

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57!

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SEELE, GEH NACH GOLGATHA!

Go, my soul, to Calv'ry's brow!
Rest beneath the Cross of Jesus!
There in deep contrition bow!
He Who healeth thy diseases,
Doth for all thy guilt atone!
Canst thou be unmoved as stone?

See the martyred Son of God,
Between Heav'n and earth suspended!
See the streams of precious Blood!
Nails and thorns His flesh have rended!
See His stripes, His riven side!
O my soul, thy Lord has died!

Holy Lamb of God, so pure,
Thou didst die for my transgression!
For my guilt Thou didst endure
All the anguish of Thy passion!
That I might not suffer loss
Thou didst die upon the Cross!

One thing will I give to Thee,
Take my heart as Thine forever!
At Thy Cross it e'er shall be!
Naught from Thee my Love shall sever!
Precious Jesus, Thou art mine!
Living, dying,—I am Thine!

Crucify my flesh and blood,
Let me flee earth's sinful pleasure!
Thou divinest, highest Good
E'er shalt be my dearest Treasure!
Lead, and I will follow on,
Till, through cross, my crown is won!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

He Trusted On the Lord That He Would Deliver Him.

Ps. 22: 8

"He trusted on the Lord," in the mouth of the foes of Jesus, words of derision and scorn.

Yes, he trusted on the Lord: "I and my Father are one." "Therefore doth my Father love me because I lay down my life, that I might take it again." "And he that sent me is with me: the Father hath not left me alone." "It is my Father that honoreth me." "Father, I thank thee that thou hast heard me, and I know that thou hearest me always."

He trusted on the Lord: but now he hangs alone upon the cross; no deliverer is nigh; his pleadings and his cries remain unheard, he complains, "I am a worm, and no man." To all appearance, his foes are justified in ridiculing him for his faith in the Lord.

"He trusted in the Lord," from the lips of his followers, a cry of grateful testimony to him, a song of exultant praise. They understand. They see in him "who is a worm and no man," in him who is forsaken by God and put to shame, the well deserved fate of all humanity.

In Adam all mankind had wickedly renounced its faith in the Eternal Father, refusing to further trust him and to look to him for kindness and love. In Adam all mankind had defiantly asserted its independence of God and taken a stand on its own dignity and power. Ever since then unbelief struts proudly through this world and faith is despised as a foolish thing, a sign of weakness and a badge of servility. Though the history of our race shows plainly what the dignity of man amounts to and what his strength is able to do for him, though God has again and again demonstrated how he deals with the proud and self-sufficient, many steadfastly refuse to see the wickedness and foolishness of unbelief, and it will be only on the last day that the lesson will be brought home to them, to their eternal woe. By God's grace, some see now, and these are glad and thankful to be able to say, "He trusted on the Lord."

He who trusted is, for a season, put to shame, in order that they who trusted not may not suffer everlasting disgrace. By his suffering for his faith in God, Jesus has expiated the unbelief of man, which would have brought down upon him suffering without end. By imputation his faith becomes our faith, and we stand before God as his true children. The faith of Jesus, who wavered not, even in the agony of Gethsemane and in those dread hours of hellish torment upon the cross, is the comfort of all those who repent of their unbelief and who mourn that their faith is still so weak and that their hearts so often are troubled with doubts.

"He trusted on the Lord," yes, this can now be said of many, though all are by nature unbelieving. The figure of the suffering Son preaches a powerful message of the Father's love for the sinner, a message that is so divinely powerful that it is able to overcome the innate distrust of man against God and to work in the sinner's heart the confident assurance, God loves me, he has delivered me, he will accept me to his eternal home.

The faith of Jesus that his foes here ridiculed as weak and foolish has raised up in this unbelieving world a generation of believers and it will continue to

add to their number until the end of days in spite of all the ravings and rantings of the preachers of infidelity. These cannot see, they do not ask to see, they trust. They go through life happy in their faith. They preserve it even in the dark hours of temptation, hours when they seem forsaken by God and put to shame before men. They suffer cheerfully the hatred and the ridicule of the foes of Jesus.—The triumphant faith of the Son who trusted on the Lord even in Gethsemane and in the agony of hell is in their hearts, and they, too, endure and conquer in his strength.

“He trusted on the Lord that he would deliver him,” and he trusted not in vain. When his hour had come, the Father did deliver the Son, who is now at the right hand of God in glory.

One day they who scoffed at him here and all who scorned him will see with their own eyes that the Father did deliver the Son who trusted. That will be for him a day of glory, for them, a day of shame.

And on his right hand there will be a multitude of men, glorious in his glory and happy in his love, men who will enter with him into the inheritance of God. Why these and not the others?

Look, Grace has written on the brow of every one of them the simple words: “He trusted on the Lord.”

J. B.

COMMENTS

Freedom Of Thought Speaking of the defeat of the anti-Darwinism bill in the House of Representatives of the State of Kentucky, the Western Christian Advocate says:

“We cannot afford to legislate against theories in education, or science, or even religion. To say that a thing shall not be taught is placing a prohibition on free will, freedom of thought, free press and free speech. It is the state laying its hands upon its universities and in a peremptory way declaring what it shall not teach. If there is any man in the world who should be given freedom of thought and investigation, it is the man in the field of science and education.”

Right, we agree, legislation of that kind cannot now be enacted as it would bring on immediately an open conflict for the control of our public schools. And still we do not want to range ourselves on the side of the opponents of this bill. Freedom of thought, there should be, but, try as we may, we cannot understand why the “man in the field of science and education” should be favored before the plain, ordinary citizen. The plain man, too, has a soul and is engaged in a search that is of far greater importance than any investigation any scientist on earth can make, he seeks his God. And in this he should be free. He wants to teach his faith to his children. In this no one should hinder him in the least. We hope that the Western Christian Advocate has very many readers in Michigan, and that they agree with the Advocate. Then the proposed amendment will have very rough sailing, if any at all.

A second thought, academic freedom should be maintained; as citizens we stand for it and want to guarantee it to every other citizen. But here arises the question whether a community should be taxed in order that a certain individual be provided with the apparatus and the opportunity to teach his personal opinions. The freedom-loving, truth-seeking scientist should not permit himself to be encumbered with the burden of a salary and equipment paid by those whose sacred convictions he attacks. He who wants to be free must stand on his own feet.

This all only goes to show that education is always religion and that only they can educate together who are united by a common faith.

J. B.

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Canada's Ghost Laid Stories were coming out of Canada that at Antigonish there were strange manifestations of ghostly activity. The MacDonald family was so persecuted by its ghostly tormentor that it fled its home. A hand from the invisible world slapped an inquisitive reporter's face. Many other happenings were reported. Dr. Walter Franklin Pierce was induced to make a “scientific” examination of the spirit visitor. He did. The ghost is laid. It was a little girl of the household of the MacDonald's. Her pranks, some of them far from harmless, were the outgrowth of her playful fancy, or as the investigator puts it, of the peculiar psychic state of the girl. The professor is no doubt right in holding that the girl is not responsible for her acts.

From activities quite similar to these reported in this instance from Canada the reputations of all the great mediums are built. In fact the feats of the Fox sisters, the prophetesses of the modern spiritistic movement, were hardly as ambitious as the achievements of this untutored country girl. A spirit of mischief together with a little leaning toward hallucinations against a background of ignorance and superstition is all that is required to establish the widest field for this sort of “mystery.” The greatest mystery is that there are in this era of light and education and publicity still such gullible people that make it necessary for a high-salaried professor of the American Institute for Scientific Research to make the long journey to Nova Scotia to uncover the pranks of a naughty girl.

As long as humanity is so feeble of intellect as to become the victim of a schoolgirl's hoax Satan is not put to the trouble of inventing anything more complicated. The pity of it is that both, the victims of the hoax and those who expose it are as far from a satisfactory solution now as they were before. They took it seriously; they'll take the next “mysterious manifestation” just as seriously. They are not fortified against fraud by a higher, surer knowledge of spiritual things. To be dependent on scientific re-

search for this proof of authenticity of any sign from the other world is almost as bad as to believe in the crude ghosts that terrified that Canadian family and drove it from its home. H. K. M.

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"To Get Ready" John McHenry was given a week to get ready. That was not any too long a respite if you consider that what he was to prepare for was death. Even this short time of grace would probably have been denied him if it had not become more and more apparent as the day for his execution drew nearer that he was so pitifully ignorant as to the meaning of life and death and eternity. The Wisconsin News says:

"John McHenry, aged 24, killed two men. The judge gives him an extra week of life 'to get ready.' Rather painful subject, but if you were John McHenry how would you 'get ready' for execution? A majority of men would only get nervous. A great kindness is shown by Providence to animals. They all die without knowing of death. Man not only has to die, but also has to worry about it."

A week, seven short days, to prepare for eternity when it ought to be the chief concern of a lifetime! How precious each little moment appears when it is to serve this end! And then there is always the awful possibility of one's going at it in the wrong way and thus in the end being unprepared in spite of the respite granted. This danger is pointed out in a startling manner by the comment which the editor of the above-mentioned paper makes:

"The best way to get ready for death, after thoroughly denouncing and despising yourself and confessing your unworthiness, might be to buy a first-class book on astronomy, read it intelligently, and realize that, in a cosmos as big as this, what happens to you probably doesn't matter.

"One chapter on the great nebula in Orion would make you say:

"'I don't amount to much.' Into that nebulous space you could throw this earth and ten million more like it, and it would be like dropping a few grains of sugar in the Pacific Ocean."

This comment points the danger, we say, because it suggests the wrong way. This Thanatopsis is wrong from bottom to top. That's a fine comfort for a dying man, to realize in passing: "I don't amount to much!" That is the counsel of man to man. Learn to say with Mr. Toots: "It's of no consequence, thank you, it's of no consequence."

There the valuation of our Maker and God differs entirely. The whole world placed in the balance over against one soul is found wanting. "For what is a man profited, if he shall gain the whole world, and lose his soul? or what shall a man give in exchange for his soul?" Though the complaint were true regarding men, "no man cared for my soul"; the Gospel constrains us to confess to God, "thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast my sins behind thy back." "Sirs, what must we do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." G.

This Would Be Annoying From a South American scientist there recently came a report that caused a momentary flutter in the hearts of the multi-millionaires. We hasten to explain that by this latter term we do not mean the bloated plutocrats and malefactors of great wealth but that far more culpable gentry that deals with the age of the earth in reckless millions and in that rather crude fashion tries to reduce the miracle of creation to a mathematical formula. In the world that is inhabited by these searchers after truth anything under a million years is too negligible to be considered. What if we have a record in the Bible that has withstood all the questioning of honest science? It must be said in millions or it isn't scientific.

The scientist has divided the history of the earth into periods. Those prehistoric, antediluvian monsters whose remains we sometimes see restored in museums, for example, are supposed to have lived at least ten million years ago. The earth has long ago (we must always say: millions of years ago) passed the age where it would be possible for these creatures to exist. And now comes this disconcerting report that a survivor from that hazy antiquity is still with us. That was the purport of the South American professor's message. He thought that there was very good evidence that a plesiosaur, one of those prehistoric monsters, was still alive in an unfrequented and unexplored region of his continent.

Very promptly the whole fraternity arose in arms against the heretic. It could not be. That plesiosaur was theoretically dead ten million years ago and dead he must remain. Why, consider what it would mean? It would mean that all the structure upon which this type of modern science rests which had been reared so painstakingly would crumble into ruin. All the millionaires, multi—and others, would be utterly discredited. All our public school text-books would have to be rewritten. Science would become the laughing-stock of the world. We do not know whether a plesiosaur can laugh—he wouldn't need to—a mere grin from his ugly, wrinkled face would laugh the millionaires out of court. And so we humbly receive their assurance: This story is a canard, a plesiosaur cannot be alive today.

We shall not quarrel about it. The South American may be wrong; perhaps there is no such thing as he reports. But we are just scientific enough to resent anyone's telling us that it cannot be. Why can't it be? Just because modern science will not have it? That isn't reason enough. If this plesiosaur is not found there are abundant evidences that would serve the same purpose of discrediting a science that is based on mere assumption and in time they will be accepted for what they are worth and will be just as effective in shattering the fairy kingdom of science with its millionaire aristocracy. The scientists of his

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day assured Columbus that he would fall off the earth if he sailed westward; he didn't, but they did—when he got back.

H. K. M.

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Does the Staff Approve? Does the editorial staff of the Northwestern Lutheran approve of every article it publishes without comment by the editors? is the question an esteemed subscriber asks us.

Naturally, the staff earnestly attempts to keep the columns of the Northwestern Lutheran free from everything that conflicts with the doctrine and the practice of our church. When articles containing sentiments that do not harmonize with sound Lutheranism are reprinted from other papers, this is not done without comment, unless the error is so patent that no one will be misled by it. In "What Others Say" and "Noted In Passing" the editors seek to put our readers into contact with the thought of those outside of our church. That does not mean that we place the stamp of our approval upon their thoughts. Now and then, an article is correct in the main, but contains here and there an expression that is wrong or at least liable to being misunderstood. In such cases we trust that our readers will exercise discrimination.

As far as communications from the members of our synod are concerned, we have but very rarely found it necessary to reject or even to censor them. That does not, however, mean that the staff is always in accord with the writer. The announcements and the reports on dedications, etc., are not always to our liking. In general, we would like to have the correspondents condense them as much as possible. Then there are communications on matters in which Christian brethren may disagree. When a brother had set forth his opinion on such a matter, we did not feel that we should close the columns of the paper against him, nor did we consider it to be our duty to state our disagreement in every case. We believe in the free expression of opinion, though we do not ex-

actly care to make the Northwestern Lutheran the forum for the carrying on of long-drawn-out controversies, as this would not be for the general good.

Our correspondent takes exception to an article in the issue of March 5th. It is entitled, "Are We Heeding the Cry?" This communication was sent in by the request of one of our conferences and published without comment. It is a very emphatic statement of the writer's opinion, an opinion with which many of us will just as emphatically disagree. It may be only fair, however, to inform our readers that the subject discussed in this article has been very carefully considered by the Committee on Education, which, after weighing all the arguments for and against, decided to recommend to the Synod that we continue to impart to our prospective pastors and teachers a German-English education, holding it to be culturally superior to a purely English education and especially desirable, if not, at the present time, necessary, for the well-being of a church whose classical literature and hymns are in the German language. Parallel classes were to be arranged for those who come to us without sufficient knowledge of the German tongue. The teachers of our institutions were convinced that it would not be impossible to carry out this program even in the case of students who do not spring from German families.

The Synod adopted the recommendations of the Committee on Education, and these have not, as the article might be understood to intimate, been neglected. We have the parallel classes now, and no young man need be kept from preparing for the ministry and for the work in our parochial schools in our institutions by the fact that he begins his studies without the knowledge of the German language. J. B.

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Bible Reading In Public Schools The constitutional convention in Illinois has after a lengthy debate and much wavering and indecision decided to make it a part of the basic law of the state of Illinois to permit the reading of the Bible in its public schools. Speaking generally, Lutherans and Roman Catholics were not in favor of it; the general public was quite indifferent; a small but vociferous minority was strongly for it and brought about its incorporation.

It is an old question and has been argued at length many times. Some of the points at issue are indicated by the provisions which were incorporated in the measure by the lawmakers. As it now stands it will be permissible but not compulsory to read the Bible in Illinois schools; teachers will be permitted but not compelled to read the Bible to their pupils without comment.

The measure is, of course, a compromise. Opposition was concentrated in the last arguments upon

the message of an amendment which represented the views of those who held that a decision of the Supreme Court, which ruled that the Bible had no place in the public schools, would be nullified; further, the measure violated the principles of religious freedom, invited discord in the schools, made it possible for the sectarian enthusiasts to inflict their creeds on unwilling minds, and opened additional avenues for political issues.

The whole controversy serves to show us again that the only possible solution of the difficulties that confront Christian parents of children of school age is to have schools of their own in which they can positively control the matter and the methods of instruction.

Let us try to be fair. The schools are operated and controlled by the citizens through their governmental machinery. The constitution provides that the state must in no wise seek to exercise any influence over religious beliefs. But the Bible is a book with historical meaning even to a heathen. Whatever it may mean to us to whom it is the source of spiritual life, to others it may be but one of a group of books in which the Koran and the Book of Mormon and the Vedas might have equal significance. If the state argues: we need the Bible so that we may use it to teach Christian morality to our pupils, then the state is flying in the face of its own guarantee of religious freedom for it could not so use the Bible without giving it some sort of interpretation or application and that would constitute an attempt to influence its pupils in matters of religion.

But if the state contended that it is merely introducing the Bible as a document that always has been of great importance in the history of the world and still is—what could one do about it? Should we demand that the state must remain in ignorance of its existence? How can any literature of the last nineteen hundred years be read without covering the untold allusions that are made to the Bible? How can history be studied without reference to the forces that influence its course and that have their roots in matters of religion and the Bible? A teacher inhibited from confessing to any knowledge of these external facts and inhibited from communicating them to his pupils would be more than hamstrung.

But that doesn't seem to be the aim of those who want the Bible read in public schools. Whether they admit it or not, they want the Bible used so that a sort of superficial uniformity in moral beliefs can be achieved and they are perhaps sincere in their conviction that such an influence would be a gain to the country. They cannot understand us Lutherans when we raise our hands in horror at such a thought and say that a school with such use of the Bible is worse than one without it. They cannot understand that to us that is a gross abuse and a sacrilege to dilute

the holy truth given us for salvation for purposes of establishing a religion that is uniform in this respect that it does not think it needs salvation.

There is no escape: even if we concede academically that every man and every child has the right to read the Bible for what it is to him, and even if we can conceive that in schools the Bible might have a place without any intention of making it the vehicle for a certain course of religious instruction,—we are yet morally certain that the introduction of the Bible in public schools is going to lead to abuse. There is no teacher who can not by his attitude, by his tone, by his smile, and by his frown show the quickwitted scholar what he thinks even if he says not a word in comment. Any student of human nature will know that such subtle innuendo is far more telling than many lengthy discourses in influencing the thoughts of a child.

Another abuse of the Bible which is unavoidable is the matter of selecting reading portions. We have had the experience. By selecting you can make the Bible read as though it means the opposite of what it really says.

The difficulties are insurmountable. Laws cannot determine our attitude, arguments cannot ease our conscience. The public school, with or without the Bible, is not a place for our children. The state, whether it remains within its rights or not, does us a double wrong when it introduces, even with qualifications, the reading of the Bible in its schools. As long as energetic minorities (or majorities) of citizens, school boards, teachers, and pupils are human the clarity and purity of principles as they stand on paper will not protect the Bible against sacrilegious abuse when it becomes a part of the curriculum.

You must have your own school for your child.
H. K. M.

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How Far Will He Get? Keep your eyes on Chicago. The city government has been increased by the addition of a new department known as "Law Enforcement." The first commissioner has been appointed, and he is a Methodist preacher, namely, John H. Williamson. The responsibility committed to him is stupendous. We wonder how far he will get in his undertakings. Anyhow, the people of that city should give him their encouragement. The municipality needs him.
—Western Christian Advocate.

And the Church———? _____

G.

ARE OUR COMMENTS AND QUOTATIONS ON FREEMASONRY AUTHENTIC?

A lady reader of "The Northwestern Lutheran," and a member of our Synod, living in the far West, having read articles on Masonry in these columns, is desirous of obtaining information as to the authenticity of our comments and quotations on the Lodge. She relates her own experience in dealing with the

Lodge-question, stating that she has sent copies of our paper containing such articles to Lutheran brethren with the view of convincing them of the incompatibility of Masonry with Christianity, and of keeping them from joining the Order, but that some of them "refuse to believe these comments and quotations on Masonry are authentic saying that they believe them no more than they believe the 'Menace' on Catholicism."

We do not quite understand what comments and quotations the writer has reference to. Are they comments and quotations on certain religious actions performed by Masonic societies as reported by the press, such as baptisms and communion services mentioned by the writer to have been carried on in certain localities, or are they quotations from Masonic authorities the writer has in mind?

In the case of comments on certain religious actions recently performed by Masons we must refer to reports of the press of those localities in which such actions have occurred. The daily press has reported facts which have been admitted by Masons themselves. Otherwise, if the reports are not true, let the officials of the Masonic organization publicly disavow them. We can go no further than accept reports of the press relative to Masonry as mere facts unless disputed by the Masonic Order.

But as to quotations from Masonic authorities, such as Mackey, Buck, Webb, and the declarations of Grand Masters in official documents, who will question their authenticity? Or who will doubt the presentation of Masonry as correct if supported by recognized authorities. To explain, we Lutherans are opposed to Masonry on the primary ground that it is anti-Christian in toto. Freemasonry denies the fundamental principles of Christianity. It rejects the vicarious sacrifice of Jesus Christ as an atonement for our sins. Christ, according to Masonic teachings, is not the Son of God made flesh; not the only Savior of mankind, outside of whom there is no salvation; not man's Redeemer from sin, death and the wrath to come; not our Righteousness, in whom alone we find forgiveness for our sins; not our Sanctification, in whom alone we can stand holy and blameless in the sight of God. Man is not in need of such a Savior. He is his own Savior. Man is to work out his salvation by his own moral efforts. Man is perfect. And the "Perfect Man is Christ." Jesus is but "a **potential** Christ in every man."

Are these accusations against Masonry true? Let us see. In his "Mystic Masonry," 1913, J. D. Buck, made many times a Royal and Select Master Mason, has this to say on page 130: "Every soul must 'work out its own salvation,' and 'take the Kingdom of Heaven by force.' Salvation by faith and the vicarious atonement were not taught, as now interpreted, by Jesus, nor are those doctrines taught in the

exoteric Scriptures. They are later and ignorant perversions of the original doctrines. In the Early Church, as in the Secret Doctrine, there was not one Christ for the whole world, but a **potential** Christ in every man. Theologians first made a fetish of the Impersonal, Omnipresent Divinity; and then tore the **Christos** from the hearts of all humanity in order to deify Jesus; that they might have a God-man peculiarly their own!"

Here, then, we have a flat denial of salvation by faith in the vicarious atonement of Christ, a flat denial of the one Christ for the whole world, and a positive statement, that essentially every man is Christ.

Again, the same author says on page 174: "The Perfect Man is Christ: and Christ is God. This is the birthright and destiny of every human soul. It was taught in all the Greater Mysteries of Antiquity, but the Exoteric creeds of Christendom, derived from the parables and allegories in which this doctrine was concealed from the ignorant and the profane, have accorded this Supreme Consummation to Jesus alone, and made it obscure or impossible for all the rest of humanity. In place of this, the grandest doctrine ever revealed to man, theologians have set up Salvation by Faith in a man-made Creed, and the Authority of the Church to "bind or loose on Earth or in Heaven." Law is annulled; Justice, dethroned; Merit, ignored; Effort, discouraged; and Sectarianism, Atheism, and Materialism are the results."

Could there be language spoken, that is more abusive of the fundamentals of Christianity, and that is more blasphemous to the Christian believer?

And what does this eminent Freemason say concerning man's working out his own salvation? "The ceremony (initiation) instructs, but it does not transform. To transform means to regenerate, and this comes by trial, by effort, by self-conquest, by sorrow, disappointment, failure, and a daily renewal of the conflict. It is thus that man must work out his own salvation." Id., p. 175.

Freemasonry denies the Christian religion as the one and only religion of salvation by placing it on a level with Judaism, Mohammedanism, Brahmanism, and other heathen religions. In support of this we quote A. G. Mackey, an acknowledged Masonic authority, having been Past Grand High Priest and Secretary-General of the Supreme Council 33d. for the Southern Jurisdiction of the U. S. In his "Encyclopedia," p. 162, he says: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse, at its altars men of all religion may kneel, to its creed disciples of every faith may subscribe." Again he says, p. 207: "The Jews, the Chinese, the Turk, each reject either the New Testament, or the

Old, or both, and we see no good reason why they should not be made Masons." Furthermore: "The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom. . . . Its religion is that general one of nature and primitive revelation—in which all men may agree and in which no men can differ." p. 619.

These extracts from recognized Masonic authorities show beyond a shadow of doubt that Freemasonry is an anti-Christian religion, a religion hostile to the Gospel of Jesus Christ, which is revealed in the Bible as the only saving religion, rejecting all other religions in the world as false.

Who will, therefore, question our presentation of the tenets of Freemasonry, such presentation being supported by acknowledged Masonic authorities? It is the old cunning of the evil One to dissuade Christian people from believing that Masonry is anti-Christian, by questioning the authenticity of any comment on it, until they have joined the Lodge, when, as a rule, they gradually become bereft of the spiritual light they may have possessed before.

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already it is in the world. 1 John 4: 1-3.

J. J.

SAVING

A Lenten Meditation

We should have said saving within the Kingdom of God, saving by cutting down the expenses of our synod. The Lenten Season turns our hearts in meditation towards the passion of our Lord and Savior Jesus Christ, and, incidentally, to those personages who were instrumental in multiplying the Lord's sufferings. One of these personages is Judas Iscarioth. This Judas, the betrayer of Jesus, was an advocate of saving within the Kingdom of God, saving under the guise of avarice and theft. We have in mind that incident as recorded by St. John, chapter 12, verses 1—8. There we are told, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of the disciples, Judas Iscarioth, Simon's son, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor?" At first glance Judas desired a laudable thing. Such an unnecessary expense and waste of money for an ointment which pleased the sense of smell for a short time and left no lasting worth. Surely, this money

could have been used to better advantage, given to the poor that they might purchase essentials of life, clothing and shoes, meat and drink. But the Holy Ghost betrays Judas and gives us an insight into his true character by saying, "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

Saving within the Kingdom of God, saving by cutting down the expenses of our synod, is in many instances prompted by the same motives that prompted Judas to advocate the selling of the costly spikenard. In these times of financial depression we save wherever we can. We save by cutting down our household expenses, we even commence to save by cutting down our contributions towards Church and synodical activities. We feel a certain satisfaction when we are able to report, the synod has effected a saving of a thousand here and a thousand there by bringing about perhaps a merger between charges that were dependents of the synod and now become one self-supporting parish, by relinquishing some small charge, dependent on the synod, by postponing indefinitely some necessary enterprise which should be carried out at once, as for instance the erection of a new seminary building. What do we accomplish by such savings? And what is the result gained by reporting and advertising such savings? We accomplish the very opposite of what we expected to bring about. Do we really effect savings by cutting down expenses? Savings that will show on the credit side of the balance sheet when it comes to the final reckoning at the end of the biennium? A thousand dollars saved here, a thousand dollars saved there during the course of the biennium really ought to show up as savings at the end of the biennium. Do they? Instead we find the balance sheet in the red, not a saving but a deficiency, a greater deficiency than the saving should show on the credit side. But how is this possible? We must reckon with human nature, with the old Adam, with that old man who parades under multitudes of aliases, one of which is Judas Iscarioth. When we tell this Judas that a saving has been effected in some synodical activity, he will rejoice of the fact that there are that many more pence or dollars in his bag which he may use according to his own inclination for his own requirements. He will cut down on his contributions toward synodical activities. For where there is a saving, less is being needed. Show a man where he can save a dollar and he will save two, perhaps more for he is beginning to learn the habit, and who can tell how much we will save when he has become an adept in the science of saving. And the result? We will be short more than we expected to save.

Why should we attempt to save during the course of a biennium and advertise such savings? All synodical activities are taken into consideration at the

time the budget and apportionments are made for each and every activity with plenty of leeway to take care of unusual expenses. Should these expenses become unusually high so as not to be covered by the budget with its apportionments, an appeal to the members of the synod will find response. Our appeal will be made to Christians who love God's Kingdom. If we are able to get along with less, well and good. This fact will be proven when the balance is being drawn. But trying to save and advertise savings when there is no call for such savings has the tendency to deaden the interest and zeal of our Christians, to prompt the old Judas Iscariot within us all to retain in his bag what should be the Lord's.

Christ lauded Mary, saying, "She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:8-9. May it be said to our eternal memorial on that great day of reckoning that we have done for the Lord's Kingdom what we could and not what we were able to save.

MEMBER CENTRAL BUDGET COMMITTEE.

PRAYING FOR THE PASTOR

Surely this man of God needs the prayers of his members. He has great burdens to bear. He has tremendous responsibilities upon him. He has a great work to perform. He is the cynosure of all eyes, and he needs to walk very circumspectly lest others stumble over him. He needs much grace and he must have heavenly wisdom. Much depends upon his decisions. His words have greater weight than those of others. He is expected to care for the flock entrusted to his care. They must be fed. The sick ones must be visited. The discouraged ones must be given attention. The tempted ones must be strengthened. Those who are disposed to wander must be kept in the paths of duty and of righteousness.

There is a great variety of needs in his congregation and he must have something to suit each of them. He is expected to give them sound doctrine, and also to be able to combat error that is continually appearing in some form or another. To do this he must study much and he must read more. It is his duty to know what is going on in the world. He must peruse the newspapers. He must purchase good books. There is much information that he needs which can not be secured by prayer, important as that is.

With the care and responsibility resting upon him, with his study, prayer hours, visiting and labor he certainly has no time to waste. He is a busy man indeed. Early and late he has some task to performed, some service, some ministry demanding his attention.

Then he is supposed to look after the church property. If a church or parsonage is to be erected, he is the man who must take an active part in it. If he dons overalls and swings the sledge, wields the hammer, pushes the barrow, and lays the stone and the brick and the cement, looks after all the details and raises all the money needed, he is a fine fellow, and the community speaks in words of approbation concerning him. He is expected to know something about everything, and to be ready day and night to respond to any calls that may come from his parishioners for his assistance.

Added to this, there come the thousand and one things about running the church that must be attended to. The church collections are almost multitudinous, and come so frequently that it requires much of his time to look after them. If he has a circuit, there is something of this character to be given attention every week. These burdens are getting heavier all the time. A preacher must be quite a financier to get 100 per cent credit for all these interests.

His home is expected to be open all the time for visitors and he must furnish free entertainment for all who choose to abide with him. If the stewards do not do their duty and look after his salary, he must not complain, but keep on with his work and trust the Lord to supply his needs. When he is tempted to turn aside to secular employment to earn enough to feed and clothe his family, he must not yield to the temptation, but call to mind his covenant with the Lord and suffer in silence, remembering that his Master often was weary, hungry and had no place to lay His head.

Then, greater than all else, is his solicitude for the spiritual welfare of the members of his flock and the burden for the lost about him. He feels it keenly if any are not in their accustomed places in the house of God. And if they are present and show indications of having become discouraged and having lost in their experience this is a grief to him and adds to his burden.

" 'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.

"They watch for souls for which the Lord
Did heavenly bliss forego;
For souls, which must forever live
In raptures, or in wo."

While the pastor has indeed been highly honored in being called to co-operate with his God in the grand work of building up the church in holiness, he is still human, has frailties and weakness and trials and temptations as have others. And because of all this the members should respect him, love him, help

him, and pray earnestly for him daily. The more he is prayed for the more will the members sense his burdens and cares and the nearer will they be drawn to him. The tenderer the relation between pastor and people the greater the work that will be accomplished, and the greater the work performed, the greater will be the glory given to Christ. **These prayers ought to be regular, frequent and fervent.**

—The Free Methodist.

IMMANUEL LUTHERAN COLLEGE

V

Female Students

Immanuel Lutheran College at Greensboro, N. C., should have a dormitory for girls and take in as many female students as it can accommodate. Or there should be a special institution for our girls. This should be done regardless of the question of female teachers in our mission. The aim of this article is to give a reason for such a position.

There are, doubtless, people who affirm that a common school education is sufficient for the average girl. Among the people of our Synodical Conference such a statement would mean, in many cases, that the education received in the parochial school is sufficient. The writer of this article does not wish to discuss this statement one way or the other. But he wishes to appeal also to those that believe in the efficiency of the parochial school and to solicit their aid in order to make it possible to have a larger number of female students at Immanuel Lutheran College. Let us look at the situation in our Colored Missions.

We have parochial schools in our missions. When, however, the average child has passed through the mission-school, this writer does not consider it to have arrived at the same stage in its education as the average child in our Synodical Conference when it has completed the parochial school. Though the child in the mission-school have completed the same books as the other child, it has not received the same discipline, it has not reached the same state of development. Why should there be a difference? There must be a difference, because there is so great a difference in the homes of the respective children.

All educators understand that the education received in class during the school hours is but a part of the education received by the child: the child is receiving some kind of education at home and even on the street. Who would deny that the child of Christian parents is under different discipline than the child of ungodly parents, and that the child of educated parents must have the advantage over the child of illiterate parents? The child of illiterate, ungodly parents may outstrip the child of educated, Christian parents, but it begins the race under a very discouraging handicap. Should we expect them to have become equally fit at the age of thirteen or fourteen?

Not many of our children in the mission-school have Christian parents. In some cases one of the parents belongs to our church. In some cases the parents are Christians but illiterate. In some cases the parents are barely beyond the line of illiteracy: they can write their names and can spell out words, yet they will not be found reading books and papers; they get information by hearsay. Frequently both parents have to go to work and the child must shift for itself. In general, it may be said that the parents of the children in our mission-schools have not had the same advantage as the parents of the children in our parochial schools. Of course, there are exceptions. Exceptions, however, do not change the general condition. And so the teacher in the mission-school cannot hope to compete with the teacher in a parochial school elsewhere. The results in our mission-schools may be very striking in view of the material, but the question under discussion is one of **development**: real, mental, moral, Christian development.

The writer of this article wishes that he could have practically all the girls in our mission in North Carolina at Immanuel Lutheran College for a few years after they have finished the mission-school. And he would not feel at all that he would be giving them a higher education; he would feel that he is merely in some measure counteracting or making good a great defect in their education. At the institution the girls are kept under the supervision of a matron, and she has a chance to talk with them, to instruct and warn them as a mother ought to do. Every school day they hear a short sermon in the chapel. They continue to study the catechism and Biblical histories, and they are kept under the influence of a Lutheran atmosphere. Do not begrudge them a few years of such training. God knows, they need it. And a few years is all that most of them would remain, in all probability. True, they would soon forget much of the knowledge acquired in the classes, they would not get far enough in their education to enter the ranks of literary people: but they would be better Lutherans, and they would make better mothers, mothers that could provide a better home training for their children than they themselves received. And from among those that remain at the institution to complete their studies we could select our teachers.

Will you not help us to a dormitory for girls? Remember that the circumstances in a mission may not be just the same as with you. J. P. SMITH.

A DISCREDITED HEALER

Mrs. Aimee Semple McPherson, the "miracle woman," has been conducting healing services at Lodi, Cal., in February, and the Pacific Coast was all agog about the cures which were performed at her crowded services. The Sacramento Bee sent a special rep-

representative to Lodi to study the phenomenon, and his reports filled many columns in that paper. The investigation has shown that the so-called miracles of Mrs. McPherson are at best illusions, and the practices characteristic of this healing mission resemble conscious fraud. Much of the information contained in the reports before us confirms what observers of undoubted integrity reported after the meetings which Mrs. McPherson conducted at St. Louis. At Lodi, as at St. Louis, an assistant of the healer inspected all applicants in order to ascertain to what extent they can see, hear, walk, talk, and use their limbs. This assistant selects those who are to go upon the platform to be healed. To those who see the selection going on it is apparent that Mrs. McPherson was not to attempt the visitation of "divine power" upon those persons who had clamored most for healing. Since the only restriction which the healer places on applicants is that they must have faith, it follows that none of the utterly helpless had complied with this requirement.

The Bee correspondent investigated a number of the supposed miracles. Much had been reported from the earlier meetings at Fresno about men who gave up their canes and walked out physically strong. One such case was that of G. G. Parsons, an aged notary. Investigation brought out the fact that Parsons, while walking out of the meeting with hands uplifted, praying for relief from his lameness, had been struck by an automobile and killed. Another case of the same nature was found to be confined to his bed unable to walk and now getting blind spells whenever he arises. A great number of other "cures" were investigated and in every case found to be fictitious.

A number of people have broken down mentally under the unwholesome excitement of the meetings. One woman has been committed to the Stockton Insane Asylum, her mind having given way as a result of the fruitless efforts on behalf of her child. A Fresno deputy sheriff said that eight or ten other persons, afflicted with mental derangement after attending the McPherson meetings, had been cared for at the county jail; others were being cared for at private sanitariums; still others are now inmates of the State Insane Asylum.

While no accountings were made of the moneys collected at the meetings at Lodi and other points in California, it appears that the sum ran into thousands of dollars. A month's meetings at Fresno netted, according to a most conservative estimates, between \$10,000 and \$15,000. The investigation brought out that the total offerings of the Denver meetings exceeded \$30,000. "You can't come to Jesus for a cheap cure," Mrs. McPherson states to the congregation, and at least this much of her gospel seems to be undeniably true. Mrs. McPherson sells five of her books, with prices ranging from \$1 to \$3.50. Song-books,

Bibles, and a magazine, The Bridal Call, are being sold at the meetings. The healer is now erecting a tabernacle in Los Angeles as a permanent place to carry on her healing mission, and "chairs" are being sold at \$25 each. Finally, "love funds" are urged by her followers and collected and presented to her.

The investigation of the Sacramento Bee has been a very searching one, and for all statements made above the testimony of eye-witnesses is supplied. The readers of this paper will not fail to note the substantial agreement of what is quoted above with our discussion of "Faith-cure" last summer. It may be accepted as safely established that the hand of God is not in these miracles. We may now regard the subject as closed.
—G. in Lutheran Witness.

WERE YOU EVER LONESOME?

It was the home of a minister in a downtown city church. The minister and his wife were both busy when the doorbell rang and a young woman was admitted. She apologized bashfully for coming so soon after the dinner hour, and asked to be excused for intruding. Her manner indicated that she had something on her mind. The minister engaged her in conversation for a little while, until she said: "I wish that you would go on with your work, and not bother about me. If you do not mind, I will read one or two of the magazines, and I won't disturb you any more than I can help." Half an hour later she was romping on the floor with one of the children. After a stay of about an hour and a half, she rose to go. As the minister showed her to the door, she said: "I have had a delightful time tonight. Thank you for letting me play in your parlor. I can go back to my room now with a lighter heart."

"What did that girl want?" the minister's wife inquired as he came back to the living room. "She has been alone in the parlor for an hour and a half."

"I do not know—she didn't say a word," was the minister's reply; but he was as mystified as his wife.

* * * * *

"Do you remember that time I came to your house and played with the little boy for an hour and a half in the parlor?" the girl said, two years afterward.

"Yes. I have often wondered what you wanted that night, and did not ask for," the minister replied.

"Well, that night was the blackest hour of my life. I had lost my position, and I was ashamed to ask any one to recommend me to another employer. I would have given a thousand dollars to have been where I could cry it out on mother's shoulder. But she wasn't there, and I could only think of one thing. I came over to your house, and you let me play with

the little boy. Just to get into the quiet of a home, out of my hall bedroom, off the cold street. Then, when I started away, you shook my hand and said: 'God bless you.' That hour and a half and that handshake gave me new heart. I went out the next day and got a position, and here I am. I just wanted you to know what you did for a lonesome girl, and you never knew it."

Were you ever lonesome? Did you ever think of what it means to a lonely boy or girl to get into a home once in a while and away from the dingy rooming house and noisy boarders? Look around your church. Are there any lonely folk? Help them to fight loneliness by inviting them to an hour or two of good cheer.

—Northwestern Christian Advocate.

WHAT OTHERS SAY

The Wave Crime

To believe in God we must believe in Christ as God. Our age does not know or have faith in Christ as the only begotten Son and the Revealer of God. Unbelief of Christ has been an increasingly persistent propaganda for the last quarter of a century. From this unbelief spring our sin and shame and sorrow. Why is this ignorance and unbelief so prevalent? Why are men in this age so materialistic and so doubting? Jesus Christ has been before the world for two thousand years, and there have been times and periods when men, even our fathers, would have suffered death, the sword and fagot before they would have denied Him. What has made the change? We answer, wrong conceptions of the Church by her members, and wrong preaching by her ministers. In many cases the Church is regarded simply as an organization. It may be social or it may be charitable, or it may be religious. Its chief aim is to get members, and to be thrifty financially, and every game is played which will attract, and every truth that offends is suppressed. The suffering, crucified Christ is not attractive, and therefore the cross is not preached. The resurrection of the body is foolishness and a laughing stock, and therefore to be avoided. The personal return of our Lord to judge the world is a dream which should be discouraged. So the people know not and believe not Christ, who is God, and so know not and believe not God. They have lost the sense of accountability and have become lawless. They know not the love of God, and have become hardened. Lawlessness and hardness develop cruelty, and cruelty brings crime. There must be a revival of witness to the love and power and justice of Christ and to the knowledge of God through Him. This must ring out from our pulpits, our schools, our families, and our personal intercourse before the characters of men shall be changed and crime and cruelty give place to love and service, lawlessness to obedience. —The Presbyterian.

Study the Bible

If one would gain a full appreciation of the beauties of the Bible, if one would feel its solaces and enjoy its soothing effect on the irritations of life, one must begin its study early and absorb it with the passing years. The effect that the Bible has had upon the world is beyond estimate. "Educate men without religion, and you make them but clever devils," said the Duke of Wellington. And Colton said, "Philosophy is a bully that talks very loud when danger is at a distance, but the moment she is hard pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be done by her humbler, but steadier comrade, religion, whom on most other occasions she affects to despise." That is the great value of the study of the Bible. In it is found the crutch of life upon which to lean when all other props are gone, the key that opens the door to the chamber of solace when all other doors are closed. Study the Bible!

A myriad of life's lessons can be learned from its pages. It is the chart and compass by which to sail the seas of existence; the cloud by day, the pillar of fire by night by which to guide our feet along the stone-strewn journey of life's tortuous highway. It is the treasury of the world's knowledge, the custodian of the heritage of the ages, the preserver of spiritual balm that heals the troubles of the soul. It is yesterday, today and tomorrow; the reflection of the past, the mirror of the present, the prophecy of the future. It is the scroll of time, the promise of eternity. It portrays the cycle of life with its sorrows and its joys, its cross and its crown. **It is old, but nothing outside of it is new.** It is a university of knowledge, an aeon upon aeons of experience. Study the Bible, master it—and you are brother to the kings of mind, companion to the choicest spirits of the heart. Master it—you know the history of mankind; study it, you absorb the grandest poetry in the world, master it—and life's tragedies have no terror, life's misfortunes bear no lance. Study the Bible—catch its spirit—write its lessons on your heart—stamp its image on your mind—and though your feet are on earth you walk with your head among the stars. Study the Bible—study it and grow in wisdom with Moses, lament with Jeremiah, sing with Solomon, suffer with Job, battle with David, and walk the golden streets with John.

—The Times-Union.

Not All Evolutionists

An effort is constantly made to belittle the opponents of evolution by comparing them to those old monks of the Dark Ages who rejected the discovery of Copernicus and to the ignorant people of our day who claim that the world is flat. This is not argument. If this ridicule is aimed at us who are not ready to accept this theory, let us remember that, at the same time, it is hurled at Sir J. William Dawson, the

great geologist of Canada; at Dr. Etheridge, the examiner of the British Museum; at Thomas Carlyle, who called evolution "The Gospel of Dirt"; at Mr. Gladstone and scores of others who are numbered as the greatest scientists and most profound scholars of their day, but who rejected evolution. We feel honored when we find ourselves in such company.

I am not a scientist, but I enjoy reading the books of scientists. I have read some books on both sides of this question, and I have learned that:

1. Evolution is not a universally accepted theory among scientists and scholars.
2. Not a single case of evolution or transmutation of species has been discovered.
3. No law or force by which such changes could take place has been discovered.

That evolution is not a universally accepted theory among scientists can be abundantly shown. I give only a few quotations:

Prof. H. W. Conn says: "From its very nature evolution is beyond proof. The difficulties offered to an unhesitating acceptance of evolution are very great, and have not grown less since the appearance of Darwin's 'Origin of Species,' but have, in some respects, grown greater."

Professor Whitney, of Yale University, says: "We can not think the theory yet converted into a scientific fact, and those are perhaps the worst foes to its success who are overhasty to take it and use it as a proved fact."

Sir William Dawson utterly rejected it, and said: "It is one of the strangest phenomena of humanity; it is utterly destitute of proof."

These are the statements of only a few eminent scientists. Many more might be quoted. But these are sufficient to cause us to wonder why this hypothesis, this theory, this guess, should be made "the basis of all modern thinking," should be made a reason for rejecting the narratives of the Bible, and even, in some cases, of abandoning Christianity.—From a Sermon by Mark Hopkins in *The Christian Standard*.

Door Again Shut On the Laity

For the second time the ministers of the Methodist Church have defeated the admission of laymen to their annual conferences—or rather, a minority of them have. The amendment to the church constitution which would have effected this change had to get the support of two-thirds of the preachers in order to carry, and only fifty-four per cent voted for it. But the noes among the ministers were sufficient to frustrate even this great majority.

The case, however, is not in reality so unfavorable to democracy as it looks. The annual conference in Methodist organization has little to do with governing the church. It is more an official minister's meet-

ing than anything else—it would be pretty nearly accurate to say that it is an annual ministers' club. And the ministers—that is to say, many of them—do not want laymen in it for the same reason that a druggists' society, for example, would not wish to have hardware dealers in its membership. When it comes to the exercise of power to shape the policies and the laws of Methodism, the General Conference is the seat of authority and decision, and there the laity share a numerically equal strength with the ministry, and sometimes make it potentially greater.

In annual conference matters, too, the laymen find plenty of ways of making their force felt when they want to. Not infrequently they hold a position adjacent to the bishop's ear in the "cabinet" room which pastors covet in vain. As long as that is so, it is not likely that they will waste any great portion of time bewailing the stubbornness with which certain clerical conservatives hold shut the door to the main auditorium where the conference sings, prays, talks and enjoys the illusion of being superiorly exclusive.

—The Continent.

That's at least one way of looking at it. J. B.

Would Pose as Honest Traffic

The business of selling sermons, which until lately has been carried on as secretly as counterfeiting, is today coming up out of the dark and wanting to establish itself as a legitimate branch of trade. Any religious publication whose advertising scruples are elastic enough to accept such announcements, may readily sell publicity space these days to enterprising individuals offering to furnish "in sealed envelopes," at the small price of fifty cents apiece, "striking sermons and addresses for preachers, teachers and all Christian workers, published in typewriter manuscript style on fine bond paper." And the proposition is signed by real names—with street address—none of the old anonymous box-number addresses.

So far from apologizing for their traffic the purveyors of ready-to-preach sermons announce themselves proudly as fellow-workers in the gospel ministry. They say they "help the busy pastor in the work of helping others." One alluring circular speaks with all the unction of an angel of light: "You know how good it is, after speaking to a congregation, to have members grasp you by the hand and tell you what a splendid sermon or address that was—particularly when they tell you how much good it has done them." This, the shrewd salesman intimates, is always the joy of preachers who consistently patronize his sermon-factory. More strange, however, than the growing boldness of a business which was once considerably less public than burglary is the increasing disposition of laymen to find excuses for preachers who buy its output. Why, it is asked, should not a

minister buy a sermon if he can buy one better than he can make? It is also said that a poor man who cannot purchase books gets cheaply in this way what men in better circumstances get out of their libraries. It is even cynically said that all preachers "crib" either from books or from the sermon-dealers.

All this, though, ignores the main point both in the intellectual aspect of the business and in the moral. There is an intellectual difference between a robust absorption of ideas into the fiber of a man's own brain and the mere-tongue-and-lip repetition of what some other man has both thought out and put into words. And morally there is all the difference in the world between being honest with one's hearers and putting

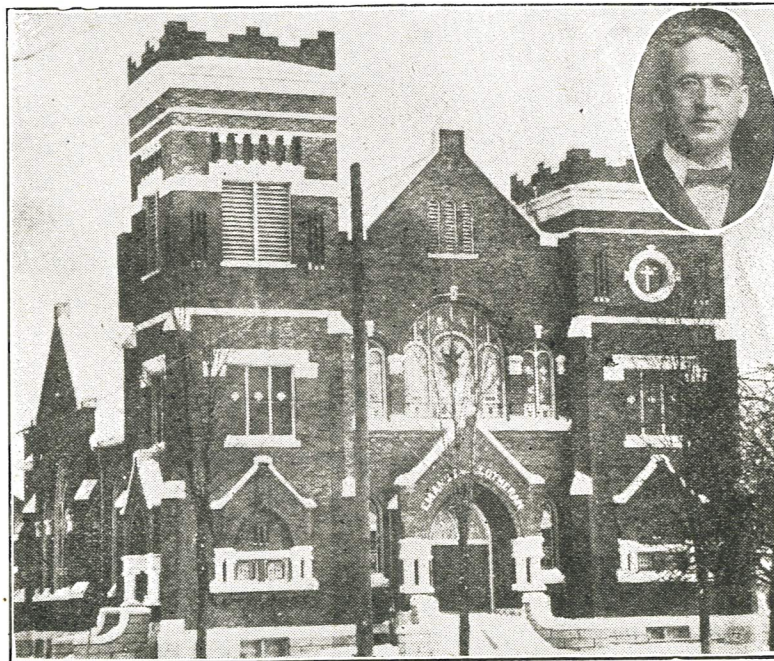
FROM OUR CHURCH CIRCLES

Dedication

Emmanuel Lutheran congregation of New London, Wis., dedicated its beautiful church building to the service of the Triune God on February 12th.

The speakers of the day were Prof. Aug. Pieper, Praeses G. Bergemann and the Reverends R. Ziesemer and E. B. Schlueter.

The church has a seating capacity of 850 but may under circumstances provide for 1,000. Pews, pulpit and altar, ordered from the Northwestern Publishing House, baptismal font, bibles and agendas, also all the windows are donations of individuals or societies of the congregation.



Ev. Luth. Emanuels Church, New London, Wis.

on in their presence an impressive pose intended to give a false notion of their preacher's character and gifts. If indeed it is a minister's judgment of himself that he cannot preach well enough to meet the needs of his congregation, let him stand up and say so: "I am not intellectually capable of interesting or edifying you with sermons of my own production, and I have therefore determined to preach to you the sermons of better preachers than myself." That would be a square deal with the people who listen and nobody on earth could criticise the Christian sincerity of it.

But in any other form than that, the borrowing or the purchase of sermons is sheer cheating, and the minister who is capable of it has sunk low indeed in the level of his ethics. He is in truth classifying himself at one stroke with both the thief and the hypocrite.

—The Continent.

The entire cost of this great building including the organ and all equipment is about \$90,000.

AD. SPIERING.

Noonday Lenten Services at Milwaukee

Under the auspices of the pastors and laymen of Missouri and Wisconsin Lutheran Synods, Lutheran noonday Lenten services will be held during Holy week, April 10 to 15, in the Davidson theater, while on Good Friday, April 14, services will also be held in the Auditorium of the Public Service Bldg. Short sermons in English will be delivered and hymns sung. The Rev. Frank Luley is chairman of the general committee. The program committee announces the following speakers: Monday, the Rev. Henry Kowert, Chicago; Tuesday, the Rev. Henry J. Diehl, Lake Geneva; Wednesday, the Rev. W. A. Maier, Chicago, executive secretary of the Walther League; Thursday, Prof. Martin

Graebner, Concordia College; Friday, in the Davidson, Prof. G. C. Barth, new director of Concordia College; in the Public Service Bldg., the Rev. Paul Pieper, Cudahy; Saturday, the Rev. Aug. C. Bendler, Milwaukee.

Noonday Lenten Services

held under the auspices of the Synodical Conference Lutheran churches of the city of St. Paul during the Holy Week at Metropolitan theatre.

Monday, April 10th—"The Reality of Sin and Death, and the Need of a Savior." Rev. Otto C. A. Boecler of Chicago, Ill.

Tuesday, April 11th—"The Dying Savior Winning a Soul." Rev. Alfred W. Sauer, Winona, Minn.

Wednesday, April 12th—"The Son of Man is Come to Save that which is Lost." Rev. E. Benjamin Schlueter of Oshkosh, Wis.

Maundy Thursday, April 13th—"The Means of Grace." Rev. Walter A. Maier, Chicago, Ill.

Good Friday, April 14th—"The Blood of the Lamb." Prof. W. C. Kohn, Chicago, Ill.

The latter service at St. Paul's Auditorium.

† PASTOR J. H. WESTENDORF †

Another tried and faithful servant has been called home to his reward. Pastor John Westendorf departed this life on the 26th of February. The final call from his Master was truly a summons out of active service for Pastor Westendorf was on his way to church to conduct evening service when stricken. One of his sons, following a little later, found him lying all but lifeless but a short distance from church. Though he was quickly taken to his home and cared for, his course was nearly run; in less than an hour another home had opened its portals to receive his soul to rest.

John Henry Westendorf was born May 19th, 1869, at Zilwaukee, Mich. In 1885 he entered the theological seminary of the Michigan Synod and in 1890 he entered the ministry. He was stationed successively at Kawkawlin, Mich., Kalamazoo, Mich., and finally at Saginaw, Mich.

On the 27th of October, 1891, he entered wedlock with Dorothea Kastner of Zilwaukee who for more than thirty years, under the wise dispensations of a loving heavenly Father, shared the joys and trials with him which are the part of them that dwell in the parsonage. Of the eight children that were born them two are in the service of the Church and two are being trained for such service.

Our departed friend was a humble, sincere Christian, a zealous and highly gifted servant of the Master, a conscientious pastor of the flock entrusted to his care. He served the Church in a number of different synodical offices during his career; for a number of

years and up to the time of his death he was First Vice-President of the Joint Synod. His loss will be keenly felt in the Church far beyond the confines of Saginaw.

With fitting ceremonies and many proofs of the high esteem in which he was held, his mortal remains were on March 3rd conducted to their final resting-place. He attained an age of 52 years, 9 months, and 7 days. The Lord be a Comforter to all that mourn his departure. G.

Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will convene, D. v., April 19 and 20 in Wisconsin Rapids, Wis. Kindly announce your coming to the Rev. G. M. Thurow, 222 9th Ave., North.

Papers are to be read by Pastors A. Sitz, J. Abelmann, W. Motzkus, W. Parisius, W. Keturakat, A. Lengling.

Confessional address: Rev. V. Gruber (Henning).

Conference sermon: Rev. W. Fischer (Fuhlbrigge).

GUSTAV FISCHER.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., May 2-4 at Arlington, Minnesota (R. Heidmann, Pastor). Papers will be read by the Revs. Jul. Dysterheft, G. A. Ernst, Ernst Birkholz, A. Frey, C. J. Albrecht. Preparatory Address: J. Plocher (R. Jeske).

Sermon: A: Werr (A. C. Baumann).

PAUL BAST.

Conference Notice

The Fox and Wolf River Mixed Pastoral Conference will meet, D. v., April 25th and 26th at Clintonville, Wis. Papers by the Revs. Habermann, Kissling, Pautz, Huth, Malotky, Ziesemer. Preparatory address: Rev. Oehlert (Redlin). Sermon: Rev. Reier (Sauer). Kindly announce before April 15th.

WM. JAEGER.

Meeting of North-Wisconsin District

The same will meet, D. v., in regular session in the latter part of June in the congregation of Rev. M. Hensel at Weyauwega, Wis. Would like to call the attention to the fact, that all credentials of the delegates of the congregations must be signed by the chairman and secretary of the congregation.

G. E. BOETTCHER, Sec'y.

Mixed Conference of Sheboygan and Manitowoc County

The Mixed Conference of Sheboygan and Manitowoc County convenes, D. v., April 24th to 26th at Wayside, Wis. (Rev. L. Ave-Lallemant, pastor.)

Papers to be placed before the conference by the following: Pastors Kaniess, O. Schmitt, Gutekunst, H. Kirchner, P. Hensel, H. Koch, Czamanske.

Confessional address: Graf (Wm. Kuether).

Sermon: Ed. Kionka (W. Haase).

Kindly announce before April 20th.

KARL F. TOEPEL, Sec'y.

Arizona Conference

The Arizona Conference will convene with Supt. E. Edgar Guenther in Whiteriver, April 24-26 (incl). The brethren are requested to come early enough to be present at the dedication of the new chapel, April 23.

The following papers: Rev. Guenther, Lessons for a Missionary from the Daily Life of Christ; Rev. F. Uplegger, An Exposition of the Sermon on the Mount, and Manuscript of a Prayerbook for Apaches; Rev. Schlegel, A Period of Roman Catholic Mission History; Rev. Sitz, Freemasonry Viewed in Its Own Light (Continuation); Rev. Frey, The Proper Use of Ordination and Installation; Rev. Wehausen, Mormonism.

H. C. NITZ.

Acknowledgment

We gratefully acknowledge the receipt of \$7.00 for Bylas chapel and \$7.00 for Rice chapel from Mr. and Mrs. A. F. Gorder of Minneapolis, Minn.

J. PIEPER,
Sec'y Missions Board.

Change of Address

Rev. Emil Wm. F. Schulz, 871 39th St., Milwaukee, Wisconsin.

Notice

The Committee on Assignment of Calls will meet at the seminary in Wauwatosa at 9:00 A. M. on April 27th.

G. E. BERGEMANN.

NOTED IN PASSING

Once upon a time, according to Harry Emerson Fosdick, who is credited with the story, a minister and his little son walked across the fields on a summer Sunday afternoon, to a little church where the minister, a visitor, was to preach. At the door was a box for offerings, in which the visiting minister as he arrived placed fifty cents. The regular minister and the congregation arrived shortly after, and the service proceeded. After it, the minister of the church said to his visitor, "Now I want you to have whatever offerings are in the box. I don't know how much there may be." The box was opened; fifty cents was discovered and gravely turned over to the visitor. Silence on the walk home across the fields, until the small son remarked, "Well, Dad, if you had put more in you would have got more out."

—The Living Church.

We hold it for a fundamental and undeniable truth, "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right toward men is a duty toward the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. . . . We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.—James Madison's Memorial, to the Honorable, the General Assembly of the Commonwealth of Virginia, 1785.—Reprinted in Liberty.

Remember that the most sacred thing in God's universe is a person. When he started out to make earth and sun and moon and sky, his ultimate goal was man. When he arrived at the formation and had completed it, he rested. That gave him a chance to contemplate what he had done, and it is recorded that he said, "It is very good." Man was at the apex. As he created, he did so towards himself. When he had finished he had arrived at an altitude across which he could reach and communicate with the creatures of his hand. Man is a person, therefore he can know that God is good.

—Western Christian Advocate.

ITEMS OF INTEREST

American Flag Over Cradle of Christian Faith

The Stars and Stripes fly protecting over Etchmiadzin castle, near Erivan, believed to be the oldest monastery in the world, which has just been reopened by the Near East relief as an orphanage. One of its buildings is declared to have been built in A. D. 350.

Historically the old monastery is one of the most important sites in Armenia. It is the cradle of Christian faith in that country, having been founded by St. Gregory, who introduced Christianity into Armenia in the third century.

It covers several acres and is surrounded by a great wall that has sustained many sieges by Kurds, Tartars, Persians, and Saracens.

—Chicago Tribune.

Charter Denied Patriotic Orders

By a vote of 7 to 2, the senate judiciary committee yesterday decided against all legislation proposing federal charters for private organizations which are not formed to execute some power granted in the constitution. The committee's adverse action applies to a score of bills pending to grant federal incorporation to patriotic, charitable and similar organizations. The committee is considering legislation authorizing District of Columbia charters for such organizations.

—Wisconsin News.

Students Turn Up Noses at \$5 Award

Five dollars for memorizing the Sermon on the Mount did not prove so great an inducement for Oberlin college students as had been anticipated by faculty members. Out of about 1,600 students only 275 tried.

It took the students 90 minutes to write the 110 verses of the sermon.

An offer of \$5 to every Oberlin student who would memorize the sermon was made by a Chicago alumnus.

—Milwaukee Journal.

K. K. K. Stop Service; Hand Reverend Cash

Five men, attired in the robes and hoods of the Ku Klux Klan, entered the First Baptist church here tonight and stopped the services long enough to hand the Rev. F. W. Swift an envelope containing a sum of paper money. The Klansmen also enclosed a letter commending the work of Rev. Swift and told him to use the money as he saw fit.

—Wisconsin News.

Bare Divorce Ring For False Testimony

"A divorce ring," which furnished false testimony to men and women seeking to break their marital ties, has been unearthed in the arrest of Jack Berkowitz, Dist. Atty. J. H. Banton announced today.

Berkowitz is in Tombs prison in default of \$10,000 bail, and will be arraigned tomorrow. He was arrested on charges of subornation of perjury after Miss Helen Thomas, a police woman, had set a trap for him by pretending to seek false evidence to secure her a divorce. She alleges that Berkowitz promised to obtain the "evidence" for \$200.—Wisconsin News.

Pastors in England Open War on Mormons

The Church of England has taken up a fight against Mormonism. Scores of missionaries from Salt Lake have flooded the country in search of converts. This has aroused the wrath of church officials. Archdeacon Monmouth, Welsh churchman, preaching at Newport yesterday, said: "The Mormons are openly preaching immorality of the worst kind. Mormonism is a strange and pernicious religious system of moral leprosy."

—Milwaukee Leader.

Another Old Indian Fort Passes

The war department has decided to abandon Fort Apache, Arizona. There is no reason why it should not have been abandoned long ago. Many memories cling about it, however, and not a few oldtimers will be sorry to see it deserted.

Fort Apache is in the heart of what was once Arizona's Apache country. It is a long horseback ride south of Holbrook. Its purpose was to keep the White Mountain and Tonto Apaches on their reservations, if possible. Its troops dealt often with dangerous raiding bands. It was one of a chain of forts of which others were Fort Huachuca, Fort Lowell, Fort Grant, Fort McDowell and Whipple Barracks, extending from the southern border of Arizona up through the central and eastern parts of the state, and around to the northern. Their troops rode fast and struck hard, and eventually destroyed the Apache menace.

Of all these forts, Huachuca is the only one to remain after Fort Apache is abandoned. Fort Huachuca is near the border and probably will be maintained permanently. Fort Apache has been useless for some years, garrisoned by a single company or troop, and of no military value.

—El Paso (Texas) Herald.

BOOK REVIEW

Workers With God. A study in outline of Christian Trusteeship, stewardship and partnership with God. W. D. Geever, D.D. Cloth 12mo, 152 pages, paper, 60 cents; cloth, 90 cents. United Lutheran Publication House. Order from Northwestern Publishing House.

A valuable contribution on a subject that demands our attention. An attempt to discuss from the evangelical point of view what is generally treated legalistically. Will be read with profit by pastors and laymen. J. B.

Modern Church System In Use. A practical handbook for church officers and lay readers. A. D. Chiquoine, Secretary of the Laymen's Missionary movement. Paper, 27 pages. The United Lutheran Publication House.

Synodical Barometer

To be raised by collections according to Budget from July 1, 1921—July 1, 1922 (see Synodical Report, page 120) \$255,175.00



260,000
250,000
240,000
230,000
220,000
210,000
200,000
190,000
180,000
170,000
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150,000
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80,000
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10,000

Received by collection from July 1, 1921—March 1, 1922—\$143,264.22

To be raised by collections according to Budget	\$255,175.00
Receipts since July 1, 1921	143,264.22
To be raised by July 1, 1922	\$111,910.78

W. H. GRAEBNER, Treas.