

# 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

Vol. 8.

Milwaukee, Wis., May 15th, 1921.

No. 1

## PENTECOST

O come, Thou precious Holy Spirit,  
Bless with Thy presence sweet my burdened heart.  
With heav'nly solace do Thou cheer it;  
Thy Witness to the Word Divine impart.  
Belovéd, come with Pentecostal fire;  
And let its warmth, I pray, my heart inspire.

My carnal mind is e'er demanding  
A revelation other than Thine own.  
By nature void of understanding  
In Truths divine, my reason e'er is prone  
To seek in human wisdom truth and light,  
And, finding neither, lose itself in night.

O come, Thou Spirit long desired,  
My thirst and hunger for the Truth assuage!  
Bless Thou the Word by Thee inspired,  
The Word Divine on Scripture's hallowed page.  
Through Thee alone, my Comforter, my Guide,—  
I find the Cross,—I find the Crucified!

Enlighten Thou my mind and spirit,  
Blest Comforter, with wisdom from on high;  
And through my risen Savior's merit  
My carnal strivings purge and sanctify.  
O dwell within my heart, Thou heav'nly Dove,—  
And fill the darkness with Thy light and love!

Reveal the God of all Creation;  
My heav'nly Father's tender love disclose.  
Point out the Way of my salvation;  
Lead me to Christ, who suffered, died, and rose,—  
And Who ascended to the realms on high,  
To intercede for sinners such as I.

Abide, Thou precious Holy Spirit!  
My troubled heart Thy message sweet has heard!  
Seal unto me my Savior's merit,—  
Hold Thou my reason captive in Thy Word!  
Till life shall cease,—till Jordan's stream is crossed,  
Grant me, Belov'd, the peace of Pentecost.

ANNA HOPPE, Milwaukee, Wis.

## How Much More Shall Your Heavenly Father Give The Holy Spirit To Them That Ask Him?

Luke 11: 13.

The Heavenly Father wants to give His Holy Spirit to all men. Do we frequently ask the Father for this gift, or are our prayers chiefly prayers for temporal blessings? If the latter is the case, we are making the greatest mistake a man can make, for there is no gift that is more necessary to us than the gift of the Holy Ghost.

We owe it to the Holy Ghost that we are children of God.

"No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 13.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 14-15.

Without the Holy Ghost we could not remain God's children.

"After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 12-13.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

Through the Holy Ghost the Father teaches His children.

"The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16: 13.

The Holy Ghost comforts the sorrowing children of God and teaches them to pray.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26-27.

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech. 12: 10.

The Holy Ghost cleanses and sanctifies our hearts.  
"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22-23.

The Holy Ghost builds the Church of Jesus Christ and endows it with all necessary gifts.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 4-13.

The indwelling of the Holy Ghost in us makes us sure of the resurrection of our body.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11.

Indeed, we need the Holy Ghost. Then let us ask the Father for Him. We will not ask in vain. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts. 2: 17.

Let us seek the Holy Ghost where He is to be found. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts. 2: 38.

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?—He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Gal. 3: 2-5.

"Ask, and ye shall receive, that your joy may be full." John 16: 24. J. B.

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and seeing the beggar, called upon him, whereupon the beggar haughtily replied: "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace yet refuse to have a part in carrying His urgent message to the lost?—Selected.

## COMMENTS

**Bill to Read Bible In Schools Passed** "The Cleveland News" of April 29th reports the following legislation in the state of Ohio:

"It took the House of Representatives almost two hours to-day to decide whether the Bible should be read in the public schools. The vote in favor was 85 yes to 17 against.

"The bill, introduced by Representative Gorrell, of Carroll county, a former minister, would require teachers to read ten verses from the Bible to pupils each morning.

"An effort by Representative Freeman of Hardin county, to amend the bill so that the scriptural passages would be selected by a committee of two ministers, representing evangelical and Jewish denominations, was defeated. The bill now goes to the Senate."

So the bill to read the Bible in the public schools of Ohio has been passed by the representative body of that state. We wonder which Bible is to be read? Is it the Bible commonly adopted by the Protestants, the King James version? Or is it the Catholic Bible, the Douay version, or the Bible of the Jews, which consists of the Old Testament only, or the Book of Mormons, or Mrs. Eddy's, Science and Health, with Key to the Scriptures? Which of these Bibles is to be read in the public schools? Remember, the difference between these Bibles is considered by each party as vital to the eternal welfare of the believer. And who will decide? Is it the prerogative of the State to decide which of these Bibles contains the most truth, and which error?

Leaving aside the difference in Bibles, there is another difference with regard to the propriety of reading any Bible with any comment. The Protestant position is that "the Bible without note or comment is the infallible rule of faith and practice." The Catholic regards this as a dangerous doctrine, fraught with eternal ruin to the child, while the Christian Scientist holds, that the Bible cannot be understood without Eddy's Science and Health, and the Jew considers it a sacrilege to read the New Testament. Now in the eyes of the law the conscience of every citizen is sacred, be he Protestant, Catholic, Jew, Christian Scientist or Mormon. It should not be forgotten that under the Constitution of each State, Protestants, Catholics, Jews, Mormons, Christian Scientists, Unitarians, etc., have on this subject precisely the same rights, and that neither can claim any precedence over the other. The Constitution of each State makes no distinction between them, and determines no question relating to their religious differences. It deals with all the people simply as **citizens**, no matter what may be their religious tenets, or whether they have any such tenets.

Another point to be considered is that the reading of the Bible is religious instruction and an act of re-

religious worship; for the Bible is given for instruction in matters of religion only, and to read it is to know the one true God, and Him whom He has sent to save sinners, Jesus Christ, and to worship Him. Accordingly, reading the Bible in state schools is imparting religious instruction to children attending them, and erecting a house of worship for them, which is a violation of the principle of the separation of Church and state, and an infringement upon the religious liberty of the individual. The children who attend these schools represent parents of every shade of religious belief. Some believe in the Triune God who has revealed Himself in Jesus Christ only, others deny the Holy Trinity, as well as the divinity of Christ and His redemption. Some accept the Bible as God's inspired Word, others regard it simply as a literary product of man. Some are Christians, others are infidels. And to make it compulsory for all children attending the public schools to listen to the reading of the Bible would not only be an infringement of the religious beliefs of many, but would be contrary to the whole spirit of evangelical instruction; for religious instruction must never be compulsory, but voluntary in the spirit of the Gospel.

Moreover, since the support of the public school is compulsory, it follows that the parent is compelled to maintain, and patronize a place of worship contrary to his religious belief. In other words he is taxed to support an institution which not only will prove dangerous to the faith of his child, but which propagates a false religion in general.

Clearly as a matter of fostering religion and imparting religious instruction the reading of the Bible in public schools is absurd, and contrary to the spirit of our free institutions. And the sooner the bill passed by the House of Representatives of Ohio is repealed, the better.

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J. J.

**A New Method** A new method for raising money has been discovered. It may be effective, but there is danger that the raw material will give out. We gain the information from the Milwaukee Journal:

"Pettrified at the sight of a "human fly" falling from the sixth floor of the New Howard hotel, women spectators fainted and screamed as they turned their faces from the tragedy.

"Andrew Corey, 30, lost his grip and fell to the ground. He died before he reached the University hospital.

"Corey was climbing for the benefit of the Pentecostal orphanage. A group of about 20 of the Pentecostal band was standing at the curb, watching the ascent and preparing to take a collection from the big crowd when he had reached the top of the hotel."

But there is one comfort: "No one here knows anything about his home or relatives."

J. B.

**Augustana Makes English Official** The Illinois Conference of the Augustana Synod has adopted English as the official language at its sessions. For many years the original Swedish of the founders found itself crowded but the large vote by which the change was authorized came as a surprise to friend and foe of the old order.

It is reported that the change was made in response to the desires of many of the younger pastors and of the laymen. That it will soon be quite thoroughgoing and will soon transform the old Swedish congregations into English congregations seems to be indicated. The Swedes have not done much in the matter of parish schools and their younger generation in the cities grows up without any knowledge of the mother tongue.

Immigration, which heretofore brought fresh Swedish blood into the old congregations, cannot be reckoned with in the near future. Quite the contrary, in recent months there has been a steady stream of repatriation. These emigrants who are returning to their native Scandinavia are by no means such who had not intended to stay here anyway; they are full American citizens who for some reason find the Old World more attractive than the New.

H. K. M.

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**How Un-Modern** In a Milwaukee paper, Mr. Edward H. Bean, director of the Milwaukee "Zoo," is quoted as follows:

"I believe in letting the mother animal bear and rear her offspring unaided. Human interference is likely to discourage the female. As in the case of the polar bear, we usually give the mother a separate den or cage prior to and after the birth, and let her follow her maternal instincts."

How terribly un-modern—But Mr. Bean has succeeded "in rearing many animals considered difficult or impossible to raise from birth in captivity."

J. B.

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**A Commendable Overture** The following overture was passed on April 19, by the Milwaukee Presbytery:

"Whereas, We are informed upon good authority that missionaries who hold to the theories of destructive criticism and liberal theology, not only have no helpful message for the people of non-Christian lands, but that their influence is destructive to the work already begun by our missionaries of conservative faith; and

"Whereas, We are also informed from reliable sources, both in missionary ranks and out of them, during the period extending over at least ten years, that, as a result of the sending out of such liberal teachers, a condition exists in India, China, Japan and

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.

Korea, which is subversive of the belief of the native Christians in the fundamental doctrines of our faith; and

"Whereas, We are further informed by our missionaries on the field that these dangerous heresies have reached such a state in China that over six hundred missionaries have found it necessary, in order to combat this condition, to form what is known as the 'Bible Union of China,' having the following statement:

"Statement.—Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as the deity of our Lord and Savior Jesus Christ, his virgin birth, his atoning sacrifice for sin, and his bodily resurrection from the dead, the miracles both of the Old and New Testament, the personality and work of the Holy Spirit, the new birth of the individual, and the necessity of this as an essential prerequisite to Christian social service.

"We re-affirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice: and unitedly signify our purpose 'to contend earnestly for the faith once for all delivered unto the saints.'

"Therefore, be it Resolved, That the Milwaukee Presbytery do hereby overture the General Assembly of the Presbyterian Church, U. S. A., to instruct its Board of Foreign Missions to commission only such missionaries as will heartily subscribe to and pledge themselves to preach and to teach the evangelical truths as set forth in our standards and to recall and withdraw its support from any who depart from such doctrinal standards."

We are glad to take notice of this overture on the part of the Presbyterians of Milwaukee, inasmuch as it is expressive of an earnest desire to stand for the fundamentals of Christian doctrine and practice, and to combat the destructive influence of liberal teachers and missionaries. We only wish to express our sur-

prise at such state of affairs being possible in schools and seminaries under the auspices of the Presbyterian church itself. Why do the Presbyterians tolerate that their own theological institutions turn out missionaries and teachers who hold to destructive criticism and liberal theology? To feel the necessity "to instruct the Board of Foreign Missions to commission only such missionaries as will heartily subscribe to and pledge themselves to preach and to teach the evangelical truths," implies that deplorable conditions concerning the doctrinal status must obtain at the very seat of theological learning. Why tolerate such conditions? Why not see to it, as behooves members of a Christian body, that their institutions, in which future ministers are being trained, be pledged to the standards of Christian teaching? Let the church members refuse to give one dollar for the support of such schools. Let the church body refuse to ordain any man who assails "the deity of Christ, his virgin birth, his atoning sacrifice for sin, and his bodily resurrection from the dead, the miracles both of the Old and New Testament, the personality and work of the Holy Spirit, the new birth of the individual, and the necessity of this as an essential prerequisite to Christian service," as stated in the above overture. Let the church body refuse to send out any missionary who questions the integrity of Holy Scripture, and who in the name of modernism would proclaim a message subversive of the saving truths of the Gospel.

J. J.

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**Presents Comedy** Parish Presents Comedy—is an announcement that recently caught our eye. It does, indeed, we thought; but, after a little reflection, is it not, rather, a tragedy?

J. B.

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**An Ode To Luther** The quadricentennial of Luther at Worms did not pass entirely unnoticed by the general public because Lutherans here and there celebrated among themselves. Reports of such activities were briefly mentioned in the press. Outside of that there was little mention of the anniversary. Editorial writers and makers of special articles avoided the subject carefully. This silence does not pain us; it assures us more than ever that Luther was a messenger of God. Had he been less evangelical in his work the world would have laid sacrilegious hands on his memory long ago and would have distorted the inspiring vision which the memory of Luther presents to every believer of the Gospel which was recovered through his ministry.

That does not mean that the world as such has nothing to thank Luther for. In a literary column which prides itself on its liberalism we did find the lines of some poet (he calls himself Orpah) who does not hesitate to place first on the honor roll of the heroes

of liberty our Luther. He may be right, though we will hardly ever find the time to verify his opinion because in our minds Luther as the hero of faith is infinitely greater than Luther as the hero of any other cause.

It will do Lutherans no harm to know this estimate of their great leader if they remember that they know him and possess him in his greater aspect:

#### MARTIN LUTHER

When Freedom's roll of fortitude  
And valiant truth be read,  
One name above that gallant host  
Will lead the deathless dead—  
The name of Martin Luther.

As long as Truth's all gleaming torch,  
Above chaotic din,  
Shall show the way to liberty,  
Mankind will glory in  
The name of Martin Luther.

And should there come the crimson day  
When Freedom's hope has fled,  
One name, one fame of fearlessness  
Will glow through ages dead—  
The name of Martin Luther.

H. K. M.

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**Pageant Meets With Objection** The Pilgrim Pageant planned for the Sane Fourth celebration in Milwaukee met with objection. All parochial schools and the choirs of the various churches had been asked to participate. In refusing to permit the children of the Catholic schools to participate, Archbishop Messmer made the following statement:

"After having consulted with some of my leading priests, I find that unfortunately our Catholic schools cannot take part in the Fourth of July celebration for 1921. The whole program is a glorification of the Pilgrim Fathers as a religious sect, which separated from the Angelican church and sought religious freedom in America, although they themselves would not allow such freedom to others. Naturally, we cannot take part in any such celebration.

"We would gladly co-operate in any purely historical or patriotic program, as our children are just as much American as any other. But we draw the line at sectarian religion."

Lutheran schools and choirs naturally could not take a different view of the matter. We, for our part, had taken a similar stand when we were asked for the assistance of our school children and choir. Civic celebrations should be of such a character that every citizen can participate without violating his religious principles.

J. B.

## THE RELIGION OF NATURAL MAN

### The Genius of Freemasonry

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

"By the term 'Genius' is meant the concept, or idea embodied, the method pursued, and the result attained in realizing that idea. This means the realizing of a Living Truth. In Masonic language, this is the creation ("constitute and create") of a Master according to the designs upon the trestleboard. A Genius is a living embodiment of a concrete form. We read of the 'Genius' of Greece, or of Athens, or of the Roman people. It is a composite picture, endowed with life and is at once a potency, an idea and a realization.

"In order to comprehend the Genius of Freemasonry we must know a good deal about man, and the meaning of the **Work** of the Lodge, or the process and logical results of Initiation. . . . The fact is, the more carefully and deeply we study the Work of the Lodge and the Genius of Masonry the more we are impressed with its transcendent wisdom, its beneficent results, and the completeness of its Genius as a living embodiment of truth.

"The appeal here is being made to Masons themselves. For only they are competent to judge of the designs on the trestleboard and the execution of the work. That outsiders should be incredulous or deny such Genius possible to Freemasonry, need not surprise us; for it is to be found nowhere else to-day.

"So far as the essentials of human life are concerned the Genius of Freemasonry, a practical knowledge of the powers of the human soul, of its triumph over death, and of its existence beyond the 'Great Divide.' . . . "Man is a self-conscious, individualized Intelligence. In relation to this concept God is the Universal Intelligence.

"The most transcendent problem that the mind of man is capable of conceiving is that of the natural, orderly and progressive higher evolution of the Individual, or the possible and final perfection of man.

"God created man, but man must perfect himself. In this work of self-perfection, if man is earnest, sincere and persistent in seeking the lines of least resistance and greatest progress, he will find both God and Nature working with him, and he will avail himself continually of the assistance of Law and Light.

"This Individual Intelligence, man, is endowed potentially with independent choice, rational volition, and a growing or progressive sense of responsibility. These faculties, capacities and powers, so held and utilized by the individual, read—self-control and personal effort. The result, at every step, is a personal experience, the sole basis of real knowledge and the only method by which man knows anything. The foregoing are concepts of Science concisely stated.

"Now listen to one of the most ancient concepts or formularies: "First a mollusk, then a bird, then a mammal, then a Master, then a God."

"What is this, by any fair and intelligent construction, but the theorem of Evolution? Masonry does not theorize as to the origin of man, neither as to how he 'happened to be,' nor as to how he became man. It accepts the **fact**, 'by being a man,' as the 'first postulate,' and undertakes from this man to make a **Master**. It insists at the outset on free choice or rational volition. 'Of his own free will and accord' he must come, or not at all. He must trust his guides and be without fear of danger.

This does not mean that he must surrender his conscience, his right and duty of private judgment. He is assured that these are his inalienable rights, duties, and responsibilities. By his own judgment and discrimination he has gained and now exercises confidence in the wisdom and sincerity of his guides. He thus manifests an openmindedness without which no one, however wise, could teach him anything.

"He comes in under restraint, and with the badge of slavery upon him. He is set free on his own recognition, his own honor, and early learns how a Free Man becomes a Free Mason, through self-control or self-mastery.

"He goes on a journey of trial or probation. He learns at every step that proficiency already attained is the one right that entitles him to the benefits of further progress. He is frequently examined at the various gates to ascertain his proficiency and to impress upon him the lessons taught. Every step has a meaning and an application to the personal experience through which he is passing.

"He is given tools and the explanation and application of their use and symbolism.

"Finally, he risks his life in defense of his integrity, passes through the grave and discovers the symbols of immortality, and is at last **raised**—a Master.

"If recognized and realized, nothing ever devised by man is more impressive than the 'points of fellowship' with which he is greeted on his re-entrance to the outer world. It epitomizes all that has gone before, and defines with the utmost clearness and precision the ethics that should guide his whole future life. This symbolical experience of crossing the Great Divide between the natural and the spiritual worlds, bears the same relation to the actual crossing and return of a real Master who does it at will (thus 'traveling in foreign countries,' as the wages or reward of a Master), that the 'substitute' bears to the 'real word.' The whole final ceremony of the Master's degree is a symbol and a substitute for that real Initiation, which enables the Man to become first a Master, and then a god in the Platonic sense, or that of the greater Mysteries.

"Now this brief and fragmentary outline is designed to illustrate the Genius of Freemasonry. It is based strictly upon the Science of human evolution. It recognizes every essential principle involved therein. It is a trial balance to the ethical account of the individual's experience; a guide-book of the normal journey of the human soul; an object lesson from beginning to end; a complete symbol of the Journey from Man to Master, and from Master to God.

"The candidate is impressed very clearly with the idea that it can be done in no other way but that of all Brothers **who have gone this way**. Here is neither creed nor dogma, blindly to be accepted and followed; nor is there demanded any surrender of the conscience, nor of free will and choice. Here is rather a Law discovered, accurately formulated, demonstrated over and over again by personal experience. It is then freely given to all prepared to receive it with intelligence and in the right spirit. And it is given without the hope of fee or reward.

"The Genius of Freemasonry is the complete theorem of human life, the real genius of individual evolution. When intelligently apprehended it puts all doubt and uncertainty at rest regarding the meaning of life, the existence and capacities of the human soul, the secret of and triumph over death, and the continual progressive evolution of man, provided man conforms to the clearly revealed Laws of his Being. Doubt, uncertainty, fear and bewilderment are banished forever. . . . The Genius of Freemasonry is indeed the strong grip of the Lions paw, in which is focused the strong Will of man, and which has power to raise the fallen to the living perpendicular of Uprightness, Light, Love, and eternal Progress.

"The nature, the life, the mission, and the teachings of Jesus, made the Man, first Master, and then God. He came thus to '**reveal the Father**' that was in him, and that is latent and waiting to be revealed in all men. The Genius, the Landmarks and the Traditions of Freemasonry preserve and reveal the same Great Truths.

"The real Genius of Jesus the **Christos** is set forth in the Sermon on the Mount."

—We quote so much of Mr. Buck's second chapter which ought to give us the very meat of the matter, seeing it bears the same title as the whole book. He says, 'Masonry does not theorize as to the origin of man; it accepts the **fact**.' In the face of this declaration we are told: '**God created man**.' That would seem to be a theory of man's origin, anyway; but let it pass, so that we may turn to the **fact**, man.

Of man we are told, 'he must perfect himself' This appears to be the most natural thing for man to do, for he "is endowed potentially with independent choice, rational volition, and a growing or progressive sense of responsibility. These faculties, capa-

cities, and powers, so held and utilized by the individual, read—self-control and personal effort.” Then again, “in this work of self-perfection, if man is earnest, sincere and persistent in seeking the **lines of least resistance** and greatest progress, he will find both God and Nature with him.’ And of the Father he says, He ‘is latent and waiting to be revealed in **all men.**’ For this work of self-perfection Freemasonry offers, if we are to accept the word of Mr. Buck, the best or, in fact, the only assistance. For, ‘the Genius of Freemasonry is the complete theorem of human life, the real genius of individual evolution’; he says, ‘such Genius . . . is to be found nowhere else to-day’; he asserts, ‘it foreshadows results that elsewhere are scarcely dreamed of to-day.’ Yea, ‘when intelligently apprehended it puts all doubt and uncertainty at rest regarding the meaning of life, the existence and capacities of the human soul, the secret of and triumph over death, and the continual progressive evolution of man . . . Doubt, uncertainty, fear and bewilderment are banished forever.’”

The Bible tells us a different story. It says that man by the Fall lost the image of God in which he was created—that he is a poor lost creature, so ignorant of the Truth, so helpless to find it that his condition is called “death.” There is in fallen man no light and no power that could lead him back to God; he were hopelessly lost for all eternity, if God had not taken pity on the poor outcast and done everything necessary for his salvation. He sought the miserable defiled creature in the mire of sin into which he had cast himself and with the cords of love does He drag him forth unto Himself and heaven. The Bible tells us of Jesus the Son of the Father and our Redeemer. If you take the Savior out of the Bible you have little but the covers left. That is what Mr. Buck has when he empties the holy name of Jesus of all that is divine and leaves but the human type which we are to copy on the road of “self-perfection.”

He says of the Genius of Freemasonry “here is neither creed nor dogma.” We Bible Christians must differ with him and say here is but the religion of natural man. That is not a new lure that he holds up: “Ye shall be as gods.” They that follow it may some time come to weep with Mary: “They have taken away my Lord, and I know not where they have laid him.”

G.

## CHURCH MORTGAGES

AUGUST KOERBER

Is it an advantage to a congregation to be continually facing a mortgaged indebtedness?

This question has not infrequently been answered in the affirmative and there are churches which have adopted the policy of not having their property encumbered by indebtedness. Congregations have been

known to carry mortgages for decades, not because of any inability to liquidate them, but rather out of a desire to keep them as long as possible. It seems that there was and is in some quarters a strange delight in waiting for the annual or semi-annual interest-dates to come so as to enjoy the pleasure of making payments, for it is fancied that in some mysterious way church-debts bring church-blessings.

A justification of such a theory has never been ventured beyond the suggestion of the fear that it may make the parishioners too easy-going and in the end too careless if there are no such stated obligations to be met; some will not do any giving unless they have to. Or in other cases it may be due to the temptation which is only too human, of resting back upon accomplished work. It is so comfortable and so pleasant to think that our task is ended when the church structure is erected, feeling that those who come after ought to do their share and help carry the burden which the founders have been willing to shoulder as long as they are there to do so.

Both these ways of thinking are very wrong, and are nothing short of economic heresies deserving of swift condemnation. Can any liability ever be an asset? For churches as well as for individuals the wisest policy is: “Owe no man anything.” And as for the wisdom of bequeathing a mortgaged church to the coming generation, would it not be wiser to follow the course suggested by St. Paul: “The children ought not to lay up for the parents but the parents for the children.” (II Cor. 12: 14.)

No father who has spent a lifetime in building a home for his family will be satisfied to feel that, when he departs, the home is still encumbered with a mortgage for the children to pay off. As long as he has strength still to labor, his efforts will most naturally be devoted to settling his affairs in such a way as to make it possible for those who come after him to enjoy the fruits of his toil. This will be to him a labor of love, which he will more than enjoy even if it cost him his last ounce of strength. It is a most unusual thing to find a father or mother even in the declining years of life ready to draw on the bounty of son or daughter.

This is a most noble and commendable parental instinct. But it were well if we found it carried over at times into the sphere of our churchly thinking. It may require a little more sustained effort, but it is certainly the better way, beautifully unselfish, and instrumental in avoiding a great deal of inconvenience and even mischief for the church in her work of subsequent years.

It is unfair to the coming generations to throw upon their shoulders a piece of unfinished work. It is like starting to build but not even caring to be able to finish. Those who build not only have the joy of

originating the work, but they also have the satisfaction of being the first users of the property and enjoying the equipments for worship while they are still new. There is no deeper satisfaction nor keener zest in any movement than when such a movement is still in its pioneer period. The joy of seeing an undertaking grow from small beginnings into the proportions of successful achievement is given only to those who have the good fortune of being the originators of or the early workers in that undertaking. We prize them blessed who have been the pioneers in the work of our synod. Part of their reward is the esteem cherished for them by those who hold them in thankful memory. The sacrifices they were called upon to bring were sweet to them for the very reason that coming generations and not themselves were to reap the benefit.

If Christian congregations could rise to that level of thinking there would be fewer of our churches left to struggle through a long stretch of years under heavy mortgages for the coming generations to pay off.

A church can never do more wisely than to begin as soon as possible to reduce a mortgage with the ultimate aim of ridding the church-property of all encumbrances at the earliest possible date. The wisdom of such a determination is easily demonstrated. It is a most commendable policy from the viewpoint of economy as well as from that of efficiency. Any one can easily see that as the debt decreases, the amount of interest grows less and less, and the demands made upon the Current Expense treasury diminish accordingly. Furthermore, the amounts thus saved can be diverted into more useful channels. The unencumbered church has the most blessed opportunity of giving needed help to missions and all forms of Christian benevolence, an opportunity denied to many a congregation that is hampered by a heavy indebtedness. Where such restricted circumstances prevail, they usually work dire harm to the spiritual life of the church. The temptation is ever present to disregard the urgent appeals for assistance coming from some missionary outpost or some needful work of Christian charity. The heaviest sense of obligation is felt to be towards home needs, which become so absorbing that everything else is overlooked or set aside. Moreover, as all repetition soon becomes tiresome, so the ever-recurring payments in the form of interest, become irksome. It is like pouring water into a sieve. Nothing of permanent value seems to remain. It is as joyless as paying for meals that are already eaten and for clothes that are already worn out. Even the grace of Christian giving at times needs the stimulus of knowing that some spiritual or physical need is being relieved. But this stimulus falls away entirely when dollar after dollar is being poured into the bottomless sack of the interest fund. Best to change that condi-

tion as soon as possible and make all interest payments unnecessary.

It can never be too early for any church to make a beginning in this direction, nor can any pastor or group of councilmen ever urge too persistently upon the members of a congregation the policy of discharging such obligations as speedily as possible. The hundreds that are yearly given to mortgageholders can be put to better use by our great synodical organization in its rapidly increasing work. But even that organization will not be as great a gainer as will the church, whose interest is not circumscribed by the narrow limits of its own domestic affairs and needs, but whose members are able to take in the thought of the blessed work of our Synod in all the various ways in which she is striving to advance the interests of Christ's Kingdom on earth.—American Lutheran.

### AN INADEQUATE AND DANGEROUS THEORY

BY LEANDER S. KEYSER, D. D.

It is evident that Charles Darwin became enamored with several pet phrases, and overworked them. That is one trouble with many men who speculate in science and philosophy: they accept an a priori assumption on an inadequate basis, and then try to make it account for everything that is and everything that occurs. Hence all merely human systems are one-sided, and so fail to give a true world-view.

Dr. Darwin coined the rather catchy phrase, "the struggle for existence," which involves the doctrine of "natural selection" and "the survival of the fittest." With these catchy phrases he captured almost the whole scientific world, and even to-day his theory has a widespread vogue, though his views are more or less modified by his numerous disciples. Is it not marvelous how a taking phrase will cast its spell upon people, in spite of its inadequacy and logical fallacy?

And surely this phrase, "the struggle for existence," is far from a sufficient explanation of the origin and development of the world. Suppose we submit it to a little analysis.

In the first place, it is not true that all life is a struggle. It is so neither in the vegetable and animal realms, nor in the world of mankind. Of course, every one knows that there is some struggle in nature. There are carnivorous animals and birds, and frequently animals must fight for their lives and their offspring, and some of them go down in the conflict. Thus there is a struggle. But natural life is not all a struggle. It is not true as a blanket-sheet statement that all things are engaged at all times in a life-and-death grapple with blood-thirsty foes. There is also much joy in the natural world; much rest and quiet; much safety and even frolicsomeness. Alfred R. Wallace, the great contemporary of Darwin, criticized



the latter's theory of a perpetual struggle in nature. "Where we err," he says, "is in giving to animals feelings and emotions which they do not possess . . . . The poet's picture of 'nature red in tooth and claw with rapine' is a picture of the evil which is read into it by our imaginations, the reality being made up of full and happy lives, usually terminated by the quickest and least painful of deaths." The trouble with Darwin was that he saw nature, but he saw it in fragments and only partially; he did not "see it whole."

In the next place, what struggle there is in nature is not a struggle for existence only. Note in the animal world how the males will fight over the females; but, as a rule, when one of them cries "enough," as it were, and flees, his enemy is satisfied and does not try to hunt him down and destroy him. He can go elsewhere and find what pleasure he may, while the victor simply enjoys the fruits of his triumph. How often a flock of birds of different kinds will share the same food supply, especially while there is enough for all! Thus the whole life of nature cannot be summed up and exhausted in the favorite Darwinian phrase. Indeed, if there were nothing but a constant struggle for existence, no kind of sentient life would be tolerable. Therefore there must be other factors in life besides this one.

Let us observe now how all-sphered the Biblical teaching regarding nature and man is, in contrast with the partial and fragmentary doctrines of Darwin and his followers. The Bible recognizes the struggle in nature. It speaks about the teeth of the carnivorous animal, the talons of the eagle, the poison of the serpent. Its teaching that the time will come when the lion and the lamb will lie down together implies the fact that such concord does not now exist. But the Bible, unlike many scientists, sees nature in its totality. How beautifully it describes the amenities in nature, the joy in it! It says the little hills clap their hands; the lambs skip and play; the birds are happy and are provided for by the Heavenly Father; the flowers of the field bloom in an array unmatched by Solomon in all his glory.

In regard to man, the Bible also teaches that his life is made up to some extent of struggle; but he also has much joy, much peace, much comfort, many days and nights of quiet and rest. He makes many choices that involve no special struggle, much less a struggle for existence. And often, instead of engaging in conflict and rivalry with his fellowmen, he helps them in their trials and difficulties; he aids the weak, sympathizes with the distressed, relieves the poor; yes, if he is a disciple of Christ, he even loves his enemies and does good to them that despitefully use him. The Bible depicts in a large way a full-orbed science and an all-sphered philosophy. Its inspired penmen saw life and saw it whole; saw the cosmos and saw it in its en-

tirety; made an inventory of all phenomena and not only of isolated ones here and there.

What is the practical effect of the theory of evolution through "the struggle for existence" resulting in "the survival of the fittest"? It is not far to seek. It causes men to look upon the natural realm as a mere arena of might against might, in which the strongest and acutest always win. It sees no kindness in nature, no law of love, sympathy, sacrifice, but only a life-and-death contest of savage forces. What is the logical conclusion? If that is the law of nature, it must also be the law of man; for man is a part of the natural world. If this is the primary law, man must struggle against his fellows; he must conquer them; if he does not, they will overcome him, and slay him or hold him in subjection. Here is the basis of that terrible proverb, "Might makes right." It is the core of the Nietzschean philosophy of "the will to power"; crush the weak; tear all sympathy from the human heart, and bring in the reign of the Superman. For we know that Nietzsche, the German, accepted the theory of Darwin, the Englishman.

Here we have the secret of unjust war; of nation battling against nation in a desperate effort to hold its place or gain a higher place in the sun. This view of nature and life makes England grasp for more and more territory and demand the supremacy of the sea; and it moved Germany to try to win the dominant place. Always and everywhere it puts greed, hatred and vindictiveness in the hearts of men and nations, and destroys love and sympathy. Yes, this Darwinian theory encourages the brute instincts in man, and destroys his human qualities.

What is the antidote, the only antidote? Teach men that they have been created in the image of God, and thus put something ennobling into their minds and hearts; then teach them that, though they fell through sin, God loves them, and sent His eternal Son to save them, to restore the divine image in them, and to bring them back to a state of holiness and fellowship with Himself.—Lutheran Standard.

## DOINGS OF THE SHRINERS

### Elks and Shriners Enjoying Themselves

There are two fraternal organizations which make no secret of their endeavor to enjoy the world and the lusts thereof: the Shriners and the Elks. The Mystic Shrine is a social organization, membership in which is restricted to Masons who have attained either the Knights Templar degree in the American Rite or the thirty-second degree in the Scottish Rite of Freemasonry. The Shrine plays at being Mohammedan, its entire ritual being built up on Arabic lines. The god whom it worships is Allah, the Mohammedan god. It should be noted that the Nobles of the Mystic Shrine

have without exception passed through the so-called Christian degree of the various rites, for instance, the Knights Templar, in which Christian forms of worship are used. This is to prove the "universality" of Masonry,—they can worship the Grand Architect of the Universe either as the Christian or as the Mohammedan deity, and if they but live "by the level and on the square," they will all go to the Grand Lodge Above.

On another page we print the authentic report on the incident at Tallahassee, Fla., which has caused a wave of resentment against the Shrine to pass over the South. Some time ago we reported another little prank, when in New Orleans a male and a female camel were "married" at the Shrine headquarters there. This time it was invading a school for girls.

A few weeks previously, the Elks had met at Miami, Fla. They initiated a class of new members by parading them around the town on the backs of camels, elephants, and mules. The report before us says that these candidates were "nearly nude," some wearing B. V. D.'s and others sheets, causing them to blush and "women to hide behind their husbands." All of which is simply maintaining the standards of former Elk's conventions.—G. in Lutheran Witness.

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#### **Shriners Disgrace Order By Invading School For Girls** *Girls Dragged from College Classrooms and Made to Go Riding, Though Girls Kicked and Cried*

Breaking through locked doors and compelling girl students at the Florida State College for Women in Tallahassee to accompany them on automobile rides and to perform for their entertainment, Shriners at the State convention held in the capital city a week ago acted in a way described as disgraceful by Miss Nina E. McAdam, a Miami girl who was given a scholarship in the institution by the Pan-Hellenic Association of Miami. Miss McAdam writes her parents in this city, Mr. and Mrs. A. R. McAdam, that the Shriners broke their promise not to visit the college, as they did the year before, kidnapped President Conradi of the institution and several of the instructors, and then did about as they pleased at the school. Despite the cries of the girls, they were chased around the campus and when caught, forced to the ground and made to drink from a nursing bottle.

Miss McAdam's letter written last Sunday, is, in part, as follows:—

#### MISS MCADAM'S LETTER

"If I've been complaining about lack of news, I haven't anything to say this time. Yesterday morning we had enough excitement to last a week. The explanation is the Shriners' Convention. They came out here last year and busted up the school, so this year they had a conference with the faculty committee and agreed that, if the college would allow the girls to

go to the parade in the morning and to the band concert (if they gave one) yesterday afternoon, they would not come out to the college at all. Well, yesterday morning about 11 o'clock, here came all the Shriners pouring into the building and playing and shouting to beat their own band. They went into all the classrooms and declared a holiday, and if the girls wouldn't leave, they just dragged them out by main force. They took Dr. Conradi and several of the professors and just carried them and put them into cars, and took them off. One teacher locked the door, and they took off the hinges. They certainly were rude and vulgar.

#### FORCED TO THE GROUND

"They actually made some of the girls drink out of an old nursing-bottle of milk they had. They chased the girls and got them down on the ground and made them drink it. The girls kicked and cried and bit, but they couldn't help it. You see, they were all more or less drunk, and I guess they didn't know what they were doing.

"Two of them attempted to drag me from the library, but I made them take their hands off of me, and I asked them what sort of gentlemen they considered themselves. I guess they thought I looked mad as well as husky, for my glance evidently pierced their befogged brains, and they let me alone. Then we locked the library.

"One tried to climb through the transom, but he couldn't quite make it. All day long they rode around here and grabbed up girls and made them ride with them. One tried to persuade me to get in, but I walked on like I didn't hear him.

"Most of the girls were thoroughly disgusted, for they acted, so much like wild men; most of them over fifty, too. So last night the student-body met and decided to write them a letter, saying that we thought they had overstepped the bounds of propriety and had damaged the dignity of the institution, etc. The head of the local shrine came out and said he hadn't known what happened. I don't know what will be done by way of apology, but I do know that my opinion of 'the square-and-compass men' has been considerably lowered.

"They did manage to get them off the campus by chapel time. Of course, they came back later and stayed all afternoon."—Miami (Fla.) Daily Metropolis, February 26, 1921.—Lutheran Witness.

#### CHURCH MEMBERSHIP

The question of who may be entitled to membership in a congregation has been a mooted one for centuries. The tendency is to become lax in this as in everything else. But when we remember that the church is God's Kingdom of grace, and that the members are to be the citizens of this kingdom, the ques-

tion is soon answered: Members of a church should, one and all, be true Christians.

When the first New Testament church came into existence in Jerusalem through the preaching of the gospel by the apostles, all who repented of their sins and were baptized became its first members. And later on "all who were saved were added to the church," Acts 2.

When we do not find any explicit demand as to this by the apostles later on, the reason is that they did not have to make any. No one not a Christian asked to join the followers of the despised, crucified Christ.

Just how much the apostles required from heathen converts before considering them members is not stated. But their successors, however, became very strict. Applicants for church membership had to take a long schooling before baptism and were not allowed to be present during the full service, and then only in a separate compartment of the church. And such who during persecutions had denied Christ in order to save their lives or escape persecution were treated downright harshly before being forgiven and accepted into favor again.

But things changed both for better and worse when emperor Constantine made the church the state church. The hard measures toward the lapsed were abolished, and access to church membership became easy. It is now no longer a disgrace to be a Christian, and as no other had hope of preferment by the government, the church grew by leaps and bounds.

When later on the church had evolved into the Catholic Church every one who had been baptized, even en masse, by some missionary king, were all considered church members, regardless of what lives they led.

To a large extent this idea of church membership has prevailed even unto this day. Protests have been made from time to time, but generally in an impractical or wrong way. Bishop Donatus of Carthage in the fourth century is the father of Donatism which stands for perfection of life among church members. The Anabaptists at the time of the Reformation commenced as perfectionists, but ended as Communists and Free-Lovers. The Pietism originated by Phil. Spener resulted in Separatism and Perfectionism in many places, and has left its trail of fanaticism and uncharitable censure among the churches to this day. No doubt the churches have been lax. But the means employed for their reformation show by the results that they have not been the right ones.

To start churches in this our land of sects is not an easy task. The different nationalities and church denominations; the demands of the state as regards schools and citizenship, and especially the thousand and one missionaries, independent and dependent, not to mention the Reformed civilization under which we

live, all hamper organizing churches according to proper principles.

It was difficult enough years ago when the different nationalities lived in segregated settlements. If unworthy people were left out by the organizer such people knew of some other man to write to, and in a short time a rival organization would be in operation with perhaps a revival as an adjunct!

To avoid such a calamity, organizers would strain their conscience, ask no questions, and enroll the whole community.

On account of the many rival denominations, even Lutheran, the pastor also had to be lenient if he would not lose members, and a rival get a foothold with a church across the road from his own!

How near this comes to "apostolic practice," which some people seem to know so much about, can not now be determined. But when it comes to comparing present congregations with those to whom the apostles wrote and those mentioned in the book of Revelation—well, let us thank God that His "gospel is still the power of God unto salvation for all who believe it," Rom. 1, 16.

When it comes to organizing a church, then, the following stipulations must be followed. The applicant must

1. Confess the Christian faith;
2. Have a blameless reputation, or having turned from his evil ways;
3. Desire diligently to use the means of grace;
4. Accept heartily the confession and constitution of the church;
5. Take his share of the burden of the organization;
6. And abide by the decisions of the church, assembled for deliberation, according to the constitution.

God only knows those who are His, and He has not conferred the power on any man to do the judging. The prophet Elijah thought he knew who were the Lord's and who served Baal, in fact he considered himself the only servant of Jehovah. But his insight was only a wild guess. There were 7000 besides himself! 1 Kings, 19. On account of the rivalry between churches, it has also been well nigh impossible to practice church discipline for fear of losing friends and relatives of the unworthy member. And many a neighboring church has thrived, yea, has even been started by disgruntled individuals.

That disagreements sometimes arise in churches does not astonish anyone. That hard feelings may exist, for a time, between members is, alas, too true. But when the disturbers, or those who think themselves insulted "pick up their hats and leave," not even asking to be stricken from the membership roll, such persons do not become worthy members of any church. They cherish hate in their hearts, and whoever does is a murderer, and hath not eternal life

abiding in him, 1 John 3, 15. And pastors who receive such deserters into their churches "make themselves partakers of other men's sins," I Tim. 5, 22.

The virtue of Christian comity has also been too little practiced hitherto. In this land of different nationalities and hundreds of sects, all having the same right to exist, it is reasonable and proper enough that people of the same creed get their spiritual wants supplied by pastors from their own denomination. But when such pastors, or denominational church organizers to "fortify their strategic points" by enrolling everybody in their church under the subterfuge that "the gospel is the same," or that "it makes no difference what the creed is," or "we are all striving for the same place," and the like, then such practice is only downright dishonesty. Such a preacher or organizer is nothing less than a common thief and a liar.

But it is the practice of some to do missionary work in localities where churches are already in operation. The worst offenders of this kind are the Mormons, Russellites, and S. D. Adventists. But Methodists and Baptists come next—plus "false brethren."

Aside from their hypocritical declarations at the beginning—they come "only to preach salvation"—their appearance on the scene is certainly contrary to the working methods sanctioned by Scripture. When the apostles, according to instructions, "went out and preached the gospel to all nations," they, so to speak, divided the field between themselves. There were two reasons for this procedure, as we see from the following passages. "From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, **not where Christ was named**, lest I should build upon another man's foundation," Rom. 15, 19-20.

This reason for his working method the apostle dwells on also to the Corinthians, though a little more fully. He gives us to understand that the division was not an arbitrary one "but a measure which God had distributed to them . . . not boasting of things without our measure, that is, of other men's labors; not to boast in an other man's line of things made ready to our hands," 2 Cor. 10, 14-16.

Where even only the fundamentals of Christianity are taught, though many other doctrines may either not be confessed or falsely taught, there no one else has any business to interfere. And such who do are called by the apostle allotrioepiskopos, i. e., an overseer (bishop) of things not concerning him, 1 Peter 4, 15.

On account of the many nationalities dwelling together, and especially now that the old settlements are breaking up, mixed marriages are becoming very frequent. This is only history repeating itself, and neither can nor ought to be hindered. But the church suffers by it as a rule. The contracting parties be-

ing of different nationalities, their church connections are usually also different, or one of them may have no church connection at all. And the result of it all is that they either become floaters or nothing at all.

But when such people can be gotten to join the church, it must be done through proper instruction and a willing confession. In this the sectarians are very lax. They may or may not ask subscription to a few vague questions concerning doctrine. All depends on the willingness to join, and "a difference of opinion" concerning "one Lord, one faith, one baptism, one God and Father of all," Ephes. 4, 5-6, or "to walk by the same rule, mind the same thing," Phil. 3, 16, does not bother them at all. And as man goes where he finds the easiest entrance and the least resistance the sects are usually the gainers.

To compete with sectarian church organizers is a job worthy of an apostle. In the first place when they locate in a village they consider themselves as sole spiritual supervisors of it, regardless of the former church connection of its inhabitants. Every one is asked to contribute to the salary of the pastor and donate to the fund for church building. Merchants may even be given to understand that their business may suffer "if they do not come across." This is only another way of playing Jesuit: Resist, and you will be crushed.

As long as they control the field alone, they are very charitable and talk glibly about their being "no real difference about Evangelical Churches," "the essentials are the same," and "we are all aiming for the same goal." But let a difficulty arise in a Lutheran Church, then these same charitable "evangelicals" are not slow in rounding up the kickers and start a rival organization. Before they "deplored the division of Protestantism," but to help heal "the affliction of Joseph" they do not feel inclined. The phrase, "Union of Churches," has a pleasant sound, but so far the sponsors for it have explained it to mean: "Union with our churches."

Secondly the sectarians are always harping on the name "American Church," as though Christianity was something indigenous to America. We have, indeed, a few sects which have originated here, namely Mormonism, Christian Science, Dowieism, Russellism and such like, but they are certainly not of any credit to any nation, being only Synagogues of Satan. But for a Christian Denomination to call itself an "American Church," par excellence, is either a sign of superficial knowledge both of profane and sacred things, or of a Chauvinism which has no place in the realm of religion.

The old proverb "what is new is not true, and what is true is not new," is most aptly applied here. What is new in religious matters is recounted above. It is nothing to be proud of. What is true has all come

from abroad, yea, clear from Palestine at that, aye more, from the most despised of races, the Jews!

The Bible was throughout written by Jews, the New as well as the Old Testament. And as for the different denominations, they all come from abroad, the Lutheran from Germany, the Reformed from Switzerland. What they differ in here they differed in over there, and if any of them have here added anything specifically American, that thing can not be an article of faith, and is therefore of no value in this or any other country.

The phrases "American Church," and "Foreign Church" are therefore expressions of nativistic demagogues, political as well as religious, who ponder to prejudice and try "to harvest where others have sown." —Lutheran Sentinel.

#### OUR WASHINGTON LETTER

Another Educational Bill has been introduced at the request of the National Educational Association by Senator Sterling. It carries with it tremendous appropriations: \$7,500,000 for Americanization work among immigrants; \$50,000,000 for elementary and secondary schools to be used especially to provide adequate instruction in sparsely settled rural sections; \$20,000,000 for physical education, all annual. No approval of the study subjects or courses is to be necessary for the states to receive appropriations, one of the objectional features of the Smith-Towner Bill, which has been re-introduced at this session of congress.

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The President did not personally attend the funeral obsequies of Cardinal Gibbons. He was represented by Postmaster General Hay. What business had the government to be represented at all? Far be it from us to cast any reproach upon the dead cardinal. He led a good life and bore a good reputation. There is, however, another phase to the matter. Cardinal Gibbons was the highest representative in this country of the Romish Church. The honors that were heaped upon him were not given him as a private individual, but in his official capacity as a Romish cardinal. In honoring him, we honor Rome, and its religion. Roman Catholics take it thus, too. It strengthens them in their regard for their false religion and adds to the prestige of Rome generally. Official Washington, however, was not so largely represented as we expected. Those present were mostly Roman Catholic officials and representatives of Roman Catholic countries.

Cardinal Gibbons bequeathed his heart to the Catholic University here, his body was buried in the cathedral at Baltimore. After all the most important thing is the state of a man's soul. According to Romish doctrine, souls of the faithful go to purgatory after death,

and hither his has gone, too, according to the words of Archbishop Glennon, who delivered the funeral panegyric. But there is no purgatory, the Word of God knows of no such place, it is found only on the map of Rome's religion, it is purely fictitious. We shall, however, not exercise ourselves about it. We ask ourselves rather the question will the Roman Church make such tremendous strides in the future as it has during the last fifty years under his scepter. He was a sagacious head and an adroit leader of Rome's forces and accomplished great things for Rome. At the time of his birth, which took place in Baltimore in 1834, the Roman Catholics in this country numbered 60,000 under one archbishop and ten bishops; they now number 18,000,000 under two cardinals an apostolic delegate, 15 archbishops and 100 bishops. Roman Catholicism then was looked upon with suspicion and even with antagonism, as it justly deserves, by the American people; it was feared as a dangerous institution. To-day it has a great prestige and is looked upon by many with more or less regard. In politics it exercises a powerful influence. Through its extensive educational and social work it has made a good name for itself in the eyes of many and is being well spoken of. Its plans and efforts during the last few years have assumed great proportions and it has set the laity, both male and female, enthusiastically to work. The soil is being prepared for a big harvest. We Lutherans still have the most effective means for exposing the great pretensions of Rome and opposing its advance, the simple gospel of Christ, God give us greater zeal in preaching it, more missionary activity.

The change of administration, means the going of some and the coming of others, it is **vale** and **salute**, farewell and hail. The prohibition amendment added to the interest this time. Everybody wondered what would official Washington do with its private stock. We are not sufficiently intimate to have this from personal observation, but according to the official records published in reliable newspapers permits were given to President Wilson, Secretaries Colby, Baker, Burleson, Payne and many Representatives and Senators. In the shipment from the White House to the new residence of Mr. Wilson in Washington there was a whole barrel of fine Scotch whisky, besides a variety of rare wines and expensive liquors. It appears from this while the nation is legally dry, it is officially wet.

J. FREDERIC WENCHEL.

#### FROM AN INDIAN TO OUR TREASURER

Whiteriver, Ariz., April 15, 1921,

My dear Christian Friend:—

I would like to talk to you about our church debt. About two years ago when I was to New Ulm to the Conference I heard all you people talk about how much money was needed to run the church for the

next two years. Now I hear that the church is in debt and that about \$170,000 has not been paid yet. That makes me feel very sorry because some of the work must stop when there is not enough money to pay the debts. I also hear that there are about 200,000 Christians belonging to our church. Now I think that all of those Christians ought to pay one dollar. That is not much and then all that big debt would be gone. I am glad that I am one of those Christians and I would like to help too. I think that we should do all we can to take this big debt away from our church, and I am sending you in this letter two dollars. I know that these are hard times now because I have a very large family to take care of myself. But I think that is no excuse because we can always find a dollar or two and we must think about it that we are giving this for God.

We are ten missionaries out here. I am the only one that is Apache but we all work among the Apache Indians. The Indians like very much to hear about God on Sunday and on every other day in the week, too. I was to San Carlos last week and I talked to the Indians at Bylass. That is Mr. Schlegel's place. I did not go down there for nothing either, for on one place about three hundred Indians came together. I talked to them and they were all glad to hear one of their own people preach the Word of God to them. I talked to them in my own language, and men, women and little children understood all I said. If Mr. Schlegel has no one to interpret for him when he preaches those people could not understand him. He has Christ Adams to help him and he is trying to learn so that some day he can be a missionary like I am. When I came back many of my friends asked me where I had been and I told them I was to Bylass on a Mission trip.

There are many Indians now that did not understand about God at first, but now they are glad to hear about Him and they stand by me. One Indian, Y-23, is almost a missionary himself. He talks to his people whenever he can about God; and he likes to do it. The Indians are all very much interested now and many are Christians already, and I think that this work ought not to stop now. We must keep up this work among my people. I know that we cannot keep all the work in the church going good if we have no money and such a big debt, so I think now is the time when we all ought to get busy and do our part. I think it should be very easy for each one of us to give one dollar or more when we think that we are paying this money for God so that more people can learn about Jesus and be saved. I am very thankful that I am a Christian.

Yours truly,  
 JACK KEYES.

**INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST**

In submitting our report for the quarter ending March 31st, 1921, we have great reason to thank God who has been with us again in our relief work. Receipts amounted to \$1614.71 and several shipments of clothing. We have paid the freight and insurance on a large consignment of clothing now on the way and have purchased at a very reasonable price a large quantity of condensed milk in Denmark which can be delivered to our distributing agents in Germany and Austria at very low transportation charges. We received many letters of thanks assuring us that all our relief goods arrived at their destination in good condition. One of our agents, Rev. Ahner, has rendered a detailed account how goods were distributed by him. All our other agents are exercising the same conscientious care in the distribution of relief goods placed at their disposal. We hope that our friends will continue in their noble efforts and will forward to our Financial Secretary such amounts as they can spare besides the needed contributions for their own congregation and the Synod.

A. C. HAASE, President,  
 International Relief Society of the Northwest.

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**TREASURER'S REPORT**

From January 1st, 1921, to April 1st, 1921

Balance on hand January 1st .....	\$ 1284.86
Receipts to April 1st .....	1614.71
Refund A. Greilich died .....	1.55
	\$ 2901.12

**Disbursements**

Am. Milk Prod. Co., 18 cases Milk .....	\$ 108.00
Food Drafts .....	40.00
Ohman & Lorenz Frt. & Dray .....	24.52
A. C. Jefferson Lumber .....	25.05
Armour & Co., Marine Ins. ....	1.75
Rev. G. A. Ernst Frt. Dray & Postage .....	22.89
Hensel Bruckman & Lorbacher Frt. ....	868.86
Exchange on check from Graebner .....	.19
Condensed Milk to ten different distributing points ..	1500.00
Total Disbursements for Quarter .....	\$ 2591.26

Cash on hand April 1st, 1921 .....	\$ 309.86
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Respectfully submitted by

A. H. GERBER,  
 Treasurer International Relief Society of the Northwest.

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**OFFICIAL REPORT OF THE FINANCIAL SECRETAR OF THE INTERNATIONAL RELIEF SOCIETY FROM JANUARY 1, 1921, to MARCH 31st, 1921**

**Receipts**

Rev. August Bergmann, Rollingstone, Minn.....	\$ 298.46
Mr. J. H. Sies, Leavenworth, Washington .....	24.25
W. H. Graebner, Treas., Ev. Luth. Joint Synod, Milwaukee, Wis. ....	500.00

Rev. A. H. Birner, Hendricks, Minn. ....	25.00
Henry L. Fahning, R. F. D. 2, Cleveland Minn.....	10.00
Mrs. H. J. Schultz, R. F. D. 4, St. Peter, Minn.....	15.00
Mrs. Sophie Fahning, c-o H. J. Schultz, R. F. D. 4, St. Peter, Minn. ....	12.00
Rev. H. F. Knuth, Chairman, Relief Committee, Mil- waukee, Wis. ....	500.00
J. H. Sies, Leavenworth, Treas., Pacific N. W. Dist...	134.00
E. W. Zutz, Treas., Nebraska Dist., Norfolk, Minn.	50.00
Rev. Paulus Gedicke, Vesta, Minn. ....	46.00

Total Receipts from Jan. 1st, 1921, to March  
31st, 1921 .....\$ 1614.71

**Disbursements**

Paid over to A. H. Gerber, Treas., International Relief Society of the Northwest, as follows:	
March 31st, 1921 .....	\$ 1614.71
Cash on hand .....	\$ -----

**Recapitulation**

December, 1919, Receipts .....	\$ 2293.90
January, 1920, Receipts .....	3462.60
February, 1920, Receipts .....	1626.40
March, 1920, Receipts .....	1434.62
April, 1920, Receipts .....	1783.73
May, 1920, Receipts .....	1029.48
June, 1920, Receipts .....	1734.52
July, 1920, Receipts .....	527.00
August, September, October, November and Decem- ber, Receipts .....	353.67
January, February and March, 1921, Receipts .....	1614.71
Total to date .....	\$15860.63

Respectfully submitted by

ARTHUR E. THOM,

Fin. Sec'y of the International Relief Society of the Northwest.  
Dated at St. Paul, Minnesota, March 31st, 1921.

**INSTALLATION AT GERMAN VALLEY,  
NEBRASKA**

We had the pleasure, and coincidentally a novel experience, to install the Rev. Carl Schmelzer as pastor of St. John's Church at German Valley, Blaine County, Nebraska, Sunday, April 24th. St. John's is the second congregation in charge of the Rev. Schmelzer since he was called eight months ago to work as missionary among the scattered Lutherans in the Sand Hills of Nebraska, and is a well organized congregation numbering 27 members, has its own church and parsonage and is even now contemplating on moving its church edifice to a better site and erecting a new and better parsonage. It helps materially towards the support of its pastor, whereby financial assistance by the mission board will be greatly reduced.

German Valley is located near what is known as the ridge of Nebraska, eight and one-half miles from Brewster, the county seat of Blaine, which in turn is eighteen miles from Dunning, the nearest railway station. To reach German Valley we had to leave

Shickley Friday afternoon, changing railroads at Edgar and Grand Island, arriving at Broken Bow at about midnight. Here we were met by the Rev. Schumann, whose faithful Ford took us about eleven miles to Merna. Merna is our oldest mission field, in charge of the Rev. Schumann for the past two years. Following a pleasant night spent with him we resumed the journey the following morning to Dunning. We were to look for the mail carrier but found one of the members from German Valley who was looking for the "minister." His Paige soon covered the eighteen miles to Brewster, miles recently graded and flaunting the title Nebraska highway in one mile intervals, a highway perhaps to the native and owing to some of the hills over which it leads, but we failed to recognize the well kept highways of southern Nebraska in those hay and straw covered trails leading in and out among sand hills covered with coarse grass and soap weed, sand, sand everywhere. In an hour's time we were at Brewster, a typical western town near the banks of the Middle Loop, without beginning or an end, a double row of buildings covering an expanse of sandy waste, with a school house, a court house and a sectarian church somewhat apart from the rest to break the monotony of regularity. Here we were met by the Rev. Schmelzer. We visited the post office, several stores, the court house and then resumed our journey to German Valley, the landscape somewhat changing—the nearer we got to the valley, evidences of cultivation began to be seen, cotton wood trees near the bottoms, small groves enclosing the home of some rancher, above all herds of white face cattles grazing among the hills. Ponds appeared in sight teeming with wild duck. About noon, mountain time, we had reached our destination. The following morning the installation sermon was preached to very attentive hearers who had arrived from all directions and filled the small church edifice to capacity. In the afternoon we were taken to the settlement of the Einspars', the former home of Rev. Schmelzer, about eight miles distant from German Valley. We failed to note the direction, the road curving in and out among the hills, resembling a snake trail more than a road. Here in a small school house among the sandiest of sand hills we preached to another attentive congregation. Following the sermon the Rev. and Mrs. Schmelzer conducted Sunday School.

We were agreeably surprised in the church interest we found among the good people of German Valley and vicinity. While it is to be deplored that our Lutheran Christians will depart from well organized and established congregations to seek their fortunes in remote and distant parts, it is more than gratifying to note how they will draw unto one another and provide themselves with spiritual necessities as we had occasion to note at German Valley. While it is a

hardship for Rev. Schmelzer and his helpmeet to be so far removed from the accustomed facilities of life, we may rest assured they are among good Christian people of whom they may expect all love and esteem. May God bless this small congregation and prosper the work of its pastor among them.

A. B. KORN.

### CHURCH DEDICATION

Sunday, April 17th Trinity Lutheran Church at North Milwaukee, Wis., dedicated their new church to the service of the triune God. The dedicatory service was conducted according to the ritual of our agenda by the local pastor, Rev. Arnold Schultz. Although a severe snow-storm blocked all traffic and prevented neighboring Christians from attending, still the church was filled at all services.

The Rev. Otto Kuhlow, Waterloo, Wis., preached at the morning service in German. The Rev. Ad. Baebenroth and Aug. Bendler filled the pulpit in the afternoon; the former preaching in the German, the latter in the English language. The Rev. H. K. Mousa, Jefferson, Wis., being unable to come on account of the storm, the Rev. E. Grunwald, Milwaukee, Wis., preached in the evening in the English language. The male and mixed choir and Miss L. Boecher assisted in the services.

Dinner and supper were served in the basement of the church, which had been converted into a large dining hall.

The dimensions of the church are 80 feet by 42 feet and has a seating capacity of 450. The main floor contains the vestibules, the large auditorium, a rest room, and a vestry. The basement is furnished throughout and contains a Sunday School room 35x40, kitchen 15x30, boiler room, coal bins and other necessary rooms. The windows of stained glass with figures, and the electric light fixtures were donated by individual members. The pews in natural oak, the altar, pulpit, and font finished in white and gold and purchased of the Northwestern Publishing House are a gift of the Ladies Aid.

The total cost of the new church with fixtures and other equipment will be \$55,000.00.

May the Lord ever abide among us and bless all who enter this house to call upon His name.

A. L. S.

### SOUTHERN CONFERENCE

The pastors, teachers and lay-delegates of the Southern Conference will meet, God willing, at Wilmot, Wis., Rev. S. Jedele. Date, June 7th. Papers are to be read by Rev. Wolff (The Office of the Church Visitor) and Rev. C. Buenger (Our Synodical Institutions).

EDM. C. REIM, Secretary.

### PASTORS' CONFERENCE OF CROW RIVER DISTRICT

The Pastors of the Crow River Conference District will meet D. v. June 21-22 in Loretto, Minn. Announcement of attendance requested by the Rev. W. Haar, Loretto, Minn., at the latest June 15. The Revs. W. Pankow, M. Schuetze, J. W. Schulze, and J. C. Siegler will present papers.

The Revs. E. Bruns and G. Fischer, respectively, will deliver the sermon, with the Revs. C. I. Schrader and J. E. Schaefer, respectively, the preparatory address. First session, the 21st, at 9 A. M. Please state whether to be called for at Deland on the G. N., or Rockford on the Soo. Autos will meet the trains Monday afternoon at either station.

N. B. The pastors and delegates will meet some time during September. J. C. SIEGLER, Sec'y.

### 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.

### ANNOUNCEMENT

Pursuant to a resolution of our synod that information concerning lady teachers be furnished, the undersigned herewith requests all lady teachers of our synod and such ladies who desire a position as teacher in one of our schools for the coming year to send in their names and addresses immediately. Whereupon information blanks will be sent to them.

C. GIESCHEN, Sec'y.  
1296 14th St., Milwaukee, Wis.

### NOTICE

1. The committee on assignment of calls will meet at the Seminary May 26th, 10:00 A. M.
2. All reports and all other documents to be submitted to the Synod should reach me not later than June 7.

G. E. BERGEMANN, Pres.

O what a body of death do I carry about! How little can I bear! How little patience have I under the contradictions I meet with; and the afflictions I meet, how little are they sanctified! Instead of growing in grace, I almost conclude myself to be destitute of the grace of God at all. How can a wretch like me ever expect to be of use to the heathen, when I am so carnal myself!—Wm. Carey.