacle not often matched in this day.

"Yet it ought to be matched daily, in both common things and great, by men who would rather serve God than play safe."

That is true, the dynamic conviction of Luther "ought to be matched daily, in both common things and great, by men who would rather serve God than play safe." But it will not do to weigh against each other the doctrines of Luther and his conviction. Without those doctrines there would not have been this dynamic conviction. Luther was far from relying on his own feelings and reasonings, his soul rested on the external Word, which through him was again given to the world. But, and here The Continent is right, many hold the doctrines of Luther as a dead possession. This is not as it should be. The Gospel should be the dominant force in the life of a man. Where it lives in the heart it will work a conviction which, though it may not rise to the heroic heights of Luther's conviction, will move men to rather serve God than play safe.

J. B.

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God, By Committee In the most widely read popular weekly of our day the English writer H. G. Wells is unfolding his programme of world reformation. Wells is not easy to classify; he might be called a novelist, a sociologist, an economist, a historian, a scientist after a fashion—perhaps the blanket title "reformer" fits him best. Because he is read so avidly by great numbers and because he serves as oracle to many other lesser propagandists, it is not beside the mark to give him some attention in a church paper; all the more so because he mixes his notions of religion quite indiscriminately with his pork and beans of worldly speculation and is one of the chief offenders in attempting to substitute pseudo-scientific rubbish for Bible certainties.

One of his suggestions to remake the world involves the production of a new Bible which he proposes to call the Bible of Civilization. Briefly, he assumes

that the Bible has ceased to be the inspiration to men and women that it used to be. He graciously points out that our civilization hangs together by the cement furnished by the influence of the Bible; but, he adds, as the Bible loses its hold this cement crumbles and the ruins of our civilization are beginning to tumble down about our ears.

The reason for the failure of the Bible to hold the hearts of men as in the past is easily found by Mr. Wells. It is not modern enough. It stopped over eighteen hundred years ago. Up to that time it grew up with the advancing years, book was added unto book until the New Testament closed with Revelations, then the process stopped and the Bible slowly but inevitably began to drop behind the procession to find itself hopelessly distanced by the time our generation appeared upon the scene—always according to Mr. Wells.

But the idea was very good, he opines. So good that he intends to imitate it. We need a new Bible, that is all. Just as in the Old Testament there is a story of creation that fixed in the minds of men their place in the universe in a simple and emphatic manner and gave them an interesting if brief course of instruction in primitive history in a manner that they could understand, so the new Bible of Mr. Wells proposes to give a brief summary of history up to the present day in a clear comprehensible manner so that all of us can get an even start and so that all of us start with the same fundamental ideas about the creative and formative forces that impel the world in its onward course. Such a new textbook on creation and history would be extremely difficult to write, Mr. Wells agrees. But it could be done; no doubt about it. In fact it has been done—Mr. Wells has done it himself last year. So that part of the new Bible need cause little worry; all what remains is for us to adopt Mr. Wells' Outlines of History, sell our old Bibles to the ragman and recline in our easy chairs while the theory of evolution gives us Wellsian inspiration.

That would be the beginning. In Genesis it is done in a few chapters; today it may require a few volumes—so much the more inspiration.

Then we read in the Old Testament many rules and regulations on hygiene, sanitation, and general health observance; also not a few moral precepts. Mr. Wells wholly approves of the idea, especially the health rules. He intends to include the modern equivalent in his Bible. Not an easy task, he concedes, but it can be done for he has thought it over very carefully.

It is equally desirable to have uniform, generally accepted articles of faith in regard to property and property rights. The Bible gave the laws to Israel that seemed necessary; our New Bible must do the same. A Herculean labor but one that should not be dodged. Come, let us do it. Let us settle once for

all the annoying problem of capital and labor and all its ramifications.

Here Mr. Wells leaves us in the air. He has hardly skimmed the surface of Old Testament riches and finds quite enough to stock his small, yet strangely comprehensive modern library that is to be the New Bible of Civilization. In succeeding discussions he may entrust us with his plans for modernizing the New Testament but we almost feel that we have caught his idea quite perfectly as it is and can well spare ourselves the trouble of following him on any further speculative adventures.

The Old Testament, as we noted, was very highly thought of by Mr. Wells. He even seemed to feel that it has exercised strange and powerful influence over men at times. In passing he says the same thing for the New Testament. Nowhere does he betray the slightest suspicion that this unparalleled power is due to the source of these writings. Nowhere does he indicate that the Old Bible is just as powerful today as it ever was among those who read it with faithful hearts; that it never was powerful excepting to such believing followers.

Authorship, which to us who are also friends of the Bible and of man, is of prime importance is no problem at all to Mr. Wells. God wrote the Bible.

Mr. Well's Bible is going to be written by a committee.

In place of God, a committee. A supreme council, such as we had at the peace conference at Paris, is going to write the foundation for the new civilization as that discredited undertaking rewrote the geographies of our day.

But that is not all peculiarly Wellsian, this substitution of a committee for God. Get men from all over the world together, lock them up, make them settle all questions before they are released; that's the way to get the best wisdom. And that is precisely the way in which the man of today wants to solve all problems. And not a problem has ever been solved that way. Even if the committee arrives at some conclusion, it takes but a day in the open light of day to show that the conclusions of committees are merely the signal for the others to take sides for and against.

We have no fear. God will never be replaced by a committee. And the Bible will never be replaced by Mr. Wells' handbook on civilization. He himself is troubled with doubts now and then. At one place he intimates it might even now be too late to make the attempt. Not attempting the role of a prophet, would it not be possible, in the event of the Wellsian programme going through, that other civilizations, say Russia, or China, or Japan, or all of them, whose scholars could only be imperfectly represented on Mr. Wells' pseudo-God committee, if at all, would rise in their physical might and drive the world commission-

ers and all their following into the sea? An Attila once had civilization by the throat and, as Patrick Henry said,—we may profit by the example.

It is not the Bible that failed, it is Mr. Wells and his followers who fail. They despise that which should be their chief comfort. In their own world they are heard but not heeded. They are tolerated but not allowed to become dangerous. The world needs reformers but it does not want reforms. It needs reformers to give a varnish of respectability to its ruthless, selfish practices. Mr. Wells and all of his kind are read, they are talked about, their phrases creep into conversation, they sometimes corrupt a few souls who were originally honest, they make a few more un-Christians—but they get nowhere. Those whom they need to carry out their worldly programme are the very ones who would be wiped out by its success. And the man has yet to be found who would be his own judge and jury—and hangman on the mere assertion of a professional writer.

God's in His heaven, even if all's wrong with the world, to paraphrase a much-heard quotation. The Bible reader will understand that, if Mr. Wells cannot.

We did not think it very kind when an editorial writer of the Chicago Tribune classified Mr. Wells with those eager idealists who rush into an exposition of their plans with almost divine assurance and do not hesitate to divide the history of the world into two great periods, B. M. and A. M. That is, Before Me and After Me. Of course the period A. M. is to be infinitely greater than the other. It was unkind to treat Mr. Wells so harshly, unkind but not undeserved.

H. K. M.

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A Dark Prospect To the disciples of that school which has "discovered" the ape in man's family tree, or, you might say, man's family tree in the ape—that is a gloomy prospect, indeed, which a scientist unfolded at Chicago a short time ago. Just think! The Wisconsin News says:

"In a few hundred thousand years we'll be tossing cocoanuts at each other again and doing trapeze acts in the tree tops.

"Dr. James John Monahan of Chicago has discovered that the evolution of the human race has about reached its peak and human beings are beginning to regress to the animal stage.

"The first sign is a new disease which he has discovered and named "atavicosis." It is fairly prevalent and is caused by man's habit of eating highly concentrated foods. It gives the victim all the symptoms of appendicitis.

"The real trouble is he is reverting to his ancestor type. The name of the disease shows that,—"atavic," meaning "from early ancestors."

Isn't that dreadful! And it's another disease.

After the late "madness" we thought we had about exhausted the catalog and would now quietly "progress" a little again;—and now this blow! I wonder if "science" couldn't do something? It did so much for us when it "discovered" the ape; you see, the truth would come out some time anyway, and we must confess they were very nice about it, dating it so far back that it could hardly be called a matter of memory, a scandal that was practically lived down. Well, there's one comfort: they probably will not be in a condition to realize what has happened; and maybe they'll be just as comfortable and contended.

Besides, there's worse things than just "tossing cocoanuts at each other" and "doing trapeze acts in the tree-tops." There's an old, old legend which is still told in some parts of the world about how man or—stay, was it the ape? no, it was man,—how man went trapezing around in the clouds of the sky and threw things down on his fellowmen, things filled with vile, poisonous liquids, or gases, and where these fell they spread death, or worse than death—untold agony, blindness and lifelong suffering. Shocking, isn't it? Of course, that must have been long, long ago, before man had made much headway on his march of "evolution" and "progress."

And now, it would seem, he must about face and march back again—to the cocoanuts and the tree-top trapeze. That's a sad come-down! Looking at the final results, you might, with a little stretch of the imagination, call it a "tail-spin." So, when little man's history is boiled down to hard, cold facts it's but a sad tale: he began with a tail and he ends with a tail. A pitiful ending, when you consider all those millions of years which some scientists say he spent in "evolution."

Yet, when you stop to think, there seems to be some connection in it all. The learned doctor says the new disease "gives the victim all the symptoms of appendicitis." That must run in the family. The ape must have had a very bad visitation of the same trouble when he became a man, for he lost his tail by the operation. And now, behold, same symptoms—process reversed—and man gets back what the ape lost and is ready for the old glad existence! No more questions of capital and labor then, no more League of Nations, prohibition and open shop, Christian Science and Spiritualism—all forgotten! Even the Balance of Power, which was such a trouble-maker in the family of nations, has dwindled down to a mere balance, a personal matter, and is almost entirely restricted to his aerial work in the tree-tops. And even if he should lose it now and then, he'll find it at the foot of the tree, calmly waiting for him to assume it again. And it will not take him a million years to climb back where he was. Of course, there's no denying, the outlook from now to then must have a depressing effect on the

"scientist" and "evolutionist" who stake their all on this creed; so we say, a dark prospect!

But here we Bible people are fortunate; we have never accepted the ape as our past, however remote; and I'm sure none of us want to accept him as our future. The Word of our merciful Heavenly Father stands us in good stead, whichever way you look. He tells us, He made man in His own image; this was lost in the fall from grace; it is restored in the New Birth by the Spirit, begun in this world, completed in the world to come. While we feel deeply with them who will not share this blessed prospect with us, we rejoice with David, Ps. 17: 15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." G.

DOCTOR GERBERDING AND THE SYNODICAL CONFERENCE

Concerning the National Lutheran Council, Prof. G. H. Gerberding of the United Lutheran (Merger) Church writes in the Lutheran of March 17 as follows: "In this organization we see for the first time all American Lutherans except those of the Synodical Conference working together. Scores of intelligent, wide-visioned, and progressive laymen of that body are working with and for the Council. The Pharisaic, aloofish, infallible, and selfish spirit does not appeal to such laymen."

These be hard words, my masters. Pharisaic—aloofish—infallible—selfish,—are we really as bad as that? Prof. Gerberding thinks that we are, and as evidence he refers to our "aloofness" from the National Lutheran Council.

The Doctor's expressions, we are constrained to say, do not come with a good grace. In the first place, the National Lutheran Council some time ago adopted a resolution which says that a "polemic attitude" should be abandoned among the "general Lutheran bodies," and if persisted in, should be ignored. Now, either the Missouri Synod is not a general Lutheran body, or the Doctor believes that, in our case, an exception should be made. His attitude toward us is certainly polemic. Furthermore, it was Dr. Gerberding who only a year or two ago, in his Problems and Possibilities, called "Dr. Pieper and his followers" a "peculiar sect," and he congratulates the Norwegians because God had "given them grace to cut themselves off from connection with the false teachers." In the index of his little book he lists us as "Errorists." Now, if the Doctor praises the grace of God which is revealed in the "cutting off" of the Norwegians from the Synodical Conference, why should he permit himself to get into such a temper because we do not join the N. L. C.? He ought to rejoice in the fact that the N. C. L. had escaped contamination with "errorists" and "false teachers." Instead, he calls us

hard names because we do not join. Who was it that called consistency a jewel? In his book he says that "we cannot hope for harmony and federation" with the Missourians until God has raised up a leader among them to show them their error. If this is true, then should he not warn all Lutherans to-day against connection with the Missourians, instead of calling us "aloofish," etc., because we stand alone?

And is it right, is it Christian to accuse those of Pharisaism who remain outside an arrangement that is not commanded in Holy Scripture? Grant, for the sake of argument, that our "aloofness" from the N. L. C. is ill-advised, is it right to apply such ugly words as "Pharisaic," "selfish" to an entire churchbody? Let similar expressions be pointed out in our criticism of the National Lutheran Council, and we stand ready to make amends at once.

Our criticism of the National Lutheran Council has never been a sweeping and unreserved condemnation. We have been free to admit that there have been certain external matters in which all Lutherans, and with them all Protestants and even Catholics, could co-operate. As, for instance, the compilation of statistical and other works of reference. Some of our pastors, professors, and laymen have given, as individuals, their support to such joint undertakings in the past, as when our men contribute articles to cyclopedias, etc. It is absurd to play up the support which some laymen have given similar undertakings of the National Lutheran Council, and it is dishonest to suppress the fact that it was not laymen alone, but also clergymen and theologians that, on occasion, were ready to supply data or yield other assistance in these matters. Reading Prof. Gerberding's article one receives the impression as if there were a cleavage between clergy and laity in the Missouri Synod on this issue. The imputation is as false as it is unworthy.

Nor is it true that all Lutherans except those of the Synodical Conference are co-operating in the N. L. C. Consider, to begin with, that the N. L. C. is not a church-body, like the Synodical Conference, but is simply and solely a committee. In this committee there are representatives of various bodies, the Merger being numerically much the strongest. Some are represented, but their delegates are tied with one or two stout strings, which very much limit their freedom of action. The Norwegians do not permit their representatives to involve their body financially in N. L. C. undertakings. The Iowa Synod was a member, but cut itself loose when it became evident that the N. L. C. like all interchurch organizations, could not resist the impulse to go far beyond the scope of its original undertaking. The N. L. C. went in for church-work jointly with those who by no means are true to the Lutheran standards. Then the Iowa Synod dropped out.

The *Lutherische Kirchenzeitung* (Ohio Synod) said February 5, 1921: "If, as the Lutheran maintains, the existence of the N. C. involves approval of cooperation with sectarians, then the N. C. itself is an illegitimate association, and we, though we did so with the best intentions, made a mistake by joining the Council." Again: "Dare we, will we continue with an association, the influential members of which proceed to such conclusions? This question, after due deliberation, we can meet with but one Scriptural, Lutheran answer, and that answer spells an unmistakable NO."

We are not going to cavil at the trust which the Ohio and Iowa Synods reposed in the N. C. L. declarations when it was first formed; but shall we, in view of the sad experiences which these two bodies had, be called "Pharisaic, selfish, aloofish," because we do not care to go into a combination which, to say the very least, has proven unworkable on sound Lutheran principles?

Finally, we Missouri Synod Lutherans have been consistent in most carefully safe-guarding the moneys which our people contribute for church purposes. We have a horror of overhead expense. We want no Pullmanized boards, and we cannot bear to think of the quarters and dimes of poor people being spent unnecessarily on secretaries, stationery, mileage, etc. Our principle has been to make every dollar do a dollar's work in the Church. But if we have a wholesome dread of multiplying boards and commissions and secretaries in our own body, how much more will we hesitate to salary an interchurch bureaucracy,—the most expensive luxury the Christian Church has had since the year One. Here is the record of the N. C. L. finances: Income, mostly for European relief and "reconstruction," \$1,971,068. In order to raise this sum, and in order to conduct the work of the N. L. C. (salaries, office expense, traveling, etc.), the sum of \$281,215 was expended! No one questions the honesty of the management. We would not even say that the business end was conducted in a loose and extravagant manner. But such is the invariable result when committees which are responsible to no congregational membership for their method of doing business are given charge of important church affairs. The Interchurch World Movement was a signal instance in point. In the N. L. C. we have a Lutheran Interchurch, so far as its relations to the congregations, the seat of power, are concerned. The President receives \$5,000 salary annually, \$1,000 more than the President of the Missouri Synod. Fancy a Missouri Synod pastor stepping before his congregation with a report of this kind! The Iowans report that their synodical committee had expenses totaling only \$350 in order to raise \$245,000 for European Relief. Any one who has visited our New York office for European

Relief will understand with what almost excessive care the overhead expense is being held down.

Nay, verily, it is not Pharisaism that kept us out of the N. L. C. We remained outside because we believed that the intention of limiting the work of that committee to "externals" would not be carried out. And no one, looking at the financial report of the N. L. C. should heap reproach on us for not having obligated our Synod to an undertaking run with a 13 per cent overhead expense.—G. in *Lutheran Witness*.

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Speaking of Dr. Gerberding's attack on the Synodical Conference, the *Wachende Kirche* registers its protest:

"If Gerberding has anything to criticize in the Synodical Conference, let him write against it But when he, in connection with the National Lutheran Council, accuses the Synodical Conference of being pharisaical, etc., it becomes the duty of every member of the Council to protest, lest the suspicion be raised that the Council subscribes to this impeachment. We, at least, repudiate this attack. The representative of the Buffalo Synod declines all responsibility for this judgment. The council has other tasks than that of sitting in judgment on the Synodical Conference and, because this body sees itself compelled to go its way alone, to impute to it all kinds of impure motives. If the Synodical Conference cannot for reasons of conscience co-operate with the Council—and that is the attitude it takes—whence does Dr. Gerberding derive the right to judge that conscience? That he is not able to comprehend such an attitude, is by far no proof that it is pharisaical, etc. To accuse it of Pharisaism nevertheless, is a cheap amusement, and undignified and unjust withal.

"Whether or not it is true that great numbers of far-sighted and progressive lay members of the Synodical Conference are identifying themselves with the work of the Council, we do not know. We have other things to do than to poke our nose into the congregations of the Synodical Conference to ascertain who is not satisfied with the position of that body and thus rather takes part in the work of another body instead of heeding the carefully considered advice of his own synod. Some people delight in prying into the affairs of others. But this is a general observation: It is usually not the best element in a congregation or a synod which will take part in the work of another body and despise its own synod. Such an attitude does not reflect favorably on the intelligence of those who assume it. The Synodical Conference will be able to console itself. The co-operation of such men reflects no special honor on the Council. Dr. Gerberding's article is, on account of his attack upon the Synodical Conference, a rather doubtful praise."—Transl. by J. B.

THE RELIGION OF NATURAL MAN

The Grand Architect of the Universe

(Taken from "The Genius of Masonry," J. D. Buck, 1907.)

The book from which we quote the following was written "for the Good of Masonry" in the interest of "freedom and fraternity, Light, Liberty and Love" against "Ignorance, Superstition and Fear, Clericalism, Despotism, and Jesuitism." It is directed against the Roman Catholic church. Lest you turn aside with the thought 'this don't concern me' let me assure you that the bystander often carries off the best of the argument and, if nothing else, learns to know the combatants. Every Christian of our day has ample opportunity to study the Roman Catholic religion; can you say the same of Masonry? It ought to be of interest to a Lutheran to hear what a Mason says about his God. We quote from the first chapter of Mr. Buck's book:

"The conception of the Builder is basic and everywhere manifest in Freemasonry. Hiram, the Master Builder, who drew the plans of the temple and day by day placed the 'designs on the trestleboard,' is taken as a human symbol of the Designer and Creator of the Cosmos. The relation of Hiram to the Temple symbolizes the relation of the G. A. O. T. U. to the Universe itself.

"In the building of the Temple the work of construction fell to the Entered Apprentices and Fellowcrafts. When the Temple was completed these also were to become Masters and receive the Word. The progressive science of human life, and the natural, orderly and progressive relation of man to God, were thus involved and ingrained, without dogmatizing or theologizing. It was illustrated and left to the apprehension and intelligence of the candidate.

"This method of teaching, and the lesson taught, is the supremacy of human wisdom. It involves the idea of progressive intelligence which, loyal to truth, duty and obligation, assures the higher and still higher evolution of man. It is based on the facts of human observation and experience.

"Man is an Individual Intelligence; God the Universal Intelligence. The growth of intelligence in man; his allegiance to duty and obligation; his proficiency in all preceding work or degrees—give him the right, and secure for him the benefit of higher degrees of knowledge, power and privilege.

"This is not 'argued out.' It is illustrated by a personal experience, and demonstrated at every step. The personal experience that is thus secured brings the man constantly nearer to the Master, as it brings the Master nearer to God.

"What our ancient brethren in the Greater Mysteries called 'the Immortal Gods,' were simply perfected by this normal human evolution. 'First a man, then a Master, then a God.'

"The theologians who have made such a caricature

or a fetish of Jesus, were ignorant of this normal progressive higher evolution of man. No man of intelligence nowadays will assume that the practice of the precepts under consideration can have any other result than this higher evolution. Neither can he determine any limits to the process and possibilities of such evolution.

"Hence, the theologian has created an impassable gulf between the man Jesus and the Christ; or between man and God; thus annulling the wages of an upright life. To patch up the inconsistency and bridge the gulf thus created, they invented the Vicarious Atonement, the application of which Clericalism proceeded to preempt and to monopolize. Preach and theorize as they may, they make an upright life and a dissolute one practically equal. The just and upright man, who, nevertheless, denies the creed and refuses tithes for Mass, if murdered by a villain, or by priests under the charge of heresy, is bound for hades; while his murderer, by confession and 'fixing' it up with the cleric, gains absolution and goes to heaven.

"No greater abomination in morals was ever practiced upon the children of men. The 'sinner' sees the point, compromises with his conscience and his sense of personal responsibility, and—'takes his chances.' Such a doctrine can have but one result, viz., to blunt the moral sense.

"Strictly speaking, there is no theology in Freemasonry. It does not speculate regarding the Being of God. It recognizes certain self-evident propositions. As Intelligence designs the Temple, so Intelligence designs, builds, governs and beautifies the Universe. The analogy is self-evident.

"What Intelligence is, we do not know. What it does, we see everywhere around us. We see how it grows, to what uses it can be applied, and how the highest and noblest results can be attained. We learn this beyond all controversy from the facts of human experience.

"Selfishness, debauchery and uncharitableness degrade man toward the brute. Self-control, the recognition of personal responsibility and loving-kindness lead man upward to Mastership and toward Divinity.

"The analogy is complete between man as the builder of character through self-control; man, the builder of temples from intelligent designs; man, the builder of society through Brotherly Love, Relief and Truth; and God, the Builder of Worlds—the 'Grand Architect of the Universe,' in all, through all, and over all.

"Man everywhere and at all times creates his own concept, his own idea of God. Every nation and each religion has its own Divinity. . . .

"The postulate of Divinity, this concept of the Grand Architect of the Universe found in Freemasonry, is, like all the others, the creation of man. As an in-

centive to adoration and worship, as a conception apprehensible to the human mind, and implying a relation to man that constantly draws him nearer to God and forms the basis of ethics for the building of character, it has no equal in the history of human thought, or the intelligent conception of man.

"While theologies are going to pieces, and men imagine they can get along without God and are willing to be called 'atheists,' here lies the strongest bulwark for the preservation of that spirit of reverence and devotion which elevates and ennobles man. Such a concept is indeed a 'strong anchor' to the human soul.

"This recognition of Divinity in Masonry is of such a character and is used in such a way as to give no offense to a Brother of any religious faith, be he Jew, Christian, Buddhist, or a believer in any other of the world's great religions. Coming as it does from remote antiquity, the concept worked out by Masters of human thought and noble living in the Greater Mysteries of antiquity, and commensurate with the highest intelligence of any age; avoiding crass materialism and atheism on the one hand, and fanaticism and fetishism on the other; it stands as a boon, a priceless jewel to the human race.

"This does not imply that the intelligent mind, the reverent and devout soul, cannot enlarge on the concept. The range of human intelligence as a 'spark of Divinity' seems practically infinite. It does mean, however, that it stands as a consistent, wise and inspiring theorem; a consensus of human thought, reverent, reasonable, consistent and uplifting. . . .

"There has been a tendency, at certain times and in certain directions to 'Christianize' certain Masonic degrees. Any sectarian or religious bias given to any degree in Masonry is wholly **un-Masonic** and wholly opposed to the real Genius of Free-Masonry."

We have now quoted enough from the first chapter to give you an enlightened idea of Mr. Buck's thoughts on God. You may protest that you have as yet heard almost nothing about God but the name, the long name; well, that seems to be about all there is: the rest of the chapter has a tendency to take that away too, for it speaks of the Name as the "Lost Word," for this the G. A. O. T. U. is a man-made substitute. But stay,—why not? "The postulate of Divinity . . . is, like all the others, the creation of man," then why shouldn't man find the name, too.

At first glance it may truly seem as if Mr. Buck had begun to tell you about his conception of God and had then drifted away to an entirely different subject; if you read it all over carefully you will arrive at a different conclusion, he has been talking about his idea of God all the while for—his God is Man. The very idea of God is a child of man's brain: "Man is an Individual Intelligence; God the Universal Intelligence

. . . . What our ancient brethren in the Greater Mysteries called the 'Immortal Gods,' were simply perfected by this normal human evolution. First a man, then a Master, then a God." And if you want to know by what process this is evolved then here is the key: "Self-control, the recognition of personal responsibility and loving-kindness lead man upward to Mastership and toward Divinity."

There is nothing of sin, nothing of grace in this scheme of evolution; no, on the contrary, "the theologian has created an impassable gulf between the man Jesus and Christ; or between man and God; thus annulling the wages of an upright life." Do you note who is responsible for sin? It is the creation of the theologian. All aghast at this sudden burst of blinding light you might stammer,—But, what of the Savior, then? Listen, "To patch up this inconsistency and bridge the gulf thus created, they invented the Vicarious Atonement!" Do you grasp that? The Central Figure of the Scriptures, your comfort and peace in this life and your only hope for the life to come is—an invention of theologians!

Mr. Buck says of the concepts of Masonry they are "to give no offence to a Brother of any religious faith." Do you agree with him? G.

ARROWS FROM THE APACHE QUIVER

Great cause for joy was given not only to the Mission, but to Superintendent Guenther and his family in particular, when the new superintendent's residence in Whiteriver was finally got ready to be occupied. For upward a year Mr. Guenther and his family were reduced to the necessity of calling an old Indian hut their home, a hut of three tiny rooms. The door from the living-room-study into the kitchen-dining-room led down three steps; the year spent in the hut will be forgotten, but the steps—never.

The new residence is of the bungalow type, has eight rooms of moderate size, including an office, and is one of the few buildings on our nine stations that is a distinct credit to the Mission. It, like the new residence completed last fall at San Carlos, is the fruit of the labor of brain and arm of the Mission's Architect-Superintendent of Construction, Mr. Arthur Knoop. (Many hated "hyphens" are to be found in our Mission, as you may see from these two paragraphs.) A combination barn and garage is now in the course of construction. There lacks but one thing more to make the Whiteriver station complete in the way of buildings and that is a chapel. Ten thousand dollars have already been appropriated by Synod for that purpose. When will construction commence? Perhaps at a similar time to the beginning of work on the Rice chapel—after the Bishop of the local Roman Catholic diocese has dedicated a new chapel at Whiteriver to the service of the woman of Babylon

and the bondage of many Apache souls? God forbid! Let us carry about with us the thought for this new chapel, the thought of prayer for its speedy prospering. Let us not think, "It is too much." Who has as yet among us given his blood? Christ gave that for us. Who has given his life? Christ gave His life for us. Who among us has learned to give even a tenth to the Lord, Who made him? God our Father gave us His all, we who had spent all the good gifts He had given us in sinful and riotous living and despised his loving kindness toward us,—yes, His only begotten Son, His all. Let us ask for mercy to heed the admonition of Hebrews, the 12th chapter and 12th verse.

The Mission personnel was augmented by one soul early the morning of the 24th of March, when the Lord gave it into the hearts of the Rev. and Mrs. Weindorf to know what joy it is to be remembered of Him in that way, for a son was given them that morning.

Some seventy miles west of Whiteriver and twenty miles beyond Cibecue lies Oak Creek. Oak Creek boasts a population of about 100 Apaches; but the road leading thither from Cibecue is but a miserable trail across the mountains. Hitherto Oak Creek has not often seen the face of a missionary, not only because of the inaccessibility of the place, but also because the missionaries were too few and therefore too busy to visit those camps. One of our men had opportunity to visit Oak Creek twice this spring, once in company with the Government Doctor. On the first visit he found willing hearers of his message; he found that through our Bible Classes at Whiteriver the leaven of the Gospel had spread even the 70 miles to Oak Creek; he found also Leon Beatty who still treasured the Bible History book the Globe Missionary had given him the spring before when he spent many long days in the jail there; but he also found Mrs. Davis and her daughter, Mary Davis, John Dasin's young wife, sick to the death. The old lady was in a delirious state much of the time and was indifferent the first visit to the Word; Mary was eager to hear and to learn. Mary desired to be branded Jesus' own child, for she had heard of the saving grace of the Crucified; she knew she was soon to begin the long unknown journey; she wanted a sure guide through the Valley of Shadow. Dared any one forbid the water? Mary was baptized.

A week later the missionary again made the hard drive to Oak Creek, this time with the Doctor. Both women were still in the land of the living, but Mary would not see the morrow's sun. Mary was content. Her aunt bluntly told her she must die soon. To which she answered without hesitation, "I am not afraid."

But when an Apache says he is not afraid of death,

that means unmistakably that a Mighty Savior has come over him, for if there is one thing more than sickness that puts an Apache Indian into a horrid panicky state of fear, it is the near approach of death. That night Mary was no more.

But Mary left beside her young husband a five weeks' infant. Humanly speaking, Mary need not have died so young, had she had proper attention. But she was shut away from the Doctor by seventy miles of winter mountain roads; there was no nurse to be had, and so she gave her life for her child. And the child? They are trying to keep it alive on canned milk. How many of us would still be living, if we had been put on canned milk at the age of a few weeks? Little babes like Mary's need better care than such as their loving but filthy and unsanitary relatives can give them. The child will doubtless soon follow its mother. If Mary's case were the only one! But the Doctor said, "This is one case of forty or fifty that I run across each year!" Think of it, friend,—on one reservation alone (we work on two) forty or fifty infants are sacrificed to a lack of care. And what is that to us? This: if we had but a modest Kinderheim here in Arizona, we should be instrumental in saving not only many little lives, but by saving these little children we should gain their souls also for Christ by instruction in the Gospel, besides binding their parents and kinfolk to us by bonds of gratitude. We send food to Germany to keep the little children alive; it is well; but we do little or nothing for the soul's welfare of the German children; here we can feed both soul and body. Here is an opportunity to lay up an incorruptible treasure in heaven. Here is a chance to serve helpless little children, by whom our Savior sets such store of love. To us the Savior says, "Suffer the little Apache children to come unto me, forbid them not." Or shall we allow a little extra effort on our part to forbid them to come?

S.

THE ARITHMETIC OF HEAVEN

"The Lord Our God is One Lord."

Daniel Webster had been attending Divine service in the Park Street Church, Boston. It is a staunch, orthodox church, and at that time was not in high favor with the Unitarians. Coming away from the church, he was met by a Unitarian gentleman, who said to him, "So you have been to church, where they teach that three times one are one!" Mr. Webster replied with that solemn voice of his, now more intensely solemn than usual, "My friend, you and I do not understand the arithmetic of heaven."—Lutheran Herald.

An honest heart, and a sincere intention to obey God, will clear the path of duty from many a stumbling block which the pride of human reason has set up.—Selected.

WHAT OTHERS SAY

Warning to Protestantism

A recent printed report declares that within one hundred miles of Mount Vernon, Iowa, there are probably fifty abandoned Protestant churches. It is further understood that this region is not suffering from overlapping. Nor is this withering due to want of financial prosperity in the communities. Iowa farmers are among the most prosperous in the nation. The cause of this decline is rather to be sought in rationalistic and materialistic tendencies which have appeared in the rural home mission work, which has attempted to substitute poultry-raising and other farming practices in the house of God for the positive and whole-hearted preaching of Christian faith and life. This was done with the expectation of popularizing Christianity. But it has failed. We might as well try to popularize medicine by substituting for it law, and to popularize fine art by substituting for it mechanics. Men need Christian faith. They need the power of love, promises and presence of God revealed in Jesus Christ, and nothing can take the place of these. Every attempt to popularize Christian faith by covering it over with the appeals to the natural man has failed in all ages. It has badly failed in its efforts of the last quarter of a century or more. It ought to be discontinued as having been the cause of much evil and ruin. To present it is suicidal. The course of the New York Labor Temple, which has spent thousands of dollars, wasted thousands of souls, has resulted in becoming a center of civic malinformation and an anti-Christian influence and teaching. All those charged with its first leadership have abandoned it. Dr. Day has tried it twice and given it up. The verdict of God against this kind of thing is clear and strong.—The Presbyterian.

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A Good Testimony

Prof. B. B. Warfield of the Presbyterian Church, who died recently, in answer to the publishers of the volume, "The Church, the People, and the Age," when they asked him, along with many others, the question: "Do you think the church should limit itself to a declaration that seeks a common purpose of love and service to God and man, having as its sole qualification for membership the brief statement of our Lord, Thou shalt love the Lord thy God with all thy heart, and with all they soul, and with all thy mind, and thy neighbor as thyself?" This was his reply: "The moment a church took up such a position it would cease to be a Christian church: the core of Christianity is its provision for salvation from sin. No doubt by the adoption of such a platform many would be recovered to the church who now stand aloof from it. But this would be not because the world had been brought into the church, but because the church

had been merged into the world. The offense of Christianity has always been the cross; as of old, so still to-day, Christ crucified is to Jews a stumbling-block and to Greeks foolishness. It would be easy to remove the offense by abolishing the cross. But that would be to abolish Christianity. Christianity is the cross; and he who makes the cross of none effect eviscerates Christianity. What Christianity brings to the world is not the bare command to love God and our neighbor. The world needs no such command; nature itself teaches the duty. What the world needs is the power to perform this duty, with respect to which it is impotent. And this power Christianity brings it in the redemption of the Son of God and the renewal of the Holy Ghost. Christianity is not merely a programme of conduct: it is the power of a new life."—Selected.

* * * * *

No Oslerism Here

The fires on the altars of the church cannot be kept burning unless someone is willing to give them the closest attention. Devotion on the part of someone is fundamental. Some churches in looking for a pastor think they must have a green, unseasoned sapling. They call him and the fires on the altars of the church begin to sputter, smoke, and burn low. Another group of churches think that they must have someone bright and flashy, and they select just what they think will give them a bright and flaming light. They discover that they have selected a combination of chips and shavings which is soon burned and consumed, leaving them in the dark and the fires on their altars burned to ashes. Then there is a church that is wise and its leaders devoted and who know that if their fires are to be kept burning they must have a pastor who has been seasoned by deep experience and mellowed by years of toil and burnished by years of consecration. They find such a man and rejoice that he is able to keep the fires burning on the altars of their church, not only warming their hearts but lighting their way to heaven.—The Western Christian Advocate.

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"Our Debt of Honor"

The Interchurch debt literature is issued under the striking phrase, "Our Debt of Honor." And wherever the appeal for underwriting funds is presented, much is made of "Our Debt of Honor."

Question: If it is a debt of honor, on whose shoulders does it rest?

The plain statement is made in advertisements, and in circular literature, that the Interchurch debt was incurred by the missionary organizations that compose the United Christian Missionary Society and by the Board of Education. The plain statement is likewise made that the International Convention authorized the

underwritings. Therefore, if it is a debt of honor, it rests upon the United Society and the Board of Education in particular, and upon the International Convention incidentally. It is not a brotherhood debt, for the brotherhood neither incurred nor authorized nor sanctioned it. As a matter of fact, a large part of the brotherhood was opposed to the Interchurch World Movement.

Another question: Is the Interchurch obligation a debt of honor?

We shall not hesitate in taking the position that this debt is not one of honor.

In its advertisement in the Christian Standard of Dec. 4, 1920, the United Society asked the question:

What is meant by our underwritings?

The question is answered thus:

They are legal papers signed as security to notes given by the Interchurch World Movement to the New York banks for money which it borrowed from them.

A debt at a bank, secured by gilt-edge paper, is not a debt of honor. The bank declines to lend money on the borrower's honor, and demands security. The Interchurch debt is, therefore, not a debt of honor—it is a legal debt.

What is a debt of honor? It is presuming upon the intelligence of our readers to even answer this question—all know that the debt of honor is secured only by the honor of the individual or agency that makes it. However, for the sake of exactness, and asking pardon all around for the presumption, we shall here quote the New Standard Dictionary definition of "debt of honor":

A debt that depends for its payment solely on the honor of the debtor, as a gambling debt.

That the underwriting of the Interchurch debt was a gamble, and the largest and most daring gamble of all religious history, no one will deny. It failed utterly—as a gamble it fell dead. Nevertheless, when it all came out in the wash, the obligation incurred by the gamble turned up a legal debt!

In last week's issue of the Standard, we took the position that the United Society and the Board of Education have no right to lean on the International Convention and try to make it appear that through the Convention the brotherhood assumed the Interchurch obligation. We now wish to add that the United Society and the Board of Education have no right to parade the Interchurch obligation as a debt of honor upon the brotherhood.

The United Society agencies and the Board of Education, advised so to do by the International Convention, underwrote (with gilt-edge securities) \$600,000 of the Interchurch debt. The obligation at the banks is overdue, and bearing interest—at the rate of \$36,000 per year. **The debt must be paid.** Do the brethren wish the agencies involved to lose the securities—

securities that are sacred and should never have been hazarded? This is the question, and the only question, before the brotherhood. It is not, by any interpretation, a question of brotherhood honor.—Christian Standard.

PRESIDENT HARDING RECEIVES FIRST ANNIVERSARY STAMP

Commemorating the 400th anniversary of Luther's great confession before the Diet at Worms, April 18th, 1521, the American Lutheran Publicity Bureau has issued as one of the features of the celebration, a poster stamp, printed in purple and gold. The first edition of these stamps totals one million. The first stamp to leave the presses was mounted on an especially designed card, engrossed with the following inscription:

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA
HON. WARREN G. HARDING
WASHINGTON, D. C.

1521 1921

COMMEMORATING THE 400TH ANNIVERSARY

"LUTHER AT WORMS"

PRESENTED BY THE

AMERICAN LUTHERAN PUBLICITY BUREAU
22 EAST 17TH STREET
NEW YORK, N. Y.

The memorial was executed in several colors and ornamented with an American Eagle, and the National colors. Mr. C. C. Illers, a member of St. John's Lutheran Church, Pt. Richmond, New York, N. Y., was the artist of both the stamp design and the souvenir to the President.

The following letter accompanied the gift to the President:

Honorable Warren G. Harding,
President of the United States,
Washington, D. C.

Dear Mr. President:

We have the honor of presenting to you herewith, the first stamp of the first million, which is to be distributed throughout the United States, commemorating the 400th Anniversary of Luther's heroic stand before the Diet at Worms.

We are prompted to do this because of our high regard for you as President of our Country, and because of the fact that the "principles of Martin Luther are the fundamental principles of our American Republic."

Luther stood at Worms for liberty of conscience, freedom of thought, civil and religious liberty, and the separation of Church and State; all those forms of liberty so highly prized in our country.

Humanly speaking, the Liberty Bell, with its inscription, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," would never have

rung out the signing of the Declaration of Independence, and our Charter of Liberty, the Constitution of the United States, would never have been written had it not been for the heroic stand of Luther at Worms, on April 18, 1521.

Remembering also that at the Diet at Worms the discovery of America was first announced to the world officially, and the first Indians were there exhibited, we beg you accept this stamp as a souvenir of the event which Thomas Carlyle calls "the greatest event in the modern history of men."

With renewed assurances of our esteem, we are,
Mr. President, Very respectfully yours,

AMERICAN LUTHERAN PUBLICITY BUREAU
(Signed) T. H. LAMPRECHT, President.

President Harding's reply was as follows:

The White House, Washington, March 31, 1921.

My dear Mr. Lamprecht:

Thank you for sending me the interesting souvenir stamp which accompanied your letter of March 25th. I shall prize it for the sake of the sentiments it commemorates and am gratified that you should have remembered me so pleasantly.

Very truly yours,
(Signed) WARREN G. HARDING.

Mr. Theo. H. Lamprecht,
President, American Lutheran Publicity Bureau,
Hartford Building,
22-26 East 17th Street, New York City, N. Y.

THE BURDEN-BEARERS

The little woman looked up at the minister. Her eyes were luminous with suppressed tears; her lips trembled, and her hands were clasped tight. "I cannot understand," she said, "why this last burden has been given me to bear. I have tried to be patient. I have tried to believe that the hand of God was leading me, even when my loved ones were taken away. But this seems so needless, so useless."

The minister's face grew sad. He had known this woman for years; he had seen her cheerful under great physical suffering, brave and patient in bereavement. She had lost her children one after another, and then her husband, on whom she had leaned in perfect love and trust. The minister had marveled at her sweetness and courage; in more than one crisis in his own life and work she had been an inspiration to him.

And now the small property that would have enabled her to end her days in peace had been lost; she was left to the charity of those who, she felt, would consider her a burden. No wonder she was troubled, for through all the hardships and trials of her life she had been surrounded by people who loved her and

ministered to her gladly. Now she must go to those to whom she was bound by ties of blood, indeed, but not of spirit.

Tears of compassion stood in the minister's eyes. "Have you ever thought of your troubles as an honor?" he said. "In my own labors I have learned to lean on those who have proved themselves steadfast through years of trial and suffering. They can be relied upon, whatever the emergency. Is it not possible that God sends successive trials, not to punish, but to help yet a step farther those already far advanced on the Christian road? 'Whom the Lord loveth, he chasteneth.' We do not place the greatest burdens on the shoulders of the weak and frivolous; he, too, may prefer to place them on those who have become strong to bear them."

At the thought, a new light shone in the deep, sad eyes of the woman. "Do you think that could ever be true of me?" she asked.

"I think it is true," said the minister.—Selected.

CANDIDATES FOR THE FIFTH PROFESSORSHIP OF OUR THEOLOGICAL SEMINARY

The following nominations have been added to the list previously published:

- Rev. J. Brenner nominated by Rev. F. Koch.
 - Rev. O. Hensel nominated by Salems Congregation, Owosso, Mich.; Rev. Theo. G. Hahn, Rev. G. Ruediger.
 - Rev. J. Mittelstaedt nominated by Rev. Theo. G. Hahn.
 - Rev. H. K. Moussa nominated by Rev. F. Koch.
 - Prof. E. Sauer nominated by Rev. Theo. G. Hahn.
- Election will be held on May 25th, at 7 o'clock in the evening, in St. John's School, corner Vliet and Eighth Streets.
J. GIESCHEN, Sec'y.

LEAFLET ON CONFIRMATION

A treatise on Confirmation, from the pen of Prof. John Schaller, now deceased, was produced in these columns last year (page 86) at the request of the English Conference. Our Publishing House now offers the same in a form convenient for distribution at the price of 5c for single copies, 2c when ordered in large quantities, postage additional.

HYMNAL NOTICE

For the information of such as use our Book of Hymns we call attention to a change made in later editions of the small hymnal. The Offertory, "Create in me a clean heart," with which we generally open our Communion Service, has been inserted at the proper place, on page xxiii, in the later editions of the small book, after being omitted in the first edition. For those using the first edition of the book we have prepared a gummed insertion slip with the text which we furnish on application.—Northwestern Publishing House.

WISCONSIN VALLEY CONFERENCE

The pastors and lay delegates of the eastern half of the Wisconsin Valley Conference meet in the congregation of the Rev. J. H. Abelman at Rib Falls, Wis., on May 31.

J. H. ABELMANN.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet D. v. on May 24th and 25th in the congregation of the Rev. H. C. Westphal, Marinette, Wis. Papers will be presented by the Rev. G. Schroeder, C. Doehler, J. Masch. Confessional address: W. Heidtke, C. Doehler. Sermon: J. Masch, P. Gutzke.

Announcements should be made to the local pastor.

PAUL C. EGGERT, Sec'y.

ITEMS OF INTEREST

Treasures Unearthed

Perhaps the most fascinating romance in all scientific research, lies in the secrets which delvers in the earth have recovered from cities buried ages ago and in the methods by which they have solved the riddles of long forgotten scripts.

Of course, the greatest interest centers in the excavations in Bible lands; though elsewhere the explorations in buried cities have had a charm for all mankind. The solving of the Egyptian hieroglyphs came about through the discovery of the Rosetta stone in 1799 by Boussard, one of Napoleon's soldiers, then in Egypt. This was found near Rosetta, a town of the Nile Delta, and contained a decree of the Egyptian priests in favor of Ptolemy V., Epiphanes (B. C. 205—181), composed in Greek with two parallel versions—one in the vernacular, written in the Demotic character, and another in the classical language of ancient Egypt, written in hieroglyphics. The upper part of the hieroglyphic text was broken away, only the last fourteen lines remaining; while the Greek and Demotic texts were nearly complete, and for this reason the Demotic portion was selected for the first attempts at decipherment. It was twenty years after its discovery that the hieroglyphs were fully translated by Champollion and thus was found the key which unlocked the secrets of ancient Egypt that had been hidden from the world for centuries upon centuries.

In like manner the translating of the cuneiform in 1802 by George Frederick Grotefend, gave to the world the first key to secrets of the ancient history of Persia and the nations of Western Asia.

Ancient Babylon has many cities long since buried beneath the dust of the desert. In some cases ancient cities were despoiled and deserted, after which the desert sands gradually covered them up, making a hill which was often taken as a good town site for a roving tribe. So that, in modern excavations, there has been discovered city under city, these sometimes being three deep.

When the lake of Abourkir in Egypt was drained to reclaim land for cultivation, traces of streets, paving and other parts of ancient and unknown city, were brought to light.

Doubtless under many rivers, lakes and seas, there now lie the relics of ancient civilization. These perhaps were large towns engulfed by the natural changes of the earth's waters. And doubtless there lie hidden forever treasures and relics of inestimable value to science.—Selected.

Nebraska To Bar Foreign Language

Lincoln—By a vote of 89 to 28 the lower Nebraska house passed a senate bill which forbids the teaching of any foreign language in the grade schools. The bill now goes to Gov. McKelvie.

Perfumed Boys Bad Hubbies, Says Voliva

Chicago—Comes again before us Wilbur Glenn Voliva, overseer of Zion City, and informs the hemispheres on "The Cussedness of Modern Husbands to Their Wives," to wit: "A man goes into a home and courts a beautiful girl. She has a lovely father and mother, and the most charming surroundings.

"He sits there with oil on his hair, a perfumed handkerchief in his pocket, and buckweat batter on his head.

"He says:

"Now, darling humpty-dumpty, if you only will promise to be mine you will never have to put your hands in dishwater and I will dress you in silks and satin."

"The infernal liar!

"She has her hands in dishwater two-thirds of the time after she marries him. They have four sweet little children. He is an Odd Fellow on Monday night, playing the dunce; an Elk on Tuesday night, a Buffalo on Wednesday night, a Maccabee on Thursday night and a Bumblebee on Friday night.

"He leaves his wife at home with the children while he is out fooling around, wearing a little apron in a secret lodge room.

"If I were in her place I would sew him up in a bed quilt, beat him with a broom and put a kitchen apron on him and make him wash the dishes."

Further than this, deponent saith not.—Wisconsin News.

Pastor Calls Cigaret Enemies "— Fools"

Salt Lake City—Calling the recent Utah legislature, which passed the anti-cigaret law, a "fool legislature," the Rev. Dr. Elmer I. Goshen, Congregational minister, advised the American Legion to keep out of politics. He also charged prohibition with being a contributory cause of the crime wave.

"The saloons were hell holes and prohibition is a hell hole," said Dr. Goshen. "There was a wave of righteousness abroad in the land while you pernicious young men were overseas and we passed prohibition in your absence. Right now there are 5,000 stills in Salt Lake, to say nothing of the home brewers.

"This is not freedom. It brings us perilously close to a nation of hypocrites."—Wisconsin News.

Masonry and Feminism

An interesting phase of the feminist movement in Great Britain—is that several Masonic lodges have been established there where women as well as men are initiated and permitted to become members.

The Grand Lodge of England now proposes to discipline members "who violate their obligation by being present at or assisting in assemblies professing to be Masonic, which are attended by women."

The British Grand Lodge also refuses to associate with European lodges, to participate in any Masonic gathering at which other lodges might be represented, "where the question of a belief in a Supreme Being is regarded as an open question, and where there is no obligatory recognition of the 'Volume of Sacred Law.'" This hits particularly at the French and Italian lodges of the "Free and Accepted Masons."—The Milwaukee Leader.