

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 5

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ADVENT *

Come, O my Savior, delay Thee not longer!
Hush Thou the grief in my poor, troubled breast!
See how earth's wickedness still waxeth stronger!
See how Thy loved ones with fear are oppressed!
O to recline on Thy Bosom, my Savior,
Bidding adieu to earth's sorrows forever!
Take Thou the burdens from each troubled heart,
Let Thy blest Advent true solace impart!

Thou who beholdest earth's anguish and suff'ring,
Knowest how great is the torment of sin!
Falsely the lips may be smiling and scoffing,
Laughter discloses no gladness within!
Sin's silent wounds are still aching and burning!
Deeply each heart for Thy comfort is yearning!
Bring Thou the Balsam of Gilead, dear Lord,
Let Thy blest Advent our healing afford!

Conflicts and battles and struggles are raging!
Blood flows in torrents that swell and increase!
Hast Thou withdrawn all Thy love, so assuaging?
Will earth nevermore be blest with Thy peace?
War's cruel sword o'er our loved ones is swinging!—
Terror, destruction and ruthlessness bringing!
Quench Thou the fires that so fearfully burn,
Haste Thy return, Savior! Haste Thy return!

O may the breath of Thy Spirit waft o'er us,
Till at Thy Cross all the nations shall kneel,
Let us, beholding the Judgment before us,
Heed Thy Eternal Word's ardent appeal!
As the Day dawns, from our lethargy wake us!
Saved from its flames, to Thy Paradise take us!
When Thou dividest the goats from the sheep,
In Thine own mansions foreved us keep!

Pray on in silence, and worship, ye people,
Though sin and death on their ravage are bent!
When the sweet Advent-bells peal from the steeple,
Know that in Christ God the Savior hath sent!
Bring Him your homage, and worship the Stranger
As He descendeth to rest in a manger!
Then at the Cross your belov'd Savior greet,
For only THERE is His Advent complete!

Translated from the German
by Paul Hansen.

ANNA HOPPE,
Milwaukee, Wis.

(* The original, by Paul Hansen, appeared in a Christmas number of "Die Abendschule" during the war time.)

I want exceedingly to be content with the Lord Himself alone.—Bonar.

Waiting For The Consolation Of Israel

Luke 2: 25

Aged Simeon is described to us as waiting for the consolation of Israel. From out of the first, long advent season before the coming of Christ, he was anxiously looking forward to that coming. He was waiting for the consolation of Israel, not for the realization of the false earthly hopes so many entertained, for he calls the hoped-for consolation also "a light to lighten the Gentiles." The yearning of his soul was a spiritual yearning. He was waiting for the consolation of Israel, not for a merited reward. He did not belong to those Israelites who had in their blindness been misled to base all their hopes on their fulfillment of the law. In his heart the law had done its work, it had made him a man who needed to be helped and comforted. From the words of the prophets and from the many types in the ceremonies of the Old Testament he had learned to know of Him who would come to help and comfort, the Messiah, the Savior of His people. His one, great, consuming desire and his constant prayer had been that he might be permitted to see with his eyes the Redeemer of Israel, and it had been revealed to him that he was not to see death before he had seen the Lord's Christ. So he waited, and no child has ever waited as expectantly for the festival of light and love as did old Simeon wait for the day on which he was to behold the Consolation of Israel.

Waiting—are we really waiting in these weeks of the advent season, or has Christmas lost the hold it had upon our hearts when we were young? Do not say that Christmas is the festival chiefly for the young. Aged Simeon was waiting with a youthful heart, so was the prophetess Anna, in spite of the burden of her eighty-four years. Our hearts should remain young. Why do they not in so many instances? The commercializing of the glorious festival of Christmas is doing much toward lowering it in the esteem of many. To others it has become chiefly a festival of humanity when man shows love toward man. Sentimental Christmas stories glorify those who help and comfort others. That takes the life out of the glorious festival. Only they who wait for the consolation of Israel know the joy of Christmas and long for its glorious message with a yearning that grows in intensity from year to year. Make use of the advent season, these weeks of preparation for the festival of

Jan 22
Rev. C. Buenger
65 N Ridge

love, of God's love toward man. Learn anew from Holy Scripture of sin, your sin, and its consequences. See how dark the world would be without the light of Bethlehem, how poor your life without the glorious gift of God to men. Follow the history of the kingdom of God through the centuries of preparation for the fullness of time; contemplate again and again the grace revealed therein; and your heart will beat high, you will long for the message of the Christmas day that tells of the Consolation of Israel born for you according to the promises of God.

Then the old Christmas songs will sound to you as they sounded long ago. Your heart will be filled with awe and wonderment as in the days of your youth. You will wait as you waited when you were a child for the light of the Christmas tree and the comfort and the joy of the Christmas message. Then your outward preparations for the coming festival will be given a true and an abiding value, and your gifts of love, especially those gifts that help the poor and needy, will be made a testimony to the love of God that gave the world the Consolation of Israel.

J. B.

COMMENTS

Frankly God-less "And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts." That was a unique experience for our Savior to be met by a reception committee comprising "the whole city." And then the reception accorded Him: "they besought him that he would depart," that means they politely but firmly and unanimously requested Him to move on and keep on moving in the same general direction. His had been a costly visit to their coasts, they considered, costing them in round numbers a whole herd of swine. And what had they to show for it? Well, they had received a demonstration that there is One more powerful than the devil, One who by the finger of God casts out devils and thus without doubt brings the kingdom of God, Luke 11:20; evidence, two maniacs delivered from the devil's clutches. Yes, but consider the cost! No, they would have no more of this business: their first consideration was bacon. We have no reason to doubt that they got it and more, too; "when the unclean spirit is gone out of man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Having turned Jesus with His Kingdom away, there is no doubt what ruler came to reign over them.

As for the Savior,—His way of handling a case like the Gergesene reception is described in His words to

His disciples: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." St. Matthew relates: "And he entered into a ship, and passed over, and came into his own city."

The reason why we have dwelt on the Gergesene episode is that, to our mind, the present day presents to us a striking parallel. Read the following, from the Leader of November 18th, and see if you do not agree with us:

"There are two institutions that Walcott, the richest town per capita in Iowa, prides itself in not possessing—churches and jails.

"For more than 50 years the town has been without a church and nearly as long without a jail. While the jail building still stands, there is no vestige of a church edifice. But there are no locks on the jail and its hinges have rotted off. It is never used.

"We are free thinkers and believe in free American citizenship seven days a week. We do not need preachers to dictate to us. We are better off without them," states Mayor Strohbeen.

All May Come

"The mayor says while any denomination has the privilege of establishing a church in Walcott, the people will not patronize them. They would have empty pews.

"We are getting along very well as we are—much better than with churches. We like to be left alone. There is no more peaceful or law-abiding town in the whole United States than Walcott. Why should we want churches? They bring strife and dissension—we want peace and quiet.

"Shows and dances are our principal Sunday amusement," says the mayor. "Then in summer we enjoy baseball and automobile riding."

"In case of weddings, most of the couples come to Davenport and look up a justice. In rare instances a minister is called in.

Have Funeral Orator

"Most of the funerals are conducted by Johannes Kroeger, who delivers the oration in German or English, as the mourners desire. Kroeger has no church affiliations or religious beliefs. Baptism are unknown in the town.

"In a business and commercial way Walcott is a thriving town. It has two banks with combined deposits of over \$1,500,000. The population of the town is but 384. It has a consolidated school second to none in this part of the state.

"Recently the citizens erected a fine public auditorium. Here Chautauquas and musical entertainments are held on week days and dances on Sunday."

"We like to be let alone. Why should we want churches? They bring strife and dissension—we want peace and quiet." Exactly, that is the Gadarene spirit. And did not the Savior say of the Power behind it: "When a strong man armed keepeth his palace, his goods are in peace?" And did He not affirm: "Think not that I am come to send peace on earth: I came not to send peace but a sword." His peace is bestowed only where the "strong man" is vanquished and he resents every inroad into his possessions; thus at the time of the incident pointed to above the evil spirits cried out, saying: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"

"No churches—but also no jail," the people of Walcott might protest. What of it? we ask. The Geragesenes had no madhouse either, though they had two "exceeding fierce" maniacs roaming abroad. Besides, Jesus is not merely the Savior of jail-birds; He is come to save that which is lost, among which He also counted the proud Pharisees. And finally, Jesus says: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

G.

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How He Does It How can the attendance at the Sunday evening services be increased? has been the anxious question of many a pastor among us. In a recent issue of *The Continent*, the minister of a down-town church tells how he does it. He has raised his attendance from 100 to between 372 and 1265.

"The general plan was to offer some magnet for the crowd, advertise it, make the service evangelistic and then push for conversions in an after-meeting or by coming forward."

Careful attention is given to the music. Signboard advertising and door knob hangers are included. The mailing list is considered as being of great importance. But there is one feature which attracted our attention especially:

"Different groups of people have been asked to attend special services. Our most impressive service last year was for the firemen. The chief, the mayor and twenty-six companies came in uniform with their wives and families. The apparatus was stationed outside the church for blocks. Guards were placed in the office to relay any call of fire in the district of the companies. The fact that one company left quietly, but hastily, during a prayer did not disturb the men. It was thrilling to see 100 firemen stand and sing 'Stand up, Stand up for Jesus.'

"The lodges are always ready for an invitation. The Odd Fellows memorial service has crowded the church every year. Last June the chief of police, who was in the audience during this service, asked that the lodge thank the church for the service and make a substantial offering to the work. This was done with applause. The Yeomen, the Masons, the De Molay, the teachers of the public schools, the students of the Institute for the Blind, all have been our guests. For the American Legion and G. A. R. last year we built a picture frame on the platform, and secured representatives from the civil war, the Spanish-American war, the world war and the boy scouts, who stood in the electrified frame as "living pictures," while songs of their periods were sung and played."

This preacher does not seem to feel that he is presuming on the tax-paying public when he uses the municipal fire apparatus to advertise his church. Evidently he considers all firemen, policemen and public school teachers as unchurched, for else by what right does he invite members of other churches to his services, exerting on these servants of the public the pressure of the group to compel them to come? And, just about how often would a lodge attend if the preacher would tell them the truth about lodgism?

He characterizes his method aptly as follows: "We have determined not to stop short of every method and every plan to compel them to come in." J. B.

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The Spirit of the Times "As we said above, money will be scarce this year, and this year, as never before, people want something for their money. Cash donations will be hard to get. If, however, you can give people something in return for their cash donations, almost anybody will be glad to help you. This, you will find, is the spirit of the times."

This is taken from a circular advertising a scheme for raising money for Christmas giving to the poor. We read, and we wondered if the writer of this circular had really placed the right estimate on the spirit of times. And we said, No, love is not entirely extinct, the love "that seeketh not her own." There is still to be found among men that willing and joyous surrender in which a man gives his heart and life and all that he is and has to the Lord who bought him with the price of His precious blood. There is still true sympathy with those who suffer and the charity in which a man forgets himself for others. There is still a ready response when men are asked to assist others in their bodily or spiritual needs. There is still direct giving, in which a man gives not only his money but also his heart.

And yet, there is an element of truth in what this writer says. There is noticeable a strong tendency away from direct giving. People want something in return for their cash donations, something to eat or to drink, some pleasure and entertainment, social recognition, or some other honor, even if it is only the right to wear a button which declares to all the world that the bearer has performed a charitable deed.

We must be on our guard lest this spirit grow upon us also. Even now many churches apparently find it necessary to conduct fairs, entertainments, theatricals, etc., in order to maintain themselves. Again, it seems to be far easier to get church people interested in a certain work of the church if you organize them and give their organization special credit for the work it has done, than if you appeal to them merely as to Christians who should love their Lord and be willing to serve His cause.

While no one can judge the motives of another, as only the Lord knows the heart of man, and while we by no means want to insinuate false motives to any Christian brother or sister, it is well that we warn each other against dangers from which none of us is immune. That there is danger is clearly shown by the very fact that business houses are constantly addressing such offers to the churches. It should never be possible to truthfully include church people in this statement, "People want something in return for their cash donations." J. B.

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THE WORLD'S CRYING NEED

"When I read that article in the current number of 'Good Housekeeping,'" says a letter from one of our readers, "I just couldn't keep silence." Having read the article referred to, we understand. On account of the supreme importance of the subject treated we think it would interest our readers in general, whether they are readers of "Good Housekeeping" or not,—so we reprint it together with the reply made by our reader. The world's crying need is set forth in two questions:

I. Does the World Need a New Spiritual Leader?

By counting all the names that by any chance got on their rolls and have not been removed by death or canceled by request the churches of America, including all faiths and denominations, can claim a membership of approximately one-third of the total population. Any one familiar with the facts of church attendance knows that the membership claims, in all honesty, are about fifty per cent too high. In other words, millions of names are on church rolls because the churches keep them there and not because their owners, by any legitimate right, claim membership. There are men, listed as members in good standing, who have not attended a service in ten, fifteen, twenty years, nor otherwise expressed any interest in the religion they once espoused. What is wrong? Is it a lack of belief in a hereafter? a belief that death ends all? Or are the conditions laid down for a happy entrance into the hereafter too drastic, too much at variance with the nature God has given to man? We wish the answer could be found, for we believe the world needs God as never before, just as it seems less curious about him than ever before, less inclined to inquire into the possibilities in religion—possibilities that have been grasped with a firm hand and an unflinching spirit by too many people for religion ever to be set aside as an illusion. Then what is the matter with it? Why don't more men and women want it?

II. Or a New Interpretation of the Old One?

"What's the remedy, Sabre?" Hapgood asked him, in "If Winter Comes," when Sabre was inveighing against the new God so widely worshipped and this new God's creed. And in his answer, we think, is one reason for unfilled churches:

"Hapgood, the remedy's the old remedy. The old God. But it's more than that. It's light: more light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding.

Mystical for ages steeped in the mystical; poetic for minds receptive of nothing beyond story and allegory and parable. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose a man who lives on meat is going to find sustenance in bread and milk? Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It means nothing to him; it gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Men can not live by bread alone, the churches tell him; but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthy stuff. And the churches know it; and instead of reaching down to him what he wants—light, light—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spoilsport, and all that sort of latter-day tendency. Damn it, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and watch boxing matches with him, and sing music-hall songs with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. **And there's no God there that a man can understand for him to be lifted up to.** Hapgood, a man wouldn't care what he had to give up if he knew he was making for something inestimably precious. But he doesn't know. Light, light—that's what he wants; and the longer it's withheld the lower he'll sink. Light! Light!"

Who can—who will—give us the light?

To these questions our reader made the following reply:

My dear Mr. Bigelow:—

Your article captioned "Does the World need a new Spiritual Leader," published in the Christmas number of "Good Housekeeping," was read by me with more than passing interest, although the thoughts it engendered are not new to an earnest Christian and Bible student. The current religious journals have of late contained items creating meditations of a similar nature.

The trend of your article indicates an earnest, sincere yearning for light on the part of its author, and the seekers he represents. "Light! Light! Who will give us the light!" May a Christian reader reply?

The beautiful cover page of the same issue of your magazine shows your readers the Virgin Mother and Child, and underneath the word "Christmas," suggestive of what transpired at Bethlehem on that first Christmas when the very hosts of heaven descended to herald the advent of the Savior, "And His Name was called Jesus" we read in the sacred Volume. Who is Jesus? Why did He come? "Lo, I come," He speaks in the inspired Scriptures through the mouth of the Psalmist,—*"In the Volume of the Book it is written of me."* Yes, indeed, "the Volume of the Book," the Holy Bible reveals His mission to us. From the day that the Deliverer Who should crush

the serpent's head was promised to Adam and Eve in the garden of Eden, the Scriptures of the Old Testament abound in prophecies pointing forward to His coming. "How long, O Lord, how long" was the yearning wail of the pious Hebrews of old, awaiting the day of the Messiah. At last He came, and we read: "The people which sat in darkness saw a great light!"

The glorious Christmas festival is near. Would, to God that all in darkness would see the light today! "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life," (John 8:12), Jesus testifies of Himself, and to Him I would point you in your quest for light! He tells us to "search the Scriptures," the fountain of all light. Thousands have done so in the past, and have found the word of the Psalmist divinely true:—"Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) Thousands are doing so today, and as a result have found the light for which you are so earnestly seeking.

The inspired Word of God, the Bible, which reveals man's origin, purpose, and destiny, still sheds its radiant glow in the darkness of the world, and shall continue to do so to the end of time, for "the Word of the Lord endureth forever." Evolution, Science falsely so called, Higher Criticism, Unbelief, Human Reason, and Infidelity darken it.

Now that I have pointed out the Light, the other queries in your article need but be summed up in one question:—"What say the Scriptures?"

As regards the fluctuation in churchmembership, the "dead timber" on the Church records, and other disheartening conditions, which make you, as a seeker after light, anxious about the "possibilities of religion," the Bible clearly reveals such a state of affairs:—"In the latter days many shall depart from the faith." "When the Son of Man cometh, shall He find faith in the earth?" It is one of the signs of the times that should forewarn us to be ready, "for in such an hour as ye think not, the Son of Man cometh." The fate of these lukewarm Christians foretold in Revelations 3:16 is not an enviable one. The Scriptures also warn us against the "wolves in sheep's clothing," thus describing the "jazzing padres" of your articles. As for your quotations taken from "If Winter Comes," I again refer you to the Light of Holy Scripture:—Indeed, "man cannot live on bread alone!" A word of the Lord could wipe him out of existence in a second. "Hath not the potter power over the clay?"

True it is, man has advanced in knowledge, which is also foretold in the Scriptures, "knowledge shall be increased," (Dan. 12:4), "at the time of the end." But there are many things in which the knowledge and skill of the ancients surpasses that of our boasted 20th century. Take the culture, literary and artistic, of

the ancient Greeks, for instance, and the miracles in stone, the pyramids of Egypt, the marvelous workmanship of which still fills us with wonder.

It is a lamentable fact, indeed, that Churches bearing the name of Christ should resort to such tactics as you mention to amuse the people. The Scriptures also foretell this sad state of affairs. "Ichabod"—(God has departed) is written over the door. "Thou hast a name that thou livest, but art dead." Still men of God have "sounded the alarm against worldliness in the church," and are still doing so.

Does the world need a new spiritual leader? No! Emphatically no! "For we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing the first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (1 Peter 1, verse 19-21.)

Thank God, there are still churches in the land where the Word of God is preached in its pristine purity and beauty, just as it stands, without the "private interpretation" of the critics, and there are still faithful pastors, who feed the Master's flock with the milk of the Word. Here they who hunger and thirst after righteousness are truly satisfied, feasting on the Bread of Life, and drinking at the fountain of Living Water.

Messrs. Hapgood, and Sabre, quoted in your article, are sure to find the "something inestimably precious" they seek, if they approach the columns of the Sacred Volume, with a reverent spirit and unprejudiced mind. "Who can, who will, give us the light" is the *Finis* of your article. The Psalmist replies:—"The entrance of Thy Word giveth light." (Psalm 119:130.) "Awake Thou that sleepest, arise from the dead, and Christ shall give Thee light." (Eph. 5:14.)

May Jesus, the Light of the World, through His blessed Holy Spirit, reveal unto you the precious Light of His glorious Gospel, as revealed in the Holy Scriptures, and grant you grace to see as thousands have seen, and still see, its all-transcending radiance. You will then be able to repeat with the poet:—

"No darkness have we who in Jesus abide,
The Light of the World is Jesus!
We walk in the Light when we follow our Guide,
The Light of the World is Jesus!
Come to the Light, 'Tis shining for thee!
Sweetly the light has dawned upon me.
Once I was blind, but now I can see
THE LIGHT OF THE WORLD IS JESUS!

Sincerely yours,

(Signed) _____

Nothing remains to be said: it's all said, and it's well said. The world in its crying need calls to mind the Savior's words to the Jews: "Ye shall seek me, and shall not find me." They seek not the Christ of God but a Christ of their own making: thus their search is vain. God's counsel and promise to Israel still stands: "And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord." G.

UNION WITHOUT UNITY

In consideration of the divided condition of Christendom, Christians have been advised again and again not to wait for entire unity of faith and confession, but to unite as one Church and endeavor to establish unity of doctrine afterward, or do without it, if this cannot be accomplished. The fact is that we now have church-bodies in which men of almost every creed are united, from the most fanatical revivalist to the most selfish and materialistic rationalist. They are even now endeavoring to do that against which our God warned when He said: "Can two walk together except they be agreed?" Amos 3:3. The practical working of two trying to walk together although they are not agreed has lately been illustrated by a correspondence between Dr. Fosdick and Rev. Willis W. Mead. Dr. Fosdick has published a book on the meaning of faith in which he repudiated what the Bible teaches concerning faith. Rev. Willis W. Mead, of Brooklyn, N. Y., thereupon wrote Dr. Fosdick a long letter, in which he pointed out to the Doctor what the Bible means by faith. Thereupon Dr. Fosdick wrote the Rev. Mead the following letter:—

"My Dear Sir:—I am writing to acknowledge your long and elaborate letter, which reached me this morning.

"Of course, you are quite well aware, as I am, that there is a deep and radical difference between your point of view with reference to Christian faith and my own. Under the circumstances, therefore, I do not understand why you should have expected me to write a book that would present your point of view and not my own. I am well aware of the deep aversion with which you regard my interpretation of Christianity, but, I assure you, it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all.

"You will see, therefore, that whenever I write a book, it will be written, not from your point of view, but from a point of view at the opposite end of the Christian theological line from your own."

Note this sentence in Dr. Fosdick's answer: "I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity." Each one of these men has a deep aversion

for the other's teaching. Nor are these men the only ones in their denomination who harbor such a deep aversion for their brother pastor's teaching. Rev. Mead represents the Evangelicals and Dr. Fosdick the Modernists, both with a numerous following. And these men, who each profess to feel a deep aversion for the other's teaching, continue to teach and to lead the same people, belong to the same denomination, and preach from the same pulpit. Is it strange that progress is slight, and that disintegration and retrogression has set in with a vengeance? Has not Christ foretold that "a house divided against a house falleth?" It does seem that even ordinary human reason ought to teach these people that this sort of thing cannot continue.

But they have a phrase with which they cover the seriousness of the situation. They say that though the head of these men may err, their heart is right. But who knows that their heart is right? Has God told us to judge the secrets of their thoughts? God has told us plainly: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. We are not to judge their hearts, we are to judge the teacher's doctrine, and we are to **avoid** the teacher of false doctrine. Let his heart be what it will; God will attend to that matter.

The theories of unionists sound very plausible, and their promises of increased accomplishment may in some cases be made with entire sincerity, but the doctrinal position of the unionists is condemned very explicitly in the Word of God, and the fruits thereof in the history of the Church have been so bitter and abominable and so lacking in any good results that no one ought any longer to be deceived by the unionistic propaganda. —Lutheran Witness.

WHAT OTHERS SAY

A Church System of Education

To the Editor of The Living Church:

Your two recent editorials on the loss of the children of the Church in secular schools are rather painful reading; but as a counter-irritant may I ask you to print the two following quotations?

Henry R. Percival, *Digest of Theology*, 1893, p. 41: "The Church has authority from the cradle to the grave and especially in the education of children. Schools, therefore, in which the soul is not educated in the way to heaven under the direction of the Church, are encroachments of the most serious character on the part of the State."

The Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee, *The Christian Church and Education*, the Bell Lectures, 1909, p. 101: "If the members of the Episcopal Church believe that it has any ideals to contribute to the development of our people,—to the

improvement of their outlook upon life and their interpretation of its meaning and value—then to withhold these ideals by refusing to embody them in an educational system is to fail in patriotism.”

Mr. Editor, why do you not challenge the Presiding Bishop and Council to exercise their leadership through the Department of Education and place before the Church a plan of Christian Education, which shall mean placing beside every church a school; in every large city a Church high school; in every Province a Church college; in every large geographic area a University of the Church? It is the only means which will prevent us and the Protestant denominations from being ground to dust between the millstones of Romanism and secularism. Why, sir, waste time and opportunity in half-measures and palliatives,—an hour on Sunday, an hour in the week, and all too brief Confirmation instructions?

If the Department of Education will present the plan of a Church System of Education with as much courage, skill, and devotion as is now done for Missions and Church Extension, by the leaders of the N. W. C., it will have greater glories to celebrate in 1921. Let us all do the supreme task before us, to save the Church and America.

Very truly yours,

F. VAN VLIET.

Hastings, Mich., November 9.

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Afraid of Catholic Comeback

In Pittsburgh the daily papers were carrying advertising, “inserted daily and paid for by two Catholic business men who believe in their religion,” which declared “Catholic truth unchangeable” and said that “no educated person had ever accused” the Catholic Church of “not being up to date” in its teaching. Professor David S. Schaff of the Western Theological Seminary faculty wrote a Protestant advertisement to answer this and took it to the papers with an offer of full advertising rates if they would print it. They unanimously refused to accept the “copy.” They said it would start religious controversy. It is rather irritating to have Protestantism denied right of rejoinder in this way. Yet there is a real compliment implied in the evident assumption of the daily press that Protestants are much less likely than Catholics to retaliate on the propaganda of a faith diverse from their own. Toleration is evidently recognized as quite specifically a Protestant virtue. —The Continent.

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Begins To See Danger

Union theological seminaries in the mission fields have their advantages of larger faculties, better equipment, more students, and a solid front against the surrounding non-Christian world. There are serious

dangers to this practice of union seminaries. For instance, the doctrines and Discipline of our church are liable to be omitted. Graduates may come out confused in their minds as to what their own church teaches and practices. Differing moral standards are common often. Methodist preachers must pledge themselves not to use tobacco in any form, while students of practically every denomination are addicted to the habit in some measure. Some of our Chinese theological students have been taunted in union seminaries about their supposed lack of freedom. The same general remark applies about dancing. —Western Christian Advocate.

NOTED IN PASSING

“There are too many social workers in Milwaukee county who enter homes and tell men and women what they should do, without their consent.”

This was the statement of County Judge Michael S. Sheridan in a speech on the “Neglected Boy,” at a meeting of the Parent-Teachers’ association of the Trowbridge St. School Thursday night.

“The number appears to be increasing constantly and things seem to have come to such a pass that in many places one can’t turn to the right or left without running into some enthusiastic worker,” he said.

“People should be allowed to manage their own affairs, if they are able, and they do surprisingly well when left alone.” —Judge M. Sheridan in a speech on “The Neglected Boy.”

One day in the week should give us the inspiration of a view from a mountain top. That day is Sunday.

Six days we toil amidst the dust and turmoil of life. Then Sunday comes, with its benediction of clear vision and tranquility.

The Sabbath was made for man, but it was made for the whole man and not simply for the fraction of a man which enjoys a motor trip or a Sunday dinner.

A day for the home, a day for the deepening of friendships, a day for great books, for the best music and for God’s out-of-doors—this is Sunday.

But man is made in the image of God, and that Sunday is a failure which does not give to men a new sense of God and a new dedication of themselves to God.

To turn a deaf ear to the church bells, and willingly to leave public worship and the reading of the supreme Book out of our lives on Sunday is to be content not only to forsake the hills of God, but to live in a world without a sky. —Lutheran Herald.

The Devil has a great many servants. They are busy and in all places. Some are so vile-looking that one instantly turns away from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive at times the very elect. Among the latter class are to be found the Devil’s four chief servants. Here are their names:

1. “There’s No Danger.”
2. “Only This Once.”
3. “Everybody Does It.”
4. “By and By.”

All four are cheats and liars. They mean to cheat you out of heaven, and they will do it, if you listen to them.

—Exchange.

I remember that one of Spurgeon's congregation went into his vestry after service, and asked to be allowed to join in Christian work. "What are you?" said Spurgeon. "I am an engine-driver." "Is the stoker converted?" "No." "My dear fellow, that is your piece of work."

—Dr. J. H. Jowett, in *The British Weekly*.

RUSSIAN SCENES

"Little Russia (a section in southern Russia; Life here is paralleled throughout the country) is a great place for holidays, and forms an ideal retreat for those who do not believe in too much work. In some parts of southern Russia there are as many as 180 holidays a year, "when it is a sin to work." In north Russia, where the soil is frequently very poor and the climate severe, this zeal for the worship of the Saints leads to a great deal of poverty, and the same would be the case with Little Russia were it not for the extreme richness of the black earth which produces everything in abundance.

How many Saints' days and holidays there are in Little Russia I am unable to say with accuracy, for they vary according to each government, and the piety, or, rather, superstition, of its inhabitants. But they are very numerous, and so long as this is the case, the Little Russian peasant, in company with his compatriot in the northern governments, will never be blessed with too much of this world's goods.

The Little Russians are also noted for their great faith in the saints, although it must be confessed that their religion is mixed with a very plentiful admixture of superstition of the darkest kind, similar to that which obtained in England and France during the Middle Ages. The following anecdote gives one a better idea of the confused religious ideas than anything I know:

A Cossack once, whilst riding alone in the country, was suddenly overtaken by a violent thunderstorm. The lightning flashed around him, whilst his ears were deafened by the violent crashes of thunder, which thrilled him with superstitious terror. "Holy St. Nicholas, great, holy, dear St. Nicholas!" he prayed, "my beloved patron, save me in my dire need, and I will give you as many candles as I can get for this horse I am now riding on!"

The patron Saint, influenced by this generous offer, protected the Cossack from the dangers that encircled him.

On the following day our friend the Cossack was seen busy in the market-place. He was leading a horse by the bridle, and carrying a cock under his arm.

"What are you selling, Cossack?" inquired the people.

"A cock and a horse," he replied. "But I will not sell one without the other."

"How much do you want for them?" inquired a would-be purchaser.

"I want 200 roubles (\$48) for the cock, but you shall have the horse for 30 copecks (15 cents)."

The Cossack soon found a buyer, and, faithful to his promise, he went and purchased wax tapers for 30 copecks, which, with the greatest reverence, he lighted before the ikon of the holy St. Nicholas.

Christmas is a season of special rejoicing. On these occasions, all the members of a south Russian household attire themselves in their finest linen apparel, whilst the holy ikons (obrazee) are gaily dressed with ribbons, roses, and beautifully embroidered towels with lace edges. Candles and tapers of various colors are also placed before the ikons, before which everyone entering a cottage makes a deep obeisance, and crosses himself devoutly.

A stranger, on studying their quaint superstitions and beliefs, must admit that they are still pagans in many respects; for they observe most of the old customs that obtained in Russia among their Scythian, Sarmatian and Gothic forebears. They greet the approaching spring with songs of surpassing beauty and interest, with games, ring-dances and various quaint ceremonies, which may have been introduced among them by the ancient Greeks, whose commercial relations and intercourse with South Russia before the Christian era were probably far more intimate than they are now. It is astonishing that the strict observance of holidays and feasts in Little Russia goes hand in hand with the wildest and most strange superstitions.

—Selected.

INDIAN MISSIONS

The last quarterly report requested from the missionaries in Arizona, July to October, has been so gratifying and encouraging from every field that we cannot refrain from communicating some of the news to our readers. Our mission is beyond the stage of an experiment. We are now beginning to reap the fruits of the labor spent there during the past quarter of a century. The forces of darkness are on the defensive. In a few mission fields a certain Silas has been very active during the last years, spreading his pernicious doctrine, beguiling his people. He reminds us of scriptural Demas, who at a time was a co-worker of Paul, but forsook him because he loved the present world. This false prophet caused our missionaries very much concern for a time; but at the present writing his power seems to have been spent. His followers are leaving him by scores, and not a few have boldly and courageously denounced his teachings on the very spot where they had been misled to worship a serpent made of rawhide. The "either or" has at no time during our work in Arizona been put before the Indians with such decisive results as at the present time. In Bylas, for instance, one of

our new stations, this prophet of the forces of darkness was rampant; but now our missionary gathers into the fold of the church these deceived followers. He reports of eight baptisms, among them one wealthy Indian, and is preparing 3 adults for baptism. And those who have been baptized are very eager to instruct their families preparatory to baptism. Our superintendent has had similar experience, baptizing five in one day. These Christians are anxiously waiting for the completion of a chapel which Synod again granted this field at its last session. For lack of funds building was postponed for the time being. But we must have the building now, and funds should be at our disposal in the immediate future.

Since September our three schools have been opened. From two we have a report: the enrollment is 44 in the one, and 22 in the other. During the course of the year this number will be increased. Your mission board has been trying to secure for Rev. Wehausen a lady helper, but all efforts have thus far been futile. Is there no young lady who is willing to offer her services for this mission in the East Fork mission school? The need of help was so urgent that Rev. Wehausen secured his interpreter, Thomas Wycliffe, to help in the school. This will do for a short time, but for effective work we must have trained teachers. Especially is this desirable if the government boarding school is purchased. This matter is now in the hands of the Indian office in Washington. And if Mr. Davis receives a favorable reply authorizing him to sell the school to our Synod, we must have \$5,000.00 ready for the purchase. At the same time a principal will be called.

For more than a year we have been trying to secure a man to assist Rev. Guenther in his work in Whiteriver. Our superintendent should visit the different fields frequently. But this is not possible, for lack of time. He reports, "At the last meeting of our conference, which I was unable to attend, the brethren formally requested me to visit the stations oftener and for longer periods of time than has been the case thus far. My old Ford which has long been waterlogged has now been drydocked for lack of funds to render her seaworthy. For this reason I am compelled to do all my campwork on horseback with the result that I cannot cover a third of the ground that I did formerly, in my own field, and visits to the other fields will suffer likewise." We hope to relieve him of some of his work at home so that he will be in a position to comply with the wish of the other missionaries. Fifteen boys and girls which Rev. Guenther "baptized last spring were transferred to Riverside, California. They have been enrolled as Protestants, and Rev. Lankow of San Bernardino has volunteered to take advantage of the hour that is granted us weekly for instruction."

During the last two months 19 souls were baptized and 31 received Holy Communion. Surely, cause for rejoicing! From three mission fields we did not receive a report.

It probably is not unknown to the reader that most of our school children have benefactors who voluntarily have contributed \$35.00 for the support of a child during the school year. Some have adopted a certain child and are willing to pay this amount every year until the child has been confirmed. Ten dollars of this amount is used to pay for dinners during school days. The rest is used to buy school supplies and clothing. Poverty among the Indians is great. It would be a great relief to these poor creatures, if every child in our three schools had such a benefactor. To add to the misery, one of the missionaries reports the following: "The mines closed, but little employment is to be found, and where there is employment the white applicant is given preference. The living conditions of many Indians are distressing. Many go hungry and ragged. And to add to the misery an epidemic of cholera infantum is raging among them." Under these circumstances this little help is doubly appreciated. Would the benefactors of last year again take care of one school child? If money has already been sent or is to be sent to the respective district treasurer, would the benefactor communicate the fact to Rev. E. Guenther, Whiteriver, Ft. Apache, Arizona? The secretary of the executive committee was informed last year in order to regulate this part of our work. This will not be necessary in the future, since our superintendent will take this matter in hand. Every month our missionaries will send their requisitions to the executive committee and the money will be sent them as they need it.

We will not forget our missionaries in our prayers, and those unto whom they minister the bread of life, and let us prove the sincerity of our prayers through the labors of our hands.

J. P.

LODGE SALVATION

Rev. John F. Heemstra

Address delivered at the National Convention of the National Christian Association, September 29, 1921, at Grand Rapids, Michigan

I am to speak to you tonight about Lodge Salvation—the particular kind of salvation that the lodge teaches. The lodge does have a scheme of salvation to offer—all of them have more or less, but Masonry leads in this respect because it is the mother and the pattern for all the rest. It does not surprise us, my friends, that the lodge has a scheme of salvation to offer, because the lodge is a religious institution. I know it has already been said that the religion of some of the minor lodges is considerably abbreviated. It is by no means totally lacking in any, but it comes in

a very abbreviated form it is true, in some. But it is a significant fact that this character of religion is lacking in none of them. It is found in every one of them more or less, and the major lodges do not all make any attempt to deny their religious character. Masonry asserts frequently and repeatedly that it is to be considered as a religious institution. The writings of Masons are replete with utterances to that effect. We are not in our testimony against the lodge simply making assumptions and inferences, as has sometimes been thought; we are not simply basing our assertions on the testimony of seceders, which testimony the lodge decries as being so very untrustworthy. These seceders had been beguiled, in some way or other, to enter the lodge and to assume horrible oaths of secrecy. Afterwards they are described as liars and falsifiers when having repented of the error of their ways and having come out, they feel in duty bound to testify and warn others against the works of darkness.

But let us understand we are not basing our arguments on any seceders' testimonies but simply on the publications of the lodge itself; on the utterances of leading lodge writers. There was a time formerly when it was thought that the secrets of the lodge could not be known except to those who were within; and they were all solemnly bound to ever conceal and never reveal the secrets that they knew, but that time is past. Thanks to the labors of the reform movement, in the interest of which we are gathered here tonight, there are no more secrets in the sense that these things may not be known to the public and this is particularly true of the teachings of the lodge regarding salvation. Get the literature of the lodge for yourself and read it. Get the literature of almost any lodge that you may wish to investigate; and I am sure the National Christian Association in the person of Secretary Phillips will be glad to help you. And in turn the National Christian Association needs your help in order that it may help you and others more successfully in the future than it has in the past. Read such books as "Mackey's Masonic Ritualist" and Sickels' "Masonic Monitor" and Chase's "Digest of Masonic Law," and other lodge publications published by the lodges themselves. The time has come when lodge secrets are no more secret. Where they formerly depended on grips and signs whereby they made themselves known to one another, you will find them now wearing their buttons on their coats, and wearing charms and rings and parading the streets in their regalia.

I am told the lodge itself is resorting to the National Christian Association for literature. I was rather surprised to have Brother Phillips tell me that lodge men come in and buy their literature of the National Christian Association. There are no more secrets with respect to their teachings and the principles for which they stand.

Lodge Religion a Crude Mixture

So, with regard to salvation, let us not be surprised at the fact that the lodge has a scheme of salvation to offer. It is bound to offer a scheme of salvation because it "is a religious institution" and it stands as such. Masonry asserts it is a religious institution* and wishes to be regarded as such, and the rituals they possess furnish abundant evidence that this is true; and the rites and symbols they employ corroborate it. And as a religious organization the matter of the life beyond will come up, for they realize that it is not all of life to live, nor all of death to die. The Modern Woodmen of America wished to remain silent with respect to religion but they found that when they had to bury their dead they had to assume some sort of position on religion and that is the situation of the lodge. This scheme of salvation which the lodge has is by no means that which the Bible teaches. The religion of the lodge is not Christianity; it is rather a conglomeration of systems that are put together in a very commanding and sometimes in a very crude way, and in which there are passages of Scripture used, frequently garbled woe-fully and sacrilegiously emasculated, especially by removing all reference to Jesus Christ from the passages of Scripture that they wish to employ. The religion of the lodge is rather idolatry.

In an editorial in The Kablegram the Editor furnished us evidence that the religion of the lodge is idolatry and that Satan is indeed the rigger up of lodge rituals and has indeed inspired them. That editorial went on to say that those people are to be commended, who believe that any old kind of a god is better than none at all, it commends the good sense of those people who exercise tolerance towards all religions, as that would result in boosting for all the gods. And that is exactly the position of the lodge on religion. It wants to be left alone with its idolatry in order that it and all other kinds of idolatry may be boosted. The position of the lodge always is, you know, that they want to be left alone; they don't want any testimony against them; they don't particularly hanker after the advertising they get from our side because they can do that themselves. They are inveterate boasters and they particularly like going around and blowing their horns and parading the streets. I don't see how any open minded person, with any conception of Christian truth can regard them as anything but idolatrous and of the theistic brand.

Lodge Religion Is Self-Salvation

Now that being the case, that the lodges' religion is idolatry, it must not surprise us that the scheme of salvation that it offers us should be in harmony with its principles and the position that it takes on religion.

*Mackey's Masonic Ritualist, page 56, "The Universal Religion of Masonry."

It has been asserted here before, but let me say it now because it is in line with my subject—that the salvation of the lodge is self-salvation. They know nothing of the sinner that is lost in his sins and needs to be saved. To them sin is nothing more at the worst than inevitable human imperfection that cleaves unto all men; and they write the misdeeds of the brother in the sand and his good deeds they carve on stone. They have not felt the need of an atonement; they have no use for a Savior; they consistently ignore all reference to the person of Jesus Christ, and the Holy Spirit. It is a self-righteous method of salvation, accomplished by self and accomplished by the good works that they do. And let us understand that these good works of which they speak are not the good works that are approved of God because they arise from faith and are done according to the law of God and done for his glory, but they are the good works which are standardized by the lodge itself. These are composed of recognition of fraternalism among the oath-bound brethren; fidelity to the obligations that they have assumed; obedience to the despotic dictates of the lodge and of the Grand Lodge above them; it is faithfulness all along the line; and especially so in matters of finance,—in keeping up their membership dues—all these things constitute the good works of the lodge and on this they hope for salvation, and this is the salvation that they teach. Sometimes the lodge expresses this in a way that is altogether in line with the buffoonery that they practice. It is particularly true of the Elks. I have a couple of references that appeared in their own publications which illustrate this. One of them from Two Sixty Chaff, appeared in January of this year:

“They are called the B. P. O. E.’s, an American institution,

That loves its country’s honor, flag and her Yankee Constitution.

They worship God as others do; they pray with fervent will,

So when they reach the Golden Gate, Peter will say, ‘Hello Bill!’”

And another appearing in a paper published in the northern peninsula of this state:

“When he dies and goes above, Brother Elk,
To the Golden Gate of Love, Brother Elk,
Does St. Peter hesitate? No, he swings wide the pearly gate,

Come in, you don’t have to wait, Brother Elk.”

Lodge Religion Horribly Sacrilegious

Masonry treats the matter, of course, in a more serious vein. The Elks are given to making fun of everything and their religion is made a matter of fun. But the Masons treat this in a more serious vein and more extensively. But at the same time they reveal all the more strongly the hidden, subtle and positive

antagonism to the Gospel of Jesus Christ. They use terms of Scripture, but always applied and interpreted Masonically. They use Christian phraseology, but transposed into terms of Masonry. For instance, he that is without the lodge is said to be in “darkness” and in order to come to the “light” he must enter into Masonry. When a man is initiated it is said to be his “regeneration.” After taking his first obligation and the hoodwink is removed, he is then pointed to the Bible lying on the altar, under the square and compass and surrounded with a few burning tapers, and as his attention is called to it, it is supposed to be a great revelation unto him, and a fulfillment of the Divine fiat, “Let there be light.” These things are horribly sacrilegious, but they constitute the lodge’s way of salvation.

The matter of fact is that the lodge ultimately stands for a universal salvation within lodge limits. It is a well-known fact that there is no man, provided he be a good lodge member, who has paid his membership dues and kept them up faithfully, and has been faithful to his obligations and oaths—if he has done that he can never be so vile and so immoral a man but that the lodge ritual used (and which they do not hesitate to use for all) pronounces him saved. He has gone to the Grand Lodge above, or whatever term they may use in the different lodges for the designation of heaven and the place of bliss beyond. They are all saved, every one, according to the standards of the lodge. That is a very serious matter. I believe this is the most serious phase of the whole thing. I know that it is monstrous iniquity for the lodge to degrade God and to use the terms whereby they express Him and in which they insinuate that He approves of their teachings and practices. I say that is horrible iniquity for them to do that.

It is horribly sacrilegious for the lodge to use the Bible the way it does; to make of it simply a piece of furniture, asserting also as they do that it is nothing else, and that any other book which may be considered a sacred book may be used just as well as the Bible. The Masons mutilate the Bible, especially in the matter which is the very heart of the whole revelation of God, the revelation of his Grace in Jesus Christ as Savior, in expunging the name of Jesus Christ and all reference to Him in the passages that they wish to use. I say that is horribly sacrilegious. I say it is rank hypocrisy for the lodge to be reading their Christless prayers in which there is no expression at all of contrition, or the aspiration of a sinful soul for communion with the merciful God and the desire to serve Him in newness of life and by the power of His Holy Spirit.

It is awful hypocrisy for the lodge to be parading before God their pharisaical good works with which their prayers are filled from start to finish. It is because the lodge stands for those things that their

scheme of salvation is at it is, but I judge that the most serious thing of all is the fact that they offer this Christless scheme of salvation, that is utterly destitute of that attitude to God which we should hold, of Christian reverence, of Christian faith and the desire to be rid of sin, and to serve God. Theirs is a scheme of salvation that is utterly destitute and void of any reference to the grace of God in Jesus Christ; to offer such a scheme of salvation, is the most serious thing of all. It is that thing, my friends, that is leading men on in a false security and in a false hope; it is that thing that is searing their consciences; that is making them insensible to the truths of the Gospel; that is making them indifferent and careless to vital, evangelical Christian faith. I do not hesitate to assert that spiritual death is going to be the result, and instances have been found in abundance to substantiate this.

You Cannot Serve Two Masters

It may be said, a person may be a lodge man and yet not believe in that method of salvation. I think I heard someone say today, that he had met one who said he absolutely did not believe at all in that method of salvation that the lodge proposes; he realized that the teaching of the lodge was salvation by good works—and of the lodge type and standard of good works—but he believed in the atonement of Jesus Christ and he said the lodge did not at all disturb him in that faith. It may be true that the lodge does not do this in the sense that it calls upon him openly to revoke his faith in the Son of God and the Savior of the world, but the facts in the case are that the lodge influence exerted by the lodge is of such a nature that he cannot continue in his Christian faith, if he continues in the lodge. Will somebody please show us how a Christian can possibly live under the practice of a Christless religion, under the teaching of a scheme of salvation where Christ is not needed, nor wanted and in which it is asserted that there is a possibility of salvation abundant for everyone without Jesus Christ as a Savior; how is it possible for him to live under the constant reiteration of a religion that is Devil inspired and that is antagonistic to the Word of God, and also continue in his Christian faith and hope. I verily believe that this is an impossibility according to the Word of God, which says, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" And you know the other contrasts which are made in that passage of Scripture. Jesus asserts, "Ye cannot serve God and mammon." "No man can serve two masters." And the Apostle Paul so strongly expresses it—"Ye cannot drink the cup of the Lord and the cup of devils:

ye cannot be partakers of the Lord's table and of the table of devils." And remember when the Apostle Paul was making those assertions he was referring to just those ancient mysteries that the lodge of today claims to be perpetuating. Mackey, a high Masonic authority, loves to trace the connection that the symbolism of the lodge has with ancient mysteries, and these are the old pagan systems of idolatry that remain in part unto the present day; and the lodge claims to be perpetuating these things and to have put them in a present day form, which may be seen in their lodge symbolism.

I would suggest to you that when Paul said, "Ye cannot be partakers of the Lord's table and of the table of devils," he was referring just exactly to the very things that the lodge itself again and again claims to have perpetuated. Yes, let the question be asked—God Himself asks the question: "Can two walk together except they be agreed?" and the answer must be, No. If they do not agree from the start they shall have to come to some agreement in the course of their walk, and the agreement that the Christian, who continues to be a lodge man is bound to come to, is an agreement whereby his Christian faith goes by the board.

But some one will say, well that would be true, if your Christian lodge-man was very diligent in attendance upon lodge meetings, if he were very active in the "work" of the lodge—their work, their teachings and practices that are conducted behind guarded doors.

But now suppose that your Christian lodge man is not in line; that he is not active and diligent in the nonsense of the lodge, that he very seldom, in fact, practically never attends a lodge meeting; he simply pays his dues and he does this for the purpose of securing those material advantages that he gets in this way; then you say there would not be this baneful influence over him as a lodge member and it might be very possible for him to be a good true Christian and continue in his faith and spirituality and also to be a good lodge man.

No, that cannot be true. You know a person who does that way is not a good lodge man, he is simply a nominal lodge man, and there is a great difference between being merely a nominal lodge man and being a good lodge man, such as every one of them is expected to be and is sworn to be. But even then I would say that the baneful influence would not be lacking.

I fear that there are those that will find it our perhaps when it is too late. Perhaps they will find it out when they are on their dying bed, that they have been grieving the Holy Spirit by a membership in an institution that is positively antagonistic to the Christian faith and that seeks to maintain its antagonism in

such a subtle way by make-believe religion and false morality. I say, **false morality** for let it be understood that the moral law that the lodge teaches and particularly the Masonic lodge, is not the Ten Commandments but the natural law described by Albert G. Mackey, Past General Grand High Priest, of the General Grand Chapter of the United States, author, etc., who says in His "Encyclopedia of Free-Masonry" under Moral Law: "'A Mason,' says the old charges of 1722, 'is obliged by his tenure to obey the moral law.' Now this Moral Law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the **lex naturae**, or the law of nature. This is the Moral Law to which the old Charge already cited refers and which is declared to be 'the law of Masonry.'" Mackey says that this is a very wise interpretation of the phrase Moral Law because Masonry includes men of all religions, among them are those who reject the principles and precepts of Jesus and the Law of Moses and prefer, for example, as the followers of Zoroaster the teachings of the Zend-Avesta, or the teachings of the Koran, as the Mohammedans do.

Let There Be Light

Oh, let there be light. Not the light that the lodge contends for and which brings people into greater darkness, but the light that comes from the opening of God's Word and that is shed on the secret works of darkness and of Satan. "Let there be light" the lodge says—Masonry says it when it removes the hoodwink from the eyes of the man that kneels there having taken his solemn obligation, with one hand under, the other resting on the square and compass that is placed on the Bible. They say, let there be light and they remove the hoodwink. I say, let there be light and open your Bibles—let there be light—not the light of the lodge but light on the lodge. And I would say that having learned and recognized what the lodge stands for—if a person then wishes to continue and live with it, let him cease declaring his adherence to Christianity and the Christian faith and Christian life, for what concord hath Christ with Belial?

On the other hand, if one would stand by Christianity and love the truth of God's Word, live up to it and die with it, if he has any connection with the lodge let him get out, for it is no place for him to be. Let him stay out if he has not come in, for it is no place for him to go. Let him do what God tells us to do, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you and you shall be my sons and daughters, saith the Lord Almighty."

—Christian Cynosure.

COMMUNITY CHRISTMAS PROGRAMS

About this time of the year, when the snow begins to fall and the little child looking out of the window with wondrous, big eyes, asks when Santa Claus is coming, the ministerial associations of sectarian churches also seem to inhale a goodly portion of this superficial holiday atmosphere and betake themselves to devise ways and means how best to arrange a community Christmas program. They find willing assistants in clubs whose members would form the elite of society, in chambers of commerce and in the daily newspapers. All solicit the co-operation of the public in general and the churches in particular.

The Lutheran Church promptly takes a definite stand against such procedure and immediately merits, if not open and flagrant, yet the veiled antagonism of public sentiment. We are accused of being un-American, bigoted, and behind the times.

To attempt to make explanations to our outspoken enemies would be tantamount to an endeavor to impress an ass with the idea that a certain day was Sunday. It is all out of the question. But for the sake of those who are open to argument and in the interest of our own church members who may feel the sting of scorn and in their ignorance wince, we shall try to enlighten them.

Community Christmas programs are a form of unionism. The programs are invariably of a religious nature. Different churches with as many different creeds—Jewish, Christian Science, Unitarians and the like not excluded—are invited to take part. A Lutheran with the backbone of conviction will naturally experience under the circumstances that he is too stiff-necked to bow and bend in prayerful attitude to a thing which God's Word forbids. Rather would he be separate from it and beware of false prophets though they loudly and fervently cry out, Lord, Lord!

No doubt they are sincere in what they are doing, but when Jew and Gentile can whole-heartedly unite with them in a common Christmas program, then the Christ-child and the American Santa Claus become synonymous terms and the whole performance is despicable sham and downright hypocrisy.

Added to this unchristian factor is the bane of sordid commercialism. Merchants who have donated toward the entertainment avail themselves of the opportunity to advertise themselves in the favorable light of what they think is Christian charity and the real Christmas spirit. Thus the pure and innocent Babe in the manger at Bethlehem must through their convenience become a business agent.

But all along we thought that His Name was Jesus, who shall save His people from their sins.

The best construction we can put on the doings of those who foster and patronize community Christmas program is: They know not what they do. Father, forgive them!

P. F.

CONCERNING DISARMAMENT

Around the green table in the hall of the D. A. R. in Washington are seated the mighty of this world, all intent upon finding ways and means to shackle Mars and place limitations upon his murderous activities. That, at least, is the supposition, and if a shadow of doubt is cast on the sincerity of this undertaking, it is because stern necessity stands in the background.

The opening of the conference was ominous. Its doom is sealed. In witness thereof read the Christless prayer of the pastor of the Calvary Baptist church in Washington, D. C., who out of deference to heathen delegates, the wary Japanese and phlegmatic Chinese, presented petition to a manufactured God, typically Masonic, invoking his blessing for the deliberations of the representatives of the different governments.

How the devil must have chuckled to himself, and how pleased he must have been when the chair reserved for Christ was offered to him! The results of his chairmanship, we fear, will write a sorry and gory page in world's history.

Anyway, we expected this thing to happen. We should have been most optimistic about the value of disarmament parley and more favorably inclined toward it, if it had been left on the plane of politics and economics, where it belongs, and had been dealt with in a correspondingly business-like manner. But to seek to elevate the problem of burdensome taxes to a moral and spiritual realm by mumbling prayers, vain repetitions of the heathen at that, is blasphemy and we feel constrained to speak our mind. We have here only another example of how the principle of strict separation of church and state is written in the Constitution of our country, but not in the hearts of our countrymen.

What the world needs is not so much disarmament of navies and armies as disarmament of the sinful heart, the stronghold of Satan. That is the work of the Church and she does this work by preaching sin and grace, the Word, a power of God unto salvation. Bearing this truth in mind, while Satan the Strong plays chess in Washington, using delegates as one would pawns, we shall joyfully and all the more persistently preach Christ the Stronger, who, when He enters the hearts of men through the preaching of the Gospel, brings spiritual and eternal life.

As to the international conference we hope and pray in the name of Jesus that out of this masquerade and mess of duplicity, hypocrisy and clashing interests the guiding hand of God, despite the wiles of the evil one, may evolve temporal relief in the form of good politics and sound economy. That would be an answer to the fourth petition of the **Lord's Prayer**.

Let us, in conclusion, not forget, that because of sin, and of the weakness and imperfections of the Christians here on earth, force will remain a factor to uphold

outward order. But in heaven there are no armies and navies. There our hope, which maketh not ashamed, is centered.

P. F.

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS"

By Rev. Alford Kelley in The Presbyterian

A small muddy stream can soon discolor entirely a large stream into which it flows; while a large clear river can scarcely change the effects of a small, dirty current emptying into it.

In our school days we wrote in copy books, quoting Paul, "Evil communications corrupt good manners." This statement is true, whether the communications are, in character, social relations or utterances in speech or writings.

It is easier and more natural for human beings to imitate unworthy traits in otherwise good people rather than commendable features. Church people, especially religious leaders, need to be extremely careful to give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God.

There has been a general feeling that one of our prominent men, by his World War expression, "To hell with the kaiser," has greatly stimulated profanity in and out of church circles. Distinguished leaders and reformers in state as well as church circles have used these sacred terms of the cross and the crown of thorns in ways which have been irreverent and hurtful, especially to the youth of our times. To what extent is the present less serious use of religious terms due to this example?

If my memory serves me correctly, there was no inclination, up to that time, on the part of speakers and writers in general literature, to use terms from Scripture and church circles, in any but a reverent manner in their addresses or articles. But a recent collection of such expressions found in common-places relations, and even in light, facetious compositions, has surprised me.

Lately numerous writers have given "Ten Commandments" relating to various requirements for being healthy, wealthy or socially successful, all of which tends to place the divine decalogue, given for the eternal welfare of the soul, on a par with these human formulas for man's temporary benefit in person or property.

Gushing young people frequently declare that some trifling performance of thing is "heavenly," and theatrical enthusiasts have written of the "divine —," referring to an accomplished foreign actress, whose moral reputation was considered far from ideal.

"Congregational singing," at one time heard only in connection with a church service, has recently become adopted and lowered to refer to secular, if not saloon, singing. One of our Philadelphia papers, in

a late issue, discussing candidates for magistrates, stated that there were political movements with the motto, "No Wrigleys." To this sentiment the editor acquiesced by adding, "Amen." Surely "Amen," as the dictionary suggests, is a "specific religious word."

A continued story in The Saturday Evening Post, during the summer, entitled "Mannikin Makers," mentioned a character, a leading national politician, who "spoke reverently of hash" that was made by the cook of another prominent political personage. The National Republic of August 13, in describing the victory of United States Senator-elect Richard P. Ernest, of Kentucky, told of a friend who, informing him that the mountaineers of his state had united and made his election possible, quoted Psalm 121: 1—"I will lift up mine eyes unto the hills, whence cometh my help." Only a lax reverence for Scripture could lead to associating the voting of mountaineers with the act of the Almighty, for the "help" in the Psalm referred to "help from the Lord, which made heaven and earth," as is explained in the following verse of the Psalm. The Baltimore Sun, quoted by The Literary Digest of August 20, in the column, "Topics in Brief," said: "Now that business is on the mourner's bench, there is every reason to expect a revival." This is another indication of newspaper facetious treatment of sacred things, for a "mourner's bench" is one where a sinner mourns over sin, seeks God's pardon through Jesus Christ, and begins a new life.

The American Magazine is a wonderfully helpful monthly in encouraging and aiding men and women to be successful, especially in business. But, possibly its emphasis on material prosperity may lead to admission to its columns of articles that deal more or less triflingly with religious, even sacred, terms. Four recent copies are subject to this adverse criticism. In the September number, an account of the New York subway by the superintendent says: "We preach good nature among our employees." There was no need to employ this expression when so many synonyms are available, particularly since "preach," according to the dictionary, refers to a "discourse from a text of Scripture or religious topic." Another writer, in the July edition, narrating the great work of Mr. W. H. Paulhamus, "Paul," as he is familiarly known, mentions his custom of sending letters—"Paul's Epistles"—to the citizens of the community where he lives. Here is a shallow pertness in transferring this combination of words from its Biblical to a business relation, when "epistle" is recognized as meaning a "formal letter, especially ancient writings of sacred character or literary excellence."

George Ade, in the June issue, has one of his usual humorous productions, with the caption, "The Joys of Single Blessedness." Describing a married man, pushing a baby carriage, he declares that a bachelor

on-looker can say: "There, but for the grace of God, goes me." It is universally understood that the "grace of God" always means the "love of God in Christ, especially salvation freely provided for mankind." Surely no religious, reverent or even respectful mind could degrade these sacred terms to an idea not even intended to be taken seriously, but written merely for amusement! The May copy of the magazine contains a story: "He Couldn't Stand Prosperity." In it a wife declares that her husband "has lied to me, crucified my pride and my love." The crucifixion of Christ on the cross of Calvary, as a Substitute for sinful mankind, is thus shockingly, sacrilegiously appropriated to symbolize the slight mental wounding of a wife's pride by a faithful but weak spendthrift husband.

To what are we tending? Is nothing to remain sacred? Evidently this disregard, even contempt, for sacred words and terms and ideas is a part of the present-day propaganda against not only human social order, but against divine law and authority.

If readers of the works of such authors, who repudiate all regard for what is held solemn and sacred by the religious element of the country, will express their disapproval of such delinquency in manners and morals to both writers and publishers, it may be possible to check this sacrilegious tendency, if not bring back conditions to the standards of literature seen in periodicals before the advent of literary anarchy and religious bolshevism.

ANOTHER PLEA FROM ARIZONA

On the road from Whiteriver to Rice is a forbidding stretch of road, known to travelers far and near, as Bronco Canyon. Some years ago a crew of Apaches were put to work cutting a new road bed along a portion of this canyon. Christmas day overtook them just as they had blasted their way through a malpais ledge and they stopped to celebrate. We do not know the nature of this celebration, but we do know that it included the decoration of a Christmas tree,—a venturesome little pine about fifteen feet in height that had taken root in the crack of a boulder near by.

The decorations of this tree, of course, did not include dripping candles, fragile cookies and tinsel. God himself lent His stars to shine through the branches of this little tree, on that eventful night, and the Apache campers supplied the remaining decorations in the form of old shoes, empty tomato cans, pine cones and small round rocks. The writer had occasion to pass over this road the other day and found them still hanging there. As he stopped to gaze at the tree with its strange fruits he thought of the trees that will be set up in our chapels before long and he wondered: "Will the prevailing hard times compel us

to resort to similar primitive presents and decorations this year, or can we depend, as usual, on our dear Christians to share with their present Apache brothers and sisters, and those that are to be, even the little that they had set aside for the Holidays?"

Dear Friends, we will welcome anything that you are able to send us, old clothing of all kinds not excepted.

Send all Parcels per Insured Parcel Post (not express) to:

Rev. G. Schlegel, Bylas; A. Uplegger, San Carlos; H. Rosin, Rice; F. Uplegger, Rice; H. C. Nitz, Globe; W. F. Weindorf, Cibecue; E. A. Sitz, Whiteriver; M. J. Wehausen, Fort Apache; or E. E. Guenther, Whiteriver, Arizona.

FROM OUR CHURCH CIRCLES

Bethany College

Bethany College for girls, Mankato, Minn., is again in full swing. A number of new teachers have been added to the Faculty, among whom is Dr. C. Abbtmeyer of St. Paul. The temporary vacancy caused by Prof. Schlueter's resignation on account of eye trouble, is now filled by Rev. J. Monich who has charge of the Latin and German classes. The work in the various departments is progressing very satisfactorily, and there are good prospects of getting our Academic Department accredited this year. Many improvements in and outside the buildings have been made during the summer. The library has been enlarged by several hundred volumes, and quite a number of new apparatuses have been bought for our Physical and Chemical Laboratory. The arrival of new students for the Winter Term has considerably increased the number of students in attendance and it is hoped that also this year's enrollment will exceed the one hundred mark.

MISSION FESTIVALS

19. Sunday after Trinity

Baytown, Minn. Speakers: J. C. A. Gehm, Paul Froehle. Offering: \$313.26.

Town Wauwatosa, Wis., Apostles' church. Speaker: F. Graeber. Offering: \$72.91.

Waukesha, Wis., Grace Lutheran Church. Speakers: E. Ph. Dornfeld, Louis Karrer. Offering: \$80.00, Sunday School \$45.00; total \$125.00.

Notice

Rev. A. C. Haase informs me that it is impossible for him to serve as Railroad Secretary. Have appointed Rev. Paul Brockmann, 1076 White Rock Ave., Waukesha, Wis.

G. E. BERGEMANN, President.

ITEMS OF INTEREST

Pope and Italy are Near Reconciliation

A Central News dispatch from Rome says the newspaper Tempo publishes an interview with Cardinal Gasparri, the papal secretary of state, who is quoted as having asserted that Pope Benedict is ready for a reconciliation with Italy.

—Wisconsin News.

"Jim Crow Church" Law Dies in Atlanta

Mayor James L. Key has vetoed the ordinance passed by council forbidding joint worship of whites and negroes in Atlanta churches. The veto said the ordinance "will and does invade that which is a matter of conscience with a great many people. It would cause a great deal more trouble and irritation than it would allay."

Embossed Bible Given for Arms Parley Opening

A handsomely embossed Bible for use in opening the armament conference was presented to President Harding today by a committee of the New York Bible society. It is bound in finest Morocco encased in a velvet lined cover and is prefaced with a dedication to the work of the conference.

—Tribune.

Wailing For Their Living

Few people know that wailing outside the wall of the Old City at Jerusalem, beneath the site where once stood the temple of Solomon, is systematically done by proxy.

Pious Jews abroad, who cannot hope to visit Jerusalem in person, send funds to local Jews, who go to the wall and give expression to the absent one's grief. This money, known as "Halaka money," is one of the mainstays of the Jewish colony in Jerusalem. There are schools of wailers, and if sorrow at the Wall of Wailing expresses itself in tears, there are collected and sold abroad as precious relics.

When the Zion commission was established in Palestine, the "Halaka money" from Jews abroad was diverted largely into its coffers, and the financial support of the wailers fell away seriously. But it has been restored since, either by subsidies from the Zion funds, or by a renewal of direct subscriptions.

—Wisconsin News.

Facts About Russia

Russia as a nation has never had the message of salvation. Tyranny and despotism characterized the very beginning of the so-called Christian religion in Russia. By the authority of a prince she was made "Christian," hence the freedom and liberty of true Christianity are not found there.

In the tenth century the Grand Duke Vladimir, stirred by religious impulses, adopted as his own the Greek form of faith. He made this choice at the advice of envoys whom he sent to various countries to investigate different religions. They were most favorably impressed by the service in the church of St. Sophia at Constantinople. As soon as Vladimir himself was baptized, preparations were made for the baptism of the people. At a given hour all the inhabitants of Kieff—men, women, and children—were commanded to descend into the river, while the Greek priests chanted prayers from the top of the cliff on the shore. Thus the Russian nation becomes a Greek Catholic country by the command of a prince.

To many Russians worship is chiefly reverence of ikons (images) and the performance of numerous ceremonies; therefore, Russia is still in great darkness and superstition. Evangelical work in the past has made little progress because there was no religious freedom. What is said of Russia's religious condition is also true of the other Slavonic and Greek Catholic countries of our field, namely, Roumania, Bulgaria, Jugo-Slavia (including Serbia), and others.

—The Russian Harvest Field.