

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

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TRUE WISDOM

Boast, O world, of all thy learning,
Glory in its lofty heights,
All thy carnal knowledge spurning,
My heart still finds pure delights.
In my Savior's cross and pain,
I find wisdom's highest gain.
The blest faith His grace has given
Seals to me the bliss of Heaven.

Let the worldly-minded treasure
Carnal knowledge here below,
Finding not in Him their pleasure
Who true wisdom can bestow.
He Who died on Calv'ry's Cross
Grants me gain for earthly loss;
Higher than earth's wisdom reaches
Is the love His passion teaches.

When the world seeks exaltation,
Wealth, esteem, and honors great,
On my Lord's humiliation
I in faith will meditate.
What is earthly gain to me,
When in Christ my All I see?
Carnal vanities shall never
From His fellowship me sever.

Come, my Life, my Lord, my Savior,
Come and teach me as Thou wilt.
Take my heart as Thine forever,
Thou for me Thy Blood hast spilt.
Boundless wisdom, love divine,
Strength omnipotent is Thine;
Let all earth-born knowledge perish!
Thee alone my soul shall cherish!

Earth no lasting comfort knoweth,
When sin-burdened conscience speaks!
Earth no lasting peace bestoweth,
When my heart for solace seeks.
What availeth earthly weal,
When the Curse of Law I feel?
But Thy Blood to me has given
Pardon, peace, redemption,—Heaven!

Dearest Jesus, plant, I pray Thee,
Thine own wisdom in my heart!
Dwell in me, let naught delay Thee,
Come, and nevermore depart!
Thou hast suffered death for me
On the Cross of Calvary.
Love Divine, let Thy salvation
Be my sweetest meditation.

When in death all wisdom ceases,
When I leave this vale below,
Thou, alone, O dearest Jesus,
Peace and comfort canst bestow.

My redemption Thou hast wrought,
May my life's last conscious thought
Dwell upon Thy Cross, my Savior!
Let me sing Thy praise forever!

ANNA HOPPE
Milwaukee, Wis.

Translated from the German.

While Peter Yet Spake These Words, The Holy Ghost Fell On All Them Which Heard the Word.

Acts 10: 44.

The words Peter had spoken were words that told Cornelius and his household of the salvation that is in Christ Jesus. It had pleased God to hear the prayers of this devout proselyte and to make him the first Gentile who was to receive the gift promised through Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." God had sent an angel to tell Cornelius that his prayers were heard, but this angel was not entrusted with the delivery of the message of the Gospel. Cornelius was to send for Peter, "he shall tell thee what thou oughtest to do." Cornelius was to hear the same Word which we hear, and hear it in the same manner in which we hear it. This Word spoken by human lips carried into the hearts of those that heard the Holy Ghost, the most precious gift of God to man.

We sometimes hear the thought expressed that visible signs, or some tangible evidence, would aid the Word in overcoming the resistance of the human heart, and in opening the soul to God. This is not the case, for "It pleased God by the foolishness of preaching to save them that believe." The power lies in the Word, and that power is God Himself, who comes to the soul of man in His word.

"They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." They had still believed that a person could not be accepted by God unless he would conform to the ceremonial law of Moses. Here they learned that the Word is not dependent on anything that a man can do, that it is the Word itself that sanctifies a heart unto the Lord. "The Holy Ghost fell on all them which heard the word." Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth to the Jew first, and also the the Greek."

That Word can make our home one like that of Cornelius; that Word fills our churches with the presence

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Jan 27

of God; that Word makes our parochial schools, Bible classes and Sunday schools workshops of the Holy Ghost.

J. B.

COMMENTS

The Creedless Creed Gilbert Chesterton, the celebrated English writer, visited the United States recently. He is known as the master of paradox and he tries to live up to his reputation. He does not succeed uniformly well but whatever he writes is stimulating, if not instructive. In the notes which were inspired by his recent visit we found one of his paradoxes quite interesting and quite convincing and it happens that we can well use his reasoning to fortify our own position on the question which he touches.

The quotation which we submit was for Chesterton but an illustration. From the fallacy which he exposed in matters of religion he proceeds to a similar fallacy which engages his attention. To us his illustration is more important than the thing illustrated and we cite him accordingly:

"Nine times out of ten a man's broad mindedness is necessarily the narrowest thing about him. This is not particularly paradoxical; it is, when we come to think of it, quite inevitable. His vision of his own village may really be full of verities; and even his vision of his own nation may have a rough resemblance to the reality. But his vision of the world is probably smaller than the world. His vision of the universe is certainly much smaller than the universe. Hence he is never so inadequate as when he is universal; he is never so limited as when he generalizes.

"This is the fallacy of the many modern attempts at a creedless creed, at something variously described as essential Christianity, or undenominational religion, or a world faith to embrace all the faiths in the world. It is that every sectarian is more sectarian in his unsectarianism than he is in his sect. The emancipation of a Baptist is a very Baptist emancipation. The charity of a Buddhist is a very Buddhist charity, and very different from Christian charity. When a philosophy embraces everything it generally squeezes everything, and squeezes it out of shape; when it digests it necessarily assimilates. When a Theosophist absorbs Christianity it is rather as a cannibal absorbs Christian missionaries. In this sense it is even possible for the larger thing to be swallowed by the smaller, and for men to move about not only in a Clapham sect but in a Clapham cosmos under Clapham moon and stars."

Chesterton is satisfied to show the utter worthlessness of an attempt at generalizing religion. He might have shown how destructive to the original faith it must be when it tries to absorb another; how those very elements of strength and character which marked it before are the first to be lost, or, to use his illustra-

tion, how the assimilation of unaccustomed food will feed certain organs and let others starve. We sometimes see a big paunch walking down the street supported by spindle shanks; something is wrong with that man's nutrition. Spiritual malnutrition, such as results from trying to absorb incongruous spiritual foods, breeds results just as grotesque.

Some fallacies survive to be tried out by one generation after another because there is some irresistible charm about it. There is no such charm about the fallacy of the creedless creed; it survives in the annals of religion because irreligion will not let it die and irreligion has no conscientious scruples about the fate of religion.

H. K. M.

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Service Service—a very common word in our days, the slogan of many who have begun to take an interest in the lives of their fellow men, but a word whose meaning varies with the conceptions of those who use it. Service—this word came to our mind when we heard the speakers at the funeral of Pastor Nils J. Bakke, the pioneer in our work among the negroes, and we began to reflect. Here was a life of service indeed! Service is denial of self. A graduate from Concordia Seminary, Pastor Bakke accepted the call as a missionary to the negroes in our land. He remained in this work to his end. The forty years he spent in this work were years of incessant, arduous labor and, at times, years of privation for the missionary and his family. There were dangers to brave which required the courage of a real man. The amenities of life which the pastor of a congregation of white brethren enjoys were wanting almost entirely. Working among the colored folk, he had to share with them the lot of those despised and hated. Someone has put it thus, When a man goes into foreign lands as missionary, we canonize him, when he labors among the negroes of our land, we ostracize him. Neither monetary reward nor honors awaited him, there was no future of earthly success and happiness that encouraged him in his struggles. The thought of self had to be banished from his mind.

And still, this would not, in itself, constitute true self-denial. Others have labored, fought, suffered, and died for a cause they espoused, often achieving great benefits for other men, without, however, actually denying themselves. It was a cause of their choice, an ideal of their mind, a matter that had captivated their personal interest, for which they gave their lives. Though such men stand higher in our esteem than those do who live in gross selfishness, we are compelled to say that they simply denied one part of themselves to gratify another.

Not so with Pastor Bakke and with every other Christian working in and for the Church. They are in the service of the Master. The work they do has

no attraction for natural man; they never would have sought it. But there has been a great surrender. The grace of God has taken hold on the heart. The love of Christ has conquered the soul. God's Spirit fills the heart. Now they say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Not that this surrender becomes perfected at once. There is in them a daily struggle between self and Christ. Not that they in their power overcome their sinful self, the victory is the victory of the Spirit of God over the spirit of man. Thus a Christian's denial of self does not reflect honor on him; no, in it God is glorified. True service demands surrender to Christ.

There is another phase of self-denying service. Pastor Bakke went to the colored people to minister to them, actually to become their servant. It was not the consideration of how their presence in this land, in the condition in which they were living, would affect the general welfare and, incidentally his own, that induced him to work among them. He went to them to save their souls by bringing Christ to them. To him their welfare was paramount, though there can be no doubt that our entire country was benefited by his work. When we work for the good of a certain group in our community or land because we feel we cannot afford to have them continue to live among us as they do, our work cannot properly be called service, though it may effect others beneficently.

Pastor Bakke desired to serve the negro, not to control him. Whatever his standards of life may have been, he had no desire of forcing them upon the colored man. There was no thought of coercion of any kind. He wooed the hearts of these poor, forlorn men with the sweet words of the Gospel. By his preaching he sought to build up in them the life that is born of God. Whatever changes took place in their manner of living, came as the fruit of his labor, they were not its object. Service too frequently means control. A person stoops to raise up a fallen fellow man, only in order to exercise a permanent control over him. There is a selfish satisfaction in being able to compel a person to adopt what we consider the right way of living. Our sainted Missionary Harders always urged that we should not try to make the Indian a white man, but should be content to serve him by leading him to the Savior. That is service indeed, self-denying service.

J. B.

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My Times Are In Thy Hands "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." If these words of the

burial service were read over the remains of Alfred Wilson, 72, of London, their grand beauty and appropriateness were heightened by a singular feature of Mr. Wilson's demise.

It was in 1512, history says, that Juan Ponce de Leon set out for the wilds of what is now Florida in search of the fabled Fountain of Youth; he died in 1521 without finding it. Wilson died in 1921, four hundred years later, after a similar quest; so his dying is a sort of grim anniversary celebration which old Father Time staged to show little man that the words which the Holy Spirit caused Moses to speak still hold good, in spite of the centuries and man's "progress." "Wilson's death came suddenly two months after he underwent a gland transplanting operation by Prof. Steinbach in Vienna," says the report. So he did not go as far as the Spanish gentleman with the long name, but he accomplished just as much—proved to a world curious to know that death was waiting for him down the line and would surely carry him off at the allotted time: so after four hundred years of progress man is still progressing to his little sleeping bed beneath the sod which receives him at the hour God has fixed, death cannot be bribed nor cheated. The spectator world is a trifle shocked at the taking off of Mr. Wilson: "The rejuvenation craze has been completely extinguished in London by the death of Alfred Wilson, wealthy Londoner, aged 72." So reads the report.

For us Christians there is something pathetic about the death of this young old man. Here is what the paper writes about his last days:

"He visited Dr. Kennedy in London a month ago, complaining of pains in his chest. He admitted he had been smiting himself violently on the chest in order to show friends how strong he had become.

"Friends of Wilson testified that he had behaved lately like a young man. He was always seeking pleasure and was full of hustle. He went to theaters nightly and announced he intended to remarry.

"To enlighten worshipers at the fountain of youth Wilson hired London's biggest auditorium, Albert hall, and intended to lecture there.

"Twelve hours before the time set for his lecture he was found dead.

"Thousands of tired, aged men, who waited for the opening of the lecture, returned sadly to the booking office to receive a refund of their admission fee when it was announced that nature had defeated Wilson's attempt to prolong his life."—Wisconsin News.

So "defeated by nature" is the press verdict. If you bear in mind what Wilson set out to do and what came of it, the stern rebuke which God administered by the hand of death has its humiliating feature, too, as you can see by the following from another paper:

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"The doctor who attended the lecturer said Wilson was frightened at some of the phases of his rejuvenation.

"I have observed," said the doctor, "that when rats have been treated by gland transplanting they grow new hair and then die.

"Mr. Wilson knew this. He called me in a few days ago and said his hair was growing again. Now he is dead."

Superstitious among the aged will perhaps now consult their mirrors with an added anxiety. G.

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"A Better President" "At the one hundred and second anniversary of the Independent Order of Odd Fellows, President Harding told the assembled 'boys' how, at a lodge meeting, he had found himself sitting next to his own 'shofer.' Business of mutual surprise. 'Ever after,' said the President, 'he was a better chauffeur and I was a better employer.' The twofold moral adorning this tale is clear. A better boss for being a lodge member, Warren G. Harding should surely make a grand President. Is he not a Mason, a Shriner, an Odd Fellow, and for all we know, an Elk, Owl, Eagle, Moose, Red Man, and Knight of Pythias? For all his lodge brothers he becomes a better President. But how about those benighted outsiders to whom he does not belong? The Knights of Columbus and the Independent Order of B'nai B'rith should promptly forward their application blanks to the White House. As for the residuum of non-joiners, they should take steps to secure the maximum of service of their chief executive, by electing him immediately High Cockalorum of the B. U. N. C. O. M. B. E.—the Benevolent Un-associated Non-Conference of Mentality Beyond Elevation."—The Nation.

In its own peculiar way, the Nation here points to a fact that should be given serious consideration by every thoughtful person, the fact that lodge membership is divisive and not unifying. Due respect for the President of the United States cannot compel us to subscribe to every statement he sees fit to make. The

statement with which the Chief Executive is here credited is, most certainly, one which we cannot subscribe to. According to it, the chauffeur was not able to get from his employer the treatment he was entitled to without forcing some special obligation upon him, as, for instance, the duty toward a lodge brother. If we are permitted to generalize, no man can really get right treatment from his fellow men without joining everything there is to be joined in the community or in the whole country. What a wonderful civilization! J. B.

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Woman Has Her Way Some time ago we reported the movement on foot in the Church of England which had as its object the licensing of women preachers. It is now made public that the question has been decided in favor of the women agitators. The leader of the movement, Miss Maude Royden, has been permitted to conduct week day services in one of the London churches. There is a protest against the innovation but the permit will not be revoked.

Having made a beginning and granted the request of the women in principle we shall not have long to wait before we hear rectresses and vicaresses. Whether the somewhat precarious health of the English state church will be strengthened by its new priestesses remains to be seen. The experience of such denominations that have made the experiment in the past have been uniformly disastrous, though there were always many other causes at work that invited disaster. H. K. M.

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Expired "An editor wrote a southern Missouri subscriber, named Bill Jeffrey, advising him that his subscription had expired. A few days later the editor received his own letter, across the bottom of which was scrawled, 'So's Bill.'"—Life.

That seems to be the case with many of those who permit their subscription for their church paper to lapse, though they are physically alive. J. B.

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Voluntary Contribution What Our Dumb Animals says about contribution for the support of humane work can, perhaps, find a wider application. We submit the item to our reader:

"To those who contribute to the support of humane work and the animals' welfare only under pressure or when cornered by some humanitarian, financial strategist, the attitude of Farmer Applegate's cow applies: 'How much milk does that cow give?' asked the summer boarder. 'Wal,' replied Farmer Applegate, 'ef you mean by voluntary contribooshun, she don't give none. But ef ye kin get her cornered so she can't kick none to hurt, an able-bodied man kin take away about 'leven quarts a day from her.'"—Our Dumb Animals.

J. B.

THE RELIGION OF NATURAL MAN

Freemasonry As An Institution

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

Freemasonry, as an Institution at the present time, is a large body of men scattered over the civilized countries of the earth, organized into Lodges, and though affecting to a considerable degree the well-being of society, yet, as an Institution, it is of a private rather than a public character. . . .

Freemasonry may be said to be, a voluntary association of individuals for mutual benefits and mutual improvement, governed by laws, customs and obligations self-imposed, to secure justice, fraternity, mutual helpfulness and the just government and perpetuity of the Institution itself.

The bond of union which secures permanency in so large a body of men united in a common cause, men differing in nationality, religion, occupation, social and financial standing, ought to elicit more than passing interest.

Freemasonry, as an Institution, represents an **Ideal Republic**, Washington and his associates founded this Government, deriving their ideal from Freemasonry. There is, however, one very important distinction between the Ideal and the real Republic.

No man is admitted as a member of the Masonic Fraternity unless after careful examination he is found to be worthy to be admitted, qualified to assume and willing to discharge all the obligations necessary to secure fraternal union and permanency.

In the larger Republic no such requisition is made or seems possible. Here men clamor for their **rights** who habitually disregard their **duties**, and ignore all mutual obligations. Not only so, but in America today the irresponsible rabble is being increased annually by more than a million of the ignorant, oppressed and revengeful victims of the aristocracy and Clericalism of the Old World.

Few persons, even among Masons themselves, seem aware of the fact, the meaning and the transcendent importance, of the existence, maintenance and mission of this **Ideal Republic which Freemasonry is**, in the midst of the competition, strife and confusion of tongues, which constitute our present "experiment" at self-government. It is important above all things that every Mason should realize this position of Freemasonry as an Institution.

Given—the Ideal "of a more perfect Union"—its realization depends entirely upon the education in ethics and citizenship of every individual composing that Union. In the world outside, this is impossible, except as a work, perhaps of centuries. In the **Ideal Republic—in Freemasonry—it is secured by the invariable demand that Education shall come before Union.** The **Ideal Republic** selects and tests its ap-

plicants for citizenship before admitting them, and it seldom makes a mistake. Here then, exists an **Ideal Republic** within that conglomerate mass constituting the Nation. It is composed of a body of men representing Equity, Fraternity, Equality, and is like a living germ within an outer structure, numbering between two and three millions of men in this country.

Now comes the important question: Has this body of men, so constituted, so endowed and so prepared for citizenship, no function, office, or duty to the community, on the part of the Institution they constitute and represent?

Masonry says: "Be a citizen; because thy country is necessary for thy security, thy happiness, and thy well-being. Serve it and it will protect thee."

If every just and upright Mason carried into the world of politics, economics, and citizenship outside, the principles and usages he recognizes and conforms to in the Lodge, Masonry would to-day do more than all other influences combined to convert our country into an **Ideal Republic** where Justice, Equity and Fraternity would replace poverty, injustice, bitterness and strife.

The Institution of Freemasonry has been, like all other institutions, a matter of growth. The essential principles, however, around which cluster its rites and ceremonies and upon which rest its constitutions, laws and usages, were there in the beginning and have never changed. It is because these vital principles are so essential and basic in all human relations, and because all innovation or departure from them has been securely provided against, that Masonry has endured and prospered.

Masonry is a summary of human wisdom, simple, clear, concise, such as nowhere else exists in the world to-day. Certain writers have assigned it a divine origin and attempted to trace it back to the days of Solomon, or to mythological characters in the remote past. The principles upon which it rests are indeed eternal and of divine origin, but they have been discerned and instituted by man, for the benefit of man. . . . Religions, philosophies, institutions, come and go; civilizations arise and disappear; continents sink and rise from ocean beds; but these principles endure forever. . . . I have said that Masonry is a summary of human wisdom in those essential principles that concern the ethical well-being of man. He who recognizes them, conforms to them and practices them amongst his fellow-men, is on the lines of higher human evolution. They could not be more true, more essential and beneficent had they been transmitted to man miraculously carved in stone or set in jewels direct from the hand of God. . . . The Institution of Freemasonry rests upon three essential propositions: The existence of God; the Immortality of the Soul; the Brotherhood of Man. The Lodge neither theologizes

nor dogmatizes on these propositions, nor is it necessary here to enlarge upon or elaborate them.

Every Brother is left free to form his own conceptions of the Divine Being spoken of in the Lodge as the Grand Architect of the Universe. So also with the problem of Immortality. Every one who is in his secret heart is convinced of the fact of Immortality, or who accepts it as a conviction on Faith, will live for the future no less than the present, and shape his life accordingly. So also as to the essential Brotherhood of Man. If this be a "Doctrine of the Heart," as it is a fact in Nature, each may be left free to practice that kindness, forbearance and helpfulness towards others that is its legitimate realization. . . .

The jurisdiction of Masonry and of the Lodge over the individual Mason, has no direct political bearing or religious bias. Every man and Mason is left in both these directions absolutely free. It is in his moral and ethical life as an individual that Masonry undertakes to instruct.

We quote so far from Mr. Buck's treatise on Freemasonry as an Institution. The writer tells us that Freemasonry instructs the individual "in his moral and ethical life." He also tells us that this Institution rests on three essential propositions: the existence of God; the Immortality of the Soul; and the Brotherhood of Man. On the point of being true, beneficent and essential we are told that the principles of Masonry could not be more so if transmitted to man direct from the hand of God. We ask what higher demands could man make of any institution than to "guide his life and illumine his pathway like the rays of a central sun," than to show him his true relation to his God, his fellow-man, himself—for this life and immortality? These are the demands which Masonry proposes to fill fully and completely, for "Masonry is a summary of human wisdom, simple, clear, concise, such as nowhere else exists in the world to-day." It is insulting your intelligence when anyone tells you such an Institution must not of necessity be a religion. Masonry is even higher, if we can believe Mr. Buck, for "religions, philosophies, institutions, come and go; but these principles endure forever."

He tells us: "The bond of union which secures permanency in so large a body of men united in a common cause, men differing in nationality, religion, . . . ought to elicit more than passing interest." We can assure him it does; it fills many an earnest Christian with deep concern; for the bond he speaks of is the bond of religion and the difference he speaks of is only seeming, all Mr. Buck's brethren have the same faith and hope despite their different alignment in that great body sometimes called the visible church; barring that, they are not truly his brethren.

It is not surprising to find here linked together people otherwise so widely different for here you strike

the one note to which by nature every human heart responds: self-help, "these principles . . . have been discerned and instituted by man, for the benefit of man." It fills the Christian with concern to see so many united by this bond because he knows by revelation of God in His Word that "except a man be born again, he cannot see the kingdom of God." To embrace the religion of self-help is to repudiate Christ, and "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." As to Mr. Buck's "Ideal Republic" being the possible salvation of the Real Republic, we will but say that many who know nothing of grip and password and meet not in secret conclave cannot see how these are to benefit good citizenship, since they are the earmarks of something which is the opposite of Fraternity and Equality, just as it is foreign to the spirit of our Constitution. G.

THROW THE BLAME ON MOTHER

Yes, throw the blame on mother. When the children go wrong and you as a man seek to hold someone responsible, step forth and say that the mothers of the country are not making good. But remember that mother too often is blamed for that for which she is not responsible. Any man who would make that assertion should first look up his own record carefully. Mother is not making good. Why isn't she? If she has failed, why has she failed? If you look closely, you will find that someone has contributed to her failure. Someone else has made it impossible for her to make good.

The mothers of the land would rather perish than fail. There is an instinct in the heart of a woman to bear upon her shoulders those whom God has given her until they reach strength and honor and usefulness even at the expense of her own vitality and even of her life. If she has failed, why has she failed? Those who would throw that responsibility upon her should be shamed from the platform and out of court. Who would dare to say that the American mother is not making good?

The heart of a serious-minded man resents this accusation, even if he must acknowledge it to be to a large extent true. Especially does he object when he feels that much of this failure has been brought about by a refusal to co-operate by the very people who have made the accusation, disagreeing and making it almost impossible for a mother to direct her own home after her own conception of morals and discipline.

Recently the superintendent of a large city school said before a federation of women's clubs that "immorality is the greatest menace of the public schools to-day; that we are fast drifting toward free love; that the mothers of the nation are not making good on the job." This was an indictment that will pro-

duce resentment. For every Christian home knows how difficult it is for parents to rear their children in a Christian atmosphere under restrictive moral barriers when the public school is run in such a tolerant and liberal discipline. Christian control in the home requires the persistent emphasis upon certain moral restrictions that are not regarded in the public schools, and it does not take long for a conflict of ideals to arise and for the breaking of the moral control that makes the boy or the girl not only a problem in the home between conflicting moral standards, but a continuous problem in the public schools. If a Christian home stands for the elimination of the dance, the public schools permit it and many of the leaders thereof do not hesitate to cast reflections upon parents who take what they call a narrow-minded attitude. It is a constantly expressed regret by educational leaders that there is a lack of moral control on the part of parents. Where this control prevails, however, there is a constant struggle against liberalizing influence of the public school. Many conscientious teachers realize this but are powerless. The struggle will continue until the leaders awaken to the fact that if they want Christian principles and Christian morals and Christian restraints that will help them in their discipline, they must join the Christian parent in maintaining their moral restraints and their domestic ideals.

If the mothers of the land are not making good it is because their burden is being made so great that they are breaking under the weight of it. If the mothers are not making good it would be chivalrous for men of fine temper to rush to their assistance. If the women are failing, it is because the fathers and men have already abandoned their part of the world task of making better sons and daughters.—The Western Christian Advocate.

Why not found Christian schools, which will join the Christian parent in maintaining their moral restraints and their domestic ideals? J. B.

THE MAINSTAY OF CHRISTIANITY

Benjamin Franklin wrote: "When religion is good, it will take care of itself; when it is not able to take care of itself, so that it has to appeal to the civil powers for support, it is evidence to my mind that its cause is a bad one." We do not know the reason that prompted Franklin to make this statement, nor do we know the application in his days of this utterance, but we do know that it hits the nail on the head in our time, when various religious organizations are calling upon the State to rush to the support of their religion.

To our mind, this state of affairs is a confession that the Christian life of to-day lacks the power of attracting the people, who must therefore be driven by force of secular law into a certain stimulation of

piety, yes, it is a repudiation of our Savior's promise that "if He were lifted up He would draw all men unto Him," and a confession that they had to be driven to Him by the police and the sheriff.

For years we have been accustomed to read about the many means, the numerous remedies prescribed by the Reformed Churches, and to some extent also by the Lutheran Churches, as to the proper medicines for the ills of the Church. Numerous remedies have been prescribed and praised highly as infallible cures. But all these different means concern themselves only with externals—the real evil is not struck at the root, yes, even not touched—only the fruits of the corrupt mind and the ungodly heart are lightly touched upon. Is it possible that Caesar—the State—can save the faltering Christianity? Why not rather rend the heart and not the garment. Why not rather lift the voice to the Author and Finisher of our faith, Jesus Christ, and not to the State, which is not instituted for such a purpose? Why not confess to God the sins that have sapped the strength from many Churches? Why not say with Daniel: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgment?"

You may ask: How has the Church sinned? We answer: By turning away from the Book of Books, the Holy Scriptures. Modern Protestantism is deserting the verbal inspiration of the Bible, which has been the backbone of Christianity through all centuries. The doctrine of Luther and a number of other leaders in evangelical Christianity has been set aside. To-day the theological seminaries from the Atlantic to the Pacific, with a few exceptions, are teaching the coming ministry that the Bible is inspiring, but it is not inspired. They say that the Old Testament is only a collection of fragmentary stories, legends, and fictions compiled by a few zealous Jews; and the New Testament is not a true portrayal of Christ's life, but a record of His life as His disciples had hoped it would be.

We are told from a thousand pulpits, that the Bible is not to be taken at face value, but we must measure the worth of its testimony by the criterion of human reason and science. Such doctrines as the fall of man, the atonement of Christ, the regeneration, and the judgment are openly rejected. No wonder that the great truths of Christianity have lost their power to persuade men, to renew the heart, and to make the Church a living power.

If the proper thing to do is to appeal to the State for help, when the Church-ship is sinking, why did not Christ then in the garden of Gethsemane, when the soldiers came to lead him to trial and to death, send an urgent appeal to the governor of Palestine saying: Christianity is about to be overcome by the Jews. Save it or it will perish. And in His Sermon on the

Mount, why did He not say: Thou shalt love the Lord thy God with all thy soul and with all thy heart, or thou shalt be fined fifty shekels, or imprisoned 250 days or both? No, indeed, Christ depended upon the love of God to draw men.

He depended upon the regenerative power of the Holy Spirit and not upon the power of the police force. He did not believe that an external force could work within the heart an internal compulsion.

What the Church needs is a whole-souled return to the genuine Gospel of Christ. It needs a religion that wins converts by preaching Christ crucified and not by conscripting converts. The Word of God is the source and mainstay of true Christianity.

—J. H. in Lutheran Sentinel.

THE FREE AND OPEN CHURCH

In this instance it means that the pews of the church in question are free and open to the first who happens to come. It is the opposite of the church which rents its pews to certain people and gives them the privilege to use such pews exclusively.

The Episcopal church has recently through the Free and Open Church Association, which is one of its organizations, issued a pronouncement which makes its position and its wishes clear. It comes out, of course, for the "free and open church" and deplores the custom of renting pews which still obtains in one tenth of the Episcopal congregations. With infinite patience and rather exhausting argument it makes its thesis that seats in the house of God should not go to the highest bidder, but should be available to anyone who might desire to make use of them.

In our circles the custom has never obtained a foothold. Even where pews were rented, as likely as not the renters never thought of using them to the exclusion of others.

The matter of renting pews is merely a device to raise the funds to conduct the church's business. That is the real question and one that becomes more and more a matter of debate. It should never be necessary to argue at length on matters of principle in this connection. We should be able to agree on those so easily that any debate would have to confine itself to matters of expediency.

Churches have found it necessary to go their own way at times in raising their funds. Others have sought and accepted the advice of experienced church financiers. The method gaining most rapidly in favor at the present time is the "envelope system," a method which provides for regular contributions at frequent, often weekly, intervals. Especially city churches have found that it works admirably and reduces the complaints of church treasurers, that their treasury is empty, to a minimum. Where this system is employed

it presupposes a measure of good will on the part of the congregation and a great deal of good will and accuracy on the part of the financial secretary.

Other methods which set a fixed contribution for the year and sometimes permit this to vary according to the material circumstances of the members seem fair enough but the difficulty of making a fair apportionment, if that be the object sought, is also very evident.

It is also most apparent that a flat sum which is expected alike from all members fails to take into account the difference in financial resources of the different members. This, of course, could easily be adjusted by the wealthier members if they chose to contribute to the general missionary and church causes in such fashion that they bring their total contributions more nearly up to their fair share. The uniform annual contribution toward the local church has one great advantage: it reassures every member, be he ever so humble, that in church affairs his voice is exactly as weighty as any other's and his counsel as valuable. We are dealing with human nature and human nature, even when in theory it should utterly disregard such distinctions, will invariably tend to assume that the man who gives most into the church treasury should say the most about the manner in which it is taken out. If there is no hardship imposed upon any member and no compulsory enforcement of the rule, if it really is nothing more than a rule upon which the congregation agreed, nothing much can be said against this method.

The ideal system would be a lack of all system. Where one would leave the amount of the contribution to every individual's sense of responsibility and abide by his own estimate of his ability to give, there we would have the finest solution. It is attempted in not a few instances and in smaller churches it has been known to work out quite satisfactorily; larger churches have the difficulty to contend with that their membership is necessarily more uneven and many earnest members are remote from the business requirements of the parish to such an extent that they cannot form an intelligent opinion of the needs and resources of their own church.

We have an instance of this in the management of our synodical affairs. In some aspects we have there a congregation, a large and scattered congregation. It is left to each individual in this congregation to determine how much he is to contribute toward the common work. That remoteness of which we just spoke is undoubtedly at fault for the sorry showing we made in the last two years—and in some other years in the past. Were there a true understanding of our needs and of our resources there can be no doubt that our Christians would rise to the occasion as loyally as any situation demanded.

We are in the habit of warning each other not to make laws of such matters which should never become the subject of law. The warning is entirely in place; also a reminder is in place that one must not make a law of lawlessness, of irresponsibility. Neither should one be too insistent in saying that this or that method of raising funds is an imposition of law. It is really not the method at all that can be so designated within a Christian church, it is always the manner in which it is introduced or enforced. The most harmless and evangelical system may be made the most oppressive law according to the manner in which it is enforced or insisted upon.

When in synod or congregation methods of raising funds are under discussion we have a very tiresome illustration of talking at cross purposes. There will be one set of advocates for some agreement that might be of assistance to our prospective contributors in determining the amount of their individual responsibility and there will be another set of advocates for an agreement according to which we should painstakingly guard against all appearance of legalism; there will be others who perceive that both sets of advocates are zealously eager to do the right thing and are both entirely trustworthy to carry out anything in the right spirit—but the difficulty remains that in their eagerness to guard against abuses they have forgotten the real object of which they should be solicitous: that the expenses of the church should be met by contributions that will equal in dollars and cents the obligations which we have incurred.

In church or synod the expenditures are governed by the needs and the needs of any organization are in turn dependent upon the number of members which are served; it is after all a matter of numbers. In some fashion it must be brought home to every individual that such expenditures had to be made and must be paid. If we can agree on a definite way to do this it is in no way less evangelical than if we are forced to muddle along with but the haziest views of what is needed and how to get it. To be indefinite is not equivalent to being evangelical. The pharisee who demanded one tenth of the total income of all true Israelites was legalistic; not because he demanded one tenth, not because this was too much, nor because it was too little, not because it was just enough but because it was made a condition of righteousness. The early Christians were truly evangelical though they expected to receive, not merely one tenth of the income, but the sum total of the possessions of the faithful; they were not legalistic though they seemed to agree among each other pretty exactly on what they expected from each other; they were truly evangelical because the measure of their giving was not interpreted to mean the measure of their righteousness.

As long as the church remains the church militant it will not disregard material matters but will use them as well as it can to the glory of God. The means it may employ to bring about a fair balance of income and outgo will be but means and will be good or bad according to the spirit in which they are employed.

H. K. M.

BUDDHISM IN THE UNITED STATES

By C. M. DRURY

Is Buddhism in the United States? Yes—with twelve temples, thirty-four priests and 5,639 members, according to the United States religious census of 1916. These statistics include one Shinto temple, with its members. Colorado claims one temple, with 911 reported members, while the remaining are to be found in California. The methods of Christian organizations have been adopted by Buddhistic authorities, and these are not only actively engaged in the propagation of their faith among the orientals in this country but also are making an attempt to reach the white people.

Each Sunday the Buddhist temple at 1881 Pine Street, San Francisco, holds services in English. The writer attended one of these services. The English service was preceded by a Sunday school, with an attendance that day of about forty little Japanese children. The school was conducted in the Japanese language. The methods used were practically the same as those to be found in any evangelical church. One noticeable exception, however, was the bowing and the mumbling of prayers by boys and girls before the enshrined Buddha that passively looked upon them from the altar.

About fifteen Americans were present at the English service which was conducted by five priests, three of whom were of English blood, one a Persian, and one a Japanese. With the exception of the altar priest, who wore a black gown, all were dressed in bright yellow robes. Some of them wore strings of beads around their necks, similar to the Roman Catholic rosary.

High mass was held first. It included a number of chants. This high mass, the Buddhists compared in a booklet given to visitors explaining their faith, to the high mass and music of the Roman Catholic Church. The three candles on the altar were lighted with due ceremony. During the course of rites performed before the Buddha the priest conducting them often paused long enough in his prayers and bows to strike a gong with a muffled hammer. Then, to the accompaniment of the dull ringing note, he proceeded with the ceremony.

One of the chants given was as follows:

"I am Eternal Life; I am Eternal Love; I am

Truth; I am Peace; and Peace dwells in me. God is in me, and I am in God for evermore.

Let all beings be peaceful;
Let all beings be blissful;
Let all beings be happy."

The mass was followed by the reading of "an Epistle from the gospel of Buddha" by one of the priests. The majority of the songs printed on the hymn card were such as may be heard in any Christian church any Sunday. Some of these were taken over complete, as "Lead, Kindly Light"; others were used only in part. The first stanza or more were taken from such familiar songs as "My Country, 'Tis of Thee," "Shall We Gather at the River," "Nearer My God, to Thee." Still others were used with a few words changed; the words "gentle angels" were substituted for Jesus, Savior, Pilot Me" and "Buddha" for "Jesus" in "God Be With You Till We Meet Again."

An offering was taken. The church notices for the week were given out among which was the announcement of services conducted each Sunday afternoon in Berkeley; the Buddhists call their church the "Church of Universal Truth." The priest who gave the sermon referred to Buddha as the Good Master who sent his disciples into the world to teach and to heal. India is the holy land. Buddhism was the first universal religion. Its missionaries had gone out to found schools and hospitals, lift the status of women everywhere and bring joy and freedom to the soul of man.

This sect was active during the recent war. It translated into Japanese the war message of our President, together with Lincoln's Gettysburg speech, the Declaration of Independence and Washington's farewell address. These were distributed in large numbers. It co-operated with the food administration and the American Red Cross.

Between the years 1906 and 1916 the membership of Buddhism in this country increased 78 per cent. It is doubtful if this increase can be ascribed to the use of modern methods; it would be safer to say that it was caused by the newly arrived immigrant's connecting himself with the organizations of his faith in this country. Counterbalancing this increase is a notable decrease in the Sunday school work carried on by the Buddhist priests. In 1906 there were 913 scholars, with 48 officers and teachers; while ten years later there were 299 scholars and 18 officers and teachers. Perhaps this decrease is due to the Christian influences of this land on the younger generation.

—Lutheran Herald.

I have never read in the Scripture of God of such a place as purgatory, nor yet believe I there is anything that can purge the souls of men but the Blood of Jesus Christ.—Patrick Hamilton, Martyr.

WHAT OTHERS SAY

White Faces, But Red Hands

Quite interesting is the new candidate for public favor, the Ku Klux Klan. From the reports of the organizers it would seem that all of the eligible population is rushing to join the order. To those who remember the reconstruction days following the Civil War the name is sufficiently suggestive to be startling.

The new Ku Klux Klan professes to be the old one revamped to suit present conditions. It is composed of native Americans whose fathers were also native Americans. It proposes to stand for the enforcement of law, the protection of womanhood, the separation of church and state and the supremacy of the white race.

Just what it means by the first three items is uncertain. But the last, the supremacy of the white race, has a historical interpretation written in bloody crime. If this item is to be understood in its historical significance then in this year, 1921, we have the spectacle of a rapidly-growing secret order bound under oath to deprive the Negro forever of the rights guaranteed to him by the constitution of the United States, and by whatever measures of fraud or force to keep him in subjection as a servile race.

So we understand. If this understanding is not correct, we shall be glad to receive corrected information. But if it is correct, then in the name of liberty, humanity, justice, Christianity and the principles of Americanism, we must denounce this order as criminal and dangerous. No communist conspiracy could be more so.—The Baptist.

* * * * *

Maybe the Mormons Mean It Now

The biggest Mormon question has long been the query whether the high officials of the "Latter Day Saints" were sincerely trying to suppress new polygamous marriages. For many years after the pretended abandonment of polygamy it was quite apparent that Mormon chiefs aimed to arrange among the faithful a sufficient number of plural marriages to keep alive the belief that polygamy was religiously sacred. But more recently there have been pleasing signs of a change—a change too evident to be denied even by those whose distrust of the Mormon conscience has always made them look for the trick in any new policy of that church. The younger generation of Mormons obviously have no liking for the doctrine of plural wedlock—if for no higher reason, because it brands them queer in the eyes of the rest of the world. And with the passing of old Joseph F. Smith, this younger view seems to have penetrated even the lofty councils of the hierarchy.

The most vigorous action of Herbert Grant's presidency so far is his wrathful excommunication of a

couple of rural "patriarchs" who somewhere in the back counties of Utah undertook to revive polygamy by marrying their neighbors to plural wives. Of course, a part of their offending was the pretense that they had received a revelation from God on the subject; that pretension is a jealously guarded monopoly of President Grant himself. But this does not wholly explain the heat with which he spoke on the subject to the annual conference of Mormondom. He said: "There is no man on earth that has power to perform plural marriages. There are no plural marriages. A so-called plural marriage ceremony, if performed, is not a marriage at all; it is adultery before God and under the law of the land. Any person who attempts to teach anything other than the prevailing system of one wife for one man is sanctioning the practice of adultery."

For a professedly religious man to say all that in public and then within the secret confines of his church temples encourage the "adultery" which he thus denounced, would be an exploit in deceit which it is impossible to believe that even Mormon loyalty would tolerate in its ecclesiastical chief. No previous Mormon president ever went nearly so far. Grant seems to have committed himself now beyond either retreat or evasion. If such is the true meaning of this incident, the whole country should join in thanks for the victory at length of Christian decency over the long-drawn-out consequences of the original Joe Smith's unfaithfulness to his lawful wife Emma.—The Continent.

SPARROWS

The Lord Jesus seems to have several times used the common sparrow as an illustration of one of the greatest truths, namely this, that God not only sees all things, but also rules and directs all things, whatsoever they may be. In Matthew X Jesus speaks of two sparrows being worth a penny and that still not one falls to the ground without the will of the Father in heaven. Again in Luke XII He says, "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God." This variance in the two versions shows us evidently that Jesus spoke this truth on several different occasions in order to impress this great fact more forcefully on the minds of His disciples.

In the present day we are becoming so "civilized" as to lose sight more and more of this truth, that God rules all things, no matter what they be. Even among Christians it is a task to persuade them to accept the principle that God rules all things in a large way, that is, that He rules the destiny of Nations, and that without God taken into consideration there is no understanding of past history and there is no intelligent conception of what is going on in the present world.

Similarly, though often in a heightened degree, the Christian fails to see and to feel that God truly takes a hand in his everyday affairs, yes, that He has even counted the hairs of his head. It is then the simple Christian, he of whom Paul speaks as being the foolish, and the weak man and the despised of the earth: it is he must point him who thinketh himself wise to the true wisdom of God. And this is part of the wisdom of God that He rules all things no matter how insignificant they may be, and nothing "just happens," but is the express will of God in every case.

Verily, the despised of the earth hath God made wise. And who more despised than the "dirty Indian"? "Only an Indian" is more contemptuous in the mouth of the ordinary white man on the Border, than the term "nothing but a lowdown Mexican." And still this despised Indian in his simplicity can teach the white man many simple truths when he becomes a Christian. Through the "foolish, weak, despised" Indian God puts the "wise" white man to shame in many things. A case in point is the one mentioned above of seeing the hand of God in our daily affairs. The Christian Indian sees God's hand in the course of the day's doings many times. He remarks about it. The wise white man is apt to call it "superstition"; in a Christian God calls it faith.

The following is an example of how the Indian sees the hand of God, where the white man, because of his complex civilized view of life, sees only that "it happened." The Government is putting in a fair-sized power plant on the North Fork of the White River near Whiteriver Agency. On this power project many Indians are employed. The foreman on the job allowed one of the missionaries a few minutes one afternoon to speak a few words of Scripture to the 40 or 50 Indians at work under him. The Missionary and his interpreter, Keyes, sat down on a bank of earth left standing on the edge of the broad deep canal that is to form the race for the power turbines. The bank dropped abruptly away into the ditch and was later to be cut away. It served as a very convenient place from which to speak to the Indians sitting about. When the Missionary had finished his sermonette, he and his friend got up from their seat. No sooner had they done so, when the bank caved away into the canal many feet below. Harm had been averted only by a few seconds. The missionary, being "civilized" white man, thought to himself, "It was 'lucky' we got up just then." But the Indians thought otherwise and more correctly, because more simply. They all remarked, "We can see that what the missionary told us is the turth, for God takes care of them."

S.

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.—Selected.

THOU SHALT NOT COVET

We reprint the following article from the Milwaukee Leader as a modern illustration to the Ninth Commandment, feeling that this action of Dr. Hamilton should not be lost to the public, as we believe it worth more to our country than a dozen valuable discoveries or inventions. (J. B.)

Francis P. Garvan, until recently alien property custodian, now president of a trust to which he has sold the most valuable German properties, has written about his monopoly enterprise to a distinguished Harvard professor and received a disconcerting answer, writes Norman Hapgood from Washington to The Herald and Examiner.

The alien property custodian, as he was then, alleged that in selling the property in his charge to a monopoly of which he was the president he was doing something remarkably patriotic. The Harvard professor couldn't see it.

But let the correspondence tell the weird tale. Garvan writes to the professor of industrial medicine at Harvard:

"I am sending to you a pamphlet concerning the Chemical Foundation. We are entering the age of chemistry; and if our nation is to take its place among the leaders in chemical research and resource, we must look to such institutions as yours for the trained men to carry on the fight against Germans that was begun by our chemists during the war."

Dr. Hamilton replies:

"As for the legal aspect of the case I can not speak. I had supposed that the duty of the alien custodian was custodial, and did not in any way include the 'Americanization of the German dye industry' or the seizure of the German patents. There I may be wrong with international law.

"I can't see how American scientists can be planning to build up the science in this country at the expense of their own honor. Surely, if we do not care enough for the science in chemistry to undergo the labor and expense necessary to develop it as the Germans did, we should blush to do so by the short, mean way of stealing the product of their brains. No other branch of science would be guilty of such methods. Why should chemistry?

"And to camouflage this with a thin coat of patriotism only makes it worse.

"If chemistry can flourish in the United States only on the proceeds of theft, material and intellectual, it had better die at once."

So much for Harvard. Just what was the proposal that called out such condemnation from the professor of industrial medicine? The alien property custodian began the performance, apparently, when Palmer held the job. He sold 4,500 patents which applied to chem-

istry. He did not sell them in the open market. Far from it. He sold them to the "Chemical Foundation."

Also the custodian, either Palmer or Garvan, went further. The new monopoly has taken over the German copyrights and means to go right on publishing under the copyrights made popular by the former owners. As Garvan puts it, with engaging simplicity:

"It will thus free much scientific literature from the shackles of the German language."

Dr. Hamilton calls this theft.

Garvan further says: "That archcriminal, Bernstorff, is over them all, directing and leading the new government. Has the war ended for you?"

It has not ended for Garvan or for the new monopoly in dyes of which he is the president.

ARIZONA CONFERENCE

Conferences are not a frequent occurrence in Arizona, being held usually only twice a year and sometimes only once a year. The latter was the case this last year and consequently the conference which convened at Globe (H. C. Nitz, Missionary) April 30 to May 3 was looked forward to all the more eagerly.

Ten pastors and missionaries were present, three being absent. Three services were held. On Sunday morning at 10 o'clock Missionary Nitz, with the assistance of an interpreter, preached the Word to the Apaches assembled in the tiny mission chapel. It was a pleasure and delight to watch the interpreter. With what fervor, earnestness and animation he interpreted! How radiant was his face as he transmitted the simple gospel truths which the missionary proclaimed! One could not help but feel that here was not only an interpreter but a **Christian** interpreter, an interpreter who felt deeply in his own heart the truths which he was translating into Apache.

A feature of this service was a double baptism, a double baptism such as the writer had never seen and such as most of the readers of these lines have perhaps never seen,—an Apache mother brought her infant to be baptized and was baptized herself while she held her newly baptized baby in her arms. She offered herself and her child to the Savior at one and the same time.

Immediately following the service at the Indian chapel the members of conference walked two blocks to the Seventh Day Adventist chapel where the little flock of Globe Lutherans of our own race assemble every Sunday morning to listen to the Word of Life as preached by our home missionary Roy Gose. On this Sunday the sermon was preached by the Phoenix pastor and following the sermon the Lord's Supper was partaken of. In the evening another service was held at Miami, eight miles distant from Globe and like Globe a mining city. Though Miami has been hard hit by the slump in copper which has resulted

in a considerable exodus of people, an encouraging number of worshippers assembled with the members of conference in the public school house and listened attentively to the sermon which the Rev. F. Uplegger preached on "The Preciousness of the Human Soul." It may be well to remark in this connection that the Globe-Miami district is the youngest of the home mission fields of our Synod in Arizona, the work having begun less than two years ago.

Conference had sessions Saturday, Monday and Tuesday. One whole day was devoted to a paper on "Modern Millennial Teachings in the Light of Scripture" submitted by Missionary H. Rosin of Peridot. The principle texts quoted by the chiliasts were analyzed and discussed.

In view of the fact that most of the members of this conference are working among the Apache Indians, considerable time was naturally devoted to the discussion of Indian mission affairs. It was reported that there is now an excellent opportunity to purchase at a nominal price the government day school which adjoins our own mission school at East Fork. Here, brethren, we have an opportunity to acquire a fine property and to increase our mission school enrollment in that district more than one hundred per cent, for with the school the children will be turned over to us. If we decline this offer, which is prompted by the desire to strengthen our mission, and so prevent these children from coming to the Savior, are we not then acting like the disciples whom Jesus rebuked with the words, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God"? If we do not snap up this offer, is it likely that the Romanists who have already entered the field on the lower reservation and who a few weeks ago explored the northern reservation will let such an opportunity slip by? Conditions in that district are more favorable to our mission than they have ever been before and more favorable than they will probably ever be again. Changes may soon be made as a result of which our mission work may be impeded in the same degree in which it is now being favored. We feel confident that this opportunity will be grasped.

This was only one of the many matters concerning the Indian mission which engaged the attention of the conference. In fact, discussion of Indian mission affairs was not confined to the regular sessions, it was also the chief topic of conversation in the intervening hours. If the saying, "Out of the fulness of the heart the mouth speaketh" be true—and we know it to be true—then the hearts of our missionaries must be full of the desire to save the souls of the Apache Indians. The Apache Indian mission was, so to speak, the Alpha and Omega of their conversation. The writer will perhaps be pardoned if he digresses a little. It has been his privilege to observe the Apache Indian

mission at close range for nearly eight years so that he has had an opportunity to become acquainted with it as perhaps no one else in our synod not connected with that mission. At conferences he has invariably been impressed by the deep interest and devotion which the missionaries displayed in their work, he has noted among them a fervent desire to understand more fully the heart and mind of the Apache Indian, and the conviction forced itself upon him that these men were filled with the consuming desire to save the red men, women and children for whom the Son of God shed his blood and over whom the Holy Ghost had made them overseers. He has also noted how in the course of years the work has been steadily progressing and prospering, he has observed how the prejudice of the Indian against the white man has gradually been changing into confidence in so far as the missionary is concerned. He has had occasion to see with what child-like confidence Indians approach the missionary, realizing that in him they have a sincere friend. He has marveled at the patience and equanimity of the missionary in the midst of the multitudinous demands which are made upon him. In most cases he must be a preacher, pastor, missionary, school teacher, doctor, nurse, carpenter and general mechanic all in one. He has practically no time for himself and his family. Early in the morning, before breakfast, Indians begin to gather at his house claiming his time and attention. Not as though the missionary were concerning himself about all kinds of secular things which are foreign to his spiritual duties. Patience and consideration for the demands which are made on the missionary's time are necessary if he is to hold their good will and confidence, and these informal meetings present to him an excellent opportunity to sow the seeds of the Word.

It is encouraging to note that the patient and self-sacrificing work of the missionaries is bearing visible fruit as the numerous baptisms of adult Indians in recent years bear witness. Many of the Indians have not only been christianized, some have also become public witnesses of Christ such as we rarely find in our own white congregations. An anecdote related by one of the missionaries at the conference illustrates this. This missionary has a large field and, owing to the fact that he conducts a large mission school, his camp work is not as intensive as he would like it to be. But this man has assistants and not paid assistants either. One in particular. Every day this Indian, who, by the way, is an earnest Bible reader, comes to the missionary and inquires to what camps he should go and preach. With the greatest delight this man comforts the sick and speaks of the Savior wherever the opportunity presents itself. Being asked why he was so eager to spread the glad tidings of the gospel this child of nature in his simple, picturesque way replied, "I feel just like a ditch running over with

water." Is not this man a living testimony to the truth which Jesus uttered in John 7: 38? And this is by no means an isolated case proving that the Word as preached to the Apaches has not returned void. Every missionary who has had several years of experience in the work can relate numerous incidents which show that the leaven of the gospel is working mightily in the least civilized Indian tribe of our country.

But to return to the Globe conference. Many of the matters which will engage the attention of synod this summer were discussed and reports of last year's synodical meeting were heard. Conference also considered at length the appointment of a so-called missionary-at-large for Arizona. The appointment of such a missionary was approved last year by the proper authorities and calls were sent out, but to no avail. Now, however, prospects are bright that such a missionary will be obtained. There is great need of such a missionary. Some distance from Phoenix there is located the second largest Indian School in the United States having an enrollment of about 700. Among these pupils there are Apaches who have been under the influence of our missionaries. Though the pastor at Phoenix has given some attention to them, he had been unable to devote to this work the time which it calls for. At Prescott, 130 miles north of Phoenix, there are a number of people who welcome the ministry of a Lutheran pastor. On the outskirts of Prescott there is located Whipple Barracks, a hospital conducted by the United States Health Service. In this hospital there are at present about 700 former soldiers, and according to recent newspaper reports the capacity is shortly to be increased to 1500. Our church has already done some work in Prescott and Whipple Barracks but not with the intensity and regularity commensurate with the importance of the field. Then there are numerous towns and cities in Arizona where perhaps no Lutheran pastor and missionary has ever set foot. Casa Grande located about half way between Tucson and Phoenix is assured a great future as soon as the great San Carlos Dam is built and the fertile acres around Casa Grande get the water which will transform the desert into a garden. A door will no doubt be opened unto us there if we attack the work in the proper way.

A traveling missionary in Arizona will lack no opportunities to preach the gospel. His audiences may be small and no large congregations may result from his work, but, after all, our business is not to build up showy outward organizations but to save souls. Let us seek the individual soul as Jesus did. Remember that these people scattered throughout Arizona have no opportunity to hear the gospel preached in its fullness and purity so that the missionary could follow the rule which the apostle Paul, as recorded in his

epistle to the Romans, had laid down for himself: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." That is mission work in the real and full sense of the word.

This lengthy account of phases of our Arizona mission work has been set down here, our distant brethren, for your information. The missionaries in Arizona are your representatives, and it is only proper that you be informed on the work. If you know that the work is resulting in the salvation of lost souls, then you can with a joyous heart provide for the needs of this large mission field. It has been the writer's endeavor, in his feeble way, to present to you some of the things which, as manifested at the Globe conference, fill the hearts of your brethren in Arizona. "Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal that both he that soweth and he that reapeth may rejoice together." John 4: 35-36.

IM. P. FREY.

† NILS J. BAKKE †

Pastor Bakke, the "father" of our Negro missions, was called to the eternal Sabbath of God's people on Sunday, May 8th, at Milwaukee, Wis. The departed brother was born September 8, 1853, in Norway, and came to the United States at the age of thirteen years. He studied at the Lutheran college of Decorah, Ia., and the theological seminary at St. Louis, Mo. After his ordination, November 7, 1880, he immediately entered the service as a missionary of the Synodical Conference among the Negroes of our country.

He first labored twelve years at New Orleans, then in North Carolina, doing pioneer work wherever he was sent. In 1903 he was appointed the first professor of the newly founded Lutheran college for Negro boys and girls, which has since trained a large number of colored preachers and teachers for our mission churches and schools. Later Bakke was made field secretary for Negro missions. During the last decade he worked as a superintendent of missions in the "black belt" of Alabama, to which his attention had been called by a former pupil of Bakke, T. Washington, and where his missionary work was crowned with great success. Last summer the Synodical Conference appointed him as a general representative of Negro missions. He moved to Milwaukee, devoting his time to holding lectures and writing articles to acquaint our Lutheran people with the cause to which he had devoted his life, and in which he had spent forty years full of self-denial and manifold trials.

Bakke's death is mourned by his widow, Josephine nee Behnet, two sons, a daughter, and a large number

of friends, who knew him as an unassuming, devoted missionary burning with love to our Savior, and full of zeal for the evangelization of the Negroes of our country. The memory of the just is blessed.

MICHIGAN LUTHERAN SEMINARY

The present school year, the eleventh, at the Michigan Lutheran Seminary, Saginaw, Mich., will end June 16. The commencement exercises will be held at 2:30 p. m., in the school hall of the St. Paul's Congregation (Rev. J. Westendorf). The graduating class numbers seven. All are cordially invited to attend.

At the same time we again ask all, members of our congregations, the teachers, and the pastors, to begin an active campaign in order to bring a large number of new scholars to our institution next fall.

OTTO J. R. HOENECKE.

WEDDING ANNIVERSARY

On Wednesday evening, May 4, 1921, at their homestead near Crawford's Lake, Minn., Mr. and Mrs. Wm. Ramthun celebrated their golden wedding anniversary amid a circle of relatives and friends.

The undersigned delivered the sermon on Ps. 106, 1. May the Lord continue to protect them to the glory of His holy name. E. H. BRUNS.

DELEGATES OF THE NORTH-WISCONSIN DISTRICT TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES IN 1921

- 1.) From the Fox River Valley Conference:—
Rev. Aug. Schlei, substitute, Rev. R. Ziesemer;
Rev. Ed. Redlin, substitute, Rev. G. E. Boettcher;
Rev. P. Oehlert, substitute Rev. M. Hensel.
Lay-delegate and his substitute from the Mt. Olive Congregation at Appleton, Wis.;
Emanuels Congregation at New London, Wis.;
St. Pauls Congregation at Algoma, Wis.
- 2.) From the Winnebago Conference:—
Rev. E. Benj. Schlueter, substitute, Rev. W. Hartwig;
Rev. J. G. Oehlert, substitute, Rev. W. Schumann;
Rev. O. Hoyer, substitute, Rev. H. Klingbiel;
Lay-delegate and his substitute from the Zions Congregation at Kingston, Wis.;
Trinity Congregation at Neenah, Wis.;
Friedens Congregation at West Rosendale, Wis.
- 3.) From the Northern Conference:—
Rev. H. Kirchner, substitute, Rev. W. Haase;
Rev. P. Hensel, substitute, Rev. K. Toepel;
Lay-delegate and his substitute from the First German Congregation at Manitowoc, Wis.;
Johannes-Jakobi Congregation at Reedsville, Wis.
- 4.) From the Lake Superior Conference:—
Rev. H. C. Westphal, substitute, Rev. C. C. Henning,
and Rev. H. Brockmann;

Lay-delegate from the Trinity Congregation at Marquette, Mich.;
Substitute from the St. Peter Congregation at Stambaugh, Mich.

- 5.) From the school teachers:—
Mr. W. Hellermann, substitute, Mr. W. Dommer;
Mr. M. F. Millitzer, substitute, Mr. I. G. Gruber.
G. E. BOETTCHER, Secretary.
Hortonville, Wis., May 13, 1921.

DELEGATES OF THE MINNESOTA DISTRICT TO THE JOINT SYNOD

- 1.) Pastors.
 - a) Crow River District—
H. Hopp or G. Fischer.
 - b) St. Croix District—
Th. H. Albrecht or H. Lietzau.
 - c) Red Wing District—
R. Korn or G. Hinnenthal.
 - d) Mankato District—
R. Gruber or Ad. Frey.
 - e) New Ulm District—
Jul. Lenz or H. Bruns.
 - f) Redwood Falls District—
R. Schierenbeck or A. Baur.
 - g) Fr. Wiechmann or A. F. Winter.
 - h) P. Gedicke or G. Scheitel.
- 2.) Teachers.
 - a) W. Seltz or O. Kerkow.
 - b) P. Hippauf or A. Faubel.
- 3) Congregations.
 - a) Crow River District—
Litchfield or Town Greenwood.
 - b) St. Croix District—
St. John's, Lake Elmo or Woodbury.
 - c) Red Wing District—
Poplar Grove or Goodhue Village.
 - d) Mankato District—
St. Peter or St. James.
 - e) New Ulm District—
Town Eden or Sanborn.
 - f) Redwood Falls District—
Morton or Olivia.
 - g) Wellington or Hutchinson.
 - h) Jordan or Frontenac.

A. SCHALLER, Secretary.

DELEGATES FOR THE MEETING OF THE JOINT SYNOD (WEST-WISCONSIN DISTRICT)

- Central Conference:
The Rev. H. K. Moussa or Rev. Im. Brackebusch;
The Rev. W. Hass or Rev. E. Walther;
The Rev. Theo. Thurow or Rev. W. Pankow.
Congregations: Whitewater, Beaver Dam, Lowell.
- Mississippi Conference:
The Rev. A. Sauer or Rev. Paul Froehlke;
The Rev. G. Bradtke or Rev. Paul Lorenz.
Congregations: Arcadia (Pleasant Valley), Town Norton (St. Matthew's Congregation at Winona)

Southwestern Conference:

The Rev. L. Baganz or Rev. J. Mittlestedt;
The Rev. H. Schmeling or Rev. P. Monhardt.
Congregations: Tomah, West Salem.

Wisconsin River Valley Conference:

The Rev. W. Fischer or Rev. W. Parisius;
The Rev. J. Ablemann or Rev. O. Hensel.
Congregations: Mosinee (Medford), Neillsville (Rib Lake).

Chippewa Valley Conference:

The Rev. J. Henning or Rev. W. Fuhlbrigge.
Congregation: Prairie Farm (Rusk).
O. KUHLOW, Sec'y.

ACKNOWLEDGMENT

Received for chapel in Rice, Arizona, \$5.00 from
Mrs. A. F. Gorder, Minneapolis, Minn.

J. W. F. PIEPER.

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.

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.

ITEMS OF INTEREST**Rabbis Plead In Vain For Sacramental Wine**

New York—A vain appeal to the police was made by 100 rabbis for release of sufficient seized sacramental wine to make it possible for hundreds of thousands of New York Jews to celebrate the Passover feast.—Wisconsin News.

Paris Reaches 'Undress' Limit

Paris—The limit of the undress in Paris has been reached. The first determined attack on the growing immorality of the stage and women's clothes was made yesterday when the French government announced that it is about to introduce a bill in parliament imposing severe penalties on the ultra risque. The senate devoted an hour to the subject following a sensational speech by Senator Lamarzelle who pointed out that in the latest revue in the biggest Paris music hall, there are ten nude women in one scene.

He added that the whole city is plastered with immoral theatrical posters and dancing clubs filled with half dressed women. Even the street costumes of the French women, the senator declared, are immoral. He predicted that France will fall like Rome unless immoral tendencies are stopped.

It has been revealed that the King of Sweden, visiting Paris recently, unwittingly attended a theater in which an artiste was dancing in the nude. The king, it is declared, was incensed and left the house at the end of the first act.—Wisconsin News.

Crimes Costing U. S. Two Billion

There is growing need for law enforcement in the United States, said Prof. Elton Shaw, Chicago, Intercollegiate Civic Association, in his talk in Milwaukee Normal School this morning, in which he compared the crimes of this country with those of other lands.

Shaw said that crimes alone cost this country \$2,000,000,000 last year and that there were six times as many murders in Chicago last year as there were in London, despite the fact that London is three times as large as Chicago. He also said that there were 22 times as many robberies in Chicago as in London.

Considering the American people as a whole, Shaw said that tests made by authorities showed that most adult Americans have no definite motives and that the average American only uses 10 per cent of his mental power.

"The great American desert legally is between the Rocky Mountains and the Sierra Nevada but in reality it exists only in the American mind," said Shaw.—Milwaukee Leader.

BOOK REVIEW

EVOLUTION. An Investigation and a Criticism by Th. Graebner, Concordia Seminary, St. Louis, Mo. 148 pages, 7½x5, board covers. 80 cents. Northwestern Publishing House, Milwaukee, Wis.

The subject treated is known to our readers, it is taught from primary to university; latterly a big daily has even begun to feed it to the little ones from the children's corner of its amusement page. This book offers the antidote—the truth. Take it in large doses, it will not harm you; it is food. Give it to the growing youth, it will help keep the poison out of his system and help him throw off what he has even now absorbed. The author has evidently read long and widely and carefully on the subject in hand and presents his findings in a clear, simple manner; the language is as easy as one dares hope for in the treatment of this subject. The book also offers many valuable quotations. We hope it will be read by many and particularly by our young men and women. It offers excellent material for discussion in Bible Class. G.