

# 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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## ASCENSION

("Auf Christi Himmelfahrt allein")

Since Christ has gone to Heav'n to reign,  
His course I'll follow surely!  
Faith conquers doubt, and fear, and pain;  
In Him I rest securely.  
For where the Living Head has gone,  
His ransomed members, every one,  
In His own time he'll gather.

As heavenward He journeyed on,  
Eternal blessings gaining,  
My heart seeks rest in Heav'n alone,  
Elsewhere no peace obtaining.  
In Heaven where my Treasure is,  
My heart and spirit find true bliss;  
For Him I'm ever yearning.

Dear Lord, to me the grace impart  
That Thy ascension bringeth!  
With faith divine adorn my heart,  
As to this hope it clingeth!  
May I, in Thy appointed time,  
Leave earth with joy for realms sublime!  
Lord, hear my fervent pleading!

(Translated from the German)

ANNA HOPPE,  
Milwaukee, Wis.

## Walk In The Spirit

Gal 5:16

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." No, this is not the oft heard appeal to man to develop his higher nature, to follow his better self, and by thinking pure and noble thoughts to ennoble himself and to spiritualize his entire being.

The truth is man has no better self. The term flesh does not designate merely his so-called grosser appetites. Flesh is the designation for the totally depraved and corrupted nature of man after the fall. "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Note, that idolatry, witchcraft and heresies, are included with the many different vices in the works of the flesh. The trust in false gods, the virtues of the selfrighteous, yea, the very prayers of the Pharisee are works of the flesh, as well as are fornication and murder. Flesh is an attitude toward God, the attitude of unbelief, disobedience and hatred. And to all the works of the flesh

apply the words of warning: "They which do such things shall not inherit the kingdom of God."

"The flesh and the Spirit are contrary the one to the other." The Spirit of whom the apostle speaks is the Holy Spirit, the third person of Holy Trinity. When he comes to the heart of man, he does not come to stimulate and develop certain noble powers inherent in the human heart. His work is to overcome what he finds in the human heart and to implant what is not naturally there, faith in Christ Jesus and through faith love toward God. That means a new birth for man. He who by nature was carnal, and would have remained carnal, has now become spiritual.

This spiritual man receives the things of the Spirit of God. His heart is open to the message of the Gospel. He knows his Savior and knows God through him. It is a veritable resurrection for him, the resurrection from spiritual death, with all its fears and terrors, with all its unutterable hopelessness, to spiritual life, with its comfort and riches, with its sweet communion with God and its hope toward God.

In this man the Holy Spirit is at work, building him up in Christ and restoring in him the glorious image of God.

All this the Christian possesses through the Holy Spirit and continues to enjoy only through the ministration of the Spirit. And he enjoys it according to the measure in which he permits the Spirit to direct him.

The apostle is admonishing these Christians, "Walk in the Spirit." They need such admonition, for they still have the flesh in them and frequently enough succumb to its powers. To yield to the flesh means to hinder the Spirit, perhaps to drive him out of the heart. That would mean the loss of his many blessings, the relapse into spiritual death.

"Walk in the Spirit"; throw open your hearts wide to him; yield yourselves to his guidance and direction; let him fill your soul entirely. Then will your lives be full of peace and joy, and you will grow more and more into the likeness of him who is your sole comfort and hope. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

J. B.

"Christ has redeemed us with His precious blood. Let us gladly serve Him with all our powers!"

## COMMENTS

**Won Over** Making converts has become to be quite the thing in our country and the average American mind seems to adapt itself very readily to the making. There never appears to be a dearth of material for the apostles of "new" cults to work upon and the more fantastic the cult the more it seems to recommend itself to some of our people for adoption. Some of our countrymen (and women) are veritable religion-tasters; whenever a new brand comes on the market they are the first ones to offer themselves as victims and we hear, Mrs. \_\_\_\_\_ has joined the \_\_\_\_\_. In large cities this American trait is not so much in evidence, but in smaller communities it may be easily noted. It takes but a breath of air to move a feather and the slight suction from a small vacuum is enough to draw the light-minded. Conan Doyle is now making converts among these American "lost legions." Not only has he written a book, "The New Revelation," but he makes excellent copy for the daily papers; that puts him in touch with a large number of "truth-seekers." The Wisconsin News relates a pathetic instance of one who went a bit farther than the average to try out the theories Doyle advances:

"'Death is beautiful and without any sense of pain,' according to Conan Doyle.

"I am 79, and nearly blind and if this clipping is true, why should I linger here?"

"These words, scrawled with a shaking hand in an almost unreadable note, and a clipping from a newspaper report of a lecture by Sir Arthur Conan Doyle, British author and spiritualist, were found beside the body of Percy Brown, in his Alexander Avenue home today.

"Brown had committed suicide by gas asphyxiation."

This instance shows the awful responsibility which they assume that profess to lead souls to the Light by new avenues. This poor creature has cut himself off from further experimenting or being experimented upon; he has gone out without knowing the Way. Beside his own great sin of unbelief in the Truth, ranking as an able second, stands Doyle's soul-crime; but there are others. Are not all the "tasters" at least in a measure guilty, for giving moral support to such apostles at their appearing? And then let us not shrink from looking at the other side, have we never failed in supporting the Word of Truth? Example is a forceful teacher; be a willing and steady hearer of the Word.

G.

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**What's Your Price?** In our political history there is room for a long chapter on bribes. People that are not as generous in their judgments as we are by nature, might even suggest that if you write a complete history of bribing you would have very little left to fill in to have a complete history of our whole public life. There are bribes and bribes and "campaign expenses"; perhaps the most service-

able and the safest, from the point of view of the briber, are the campaign expenses. By contrary, to the rest of us they are the most dangerous.

Some perfectly valid votes have been bought with a poor nickel cigar. Nickel cigars have never been as evil-smelling as they are now but their scent is as fragrant as a combination of all the odors of Araby compared with the aroma that surrounds the man who tries to do the bribing.

We noticed but the other day that a number of newspaper men grew very indignant because they were approached with an offer of "expenses paid" which they felt was in effect a bribe. Newspaper men have a hard time escaping their enemies, for there always seems to come a time when the offer of "assistance" becomes a very sound reason for changing one's views about certain questions. The strange bed-fellowship we hear about so often is frequently accounted for on this score. If we find them becoming vociferously indignant because of an offer which they interpret as an effort at bribing, it is not because they are so very, very sensitive but, perhaps, because in this case they happen to be uncompromisingly on the other side.

The "offer" that called forth the outburst in question came from the Anti-Saloon League. The League encouraged every community to send, expenses paid, all editors and all ministers to the convention where "law-enforcement" was to be the chief topic. Did they deserve such harsh suspicions?

We believe they did. It is humiliating to think that groups of men that have a little money think the ministers of the land can be won to their plans if they are but put under obligation in ever so slight a degree. Some people think that ministers are a solid regiment that will jump to the firing line every time a big organization throws them the sop of a little sanctimonious talk—and pays the campaign expenses.

Be it the Anti-Saloon League or its counterpart on the "wet" side, their estimate of the purchasing power of campaign expenses and small talk should invariably be proven utterly false by all Lutheran pastors. Public movements are so thoroughly shot through with the idea that ministers have to troop along whenever a hired trumpeter blows the bugle of "uplift" and "moral force" that there is but one way to keep one's skirts clean of their defiling touch: Keep away from them all.

Flushed by success the "drys," for example, consider their programmes irresistible and act hurt when a minister does not want to carry a nice banner in the W. C. T. U. parade. The "wets," on the other hand, have elected the Lutherans as their particular clerical attendants. They remember that Lutherans were never in the Anti-Saloon League forces, so they conclude that they are just naturally committed to the cause of "beer and light wines." Will both of

these never learn that Lutherans as pastors of their parishes have their work pretty well outlined and can not be bought for either side with "campaign expenses," or pretty phrases, or any other thing?

If we keep aloof from all entangling alliances some one of us may be in a position to write that unwritten chapter on "Bribes, Bribers and Their Victims."

H. K. M.

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**Want Juvenile Odd Fellow** At the recent session of the Sovereign Grand Lodge of Odd Fellows in Toronto, Canada, Minnesota delegates introduced a bill to establish a juvenile branch of the Order. The bill, which will come up for final consideration at the next session, is as follows:

Be it enacted by the Sovereign Grand Lodge: Section 1. There is hereby created and established the "Order of Thomas Wildey," in which the membership shall be composed of young men between the ages of sixteen and twenty-one years, and possessing the qualifications prescribed by the "Committee" hereinafter referred to. The "Order of Thomas Wildey" shall always be under the control and jurisdiction of the Sovereign Grand Lodge.

—Christian Cynosure.

By adopting the proposed bill, the Grand Lodge of Odd Fellows would be following in the steps of the Masons, who have already founded the order de Molay for those under twenty-one years. These men are wise in their generation; timber for the lodges must come from those who are now saplings. By training young men for their purposes the lodges will safeguard the future of their order.

This movement on the part of the secret orders will make it necessary for the churches to be on their guard incessantly. Soon the cradle will no more be safe. And this at a time when many Christians are so very careless in the training of their own children, to say nothing of other children the Lord has placed under the care of the church. Vigorous work among the young on the part of the lodges and neglect of the work among the young on the part of the churches—there is no need of guessing as to the result. Lutheran day schools, Lutheran high schools and other Lutheran institutions of higher learning have a claim on the prayer and on the hearty support of all those who confess our faith and who desire to hand our rich heritage down to posterity intact.

J. B.

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**Lovest Thou Me?** When the Risen Christ asked Simon Peter that heart-searching question, He himself gave the test by which every answer to that question must be measured, Feed my lambs! Not only, Feed my sheep! but—Feed my lambs! If our love for Christ were to be measured by that test, and so it must be measured, there are many who must have grave doubts of the sincerity of their love. Our lambs, Christ's lambs, are left without a shepherd's care far too much. Such care is primarily the business of the parents, but not to such an

extent that any Christian can absolve himself from responsibility. Christ made it Peter's business, and made it our business. Feed the lambs!

Those who are hopeful Christians try hard to see in every new phase which the Church enters a better fulfillment of the pledge given for all of us by Simon Peter on the shores of Lake Galilee. Here and there striking evidence is found that the lambs of Christ are being cared for with devotion and with whole-heartedness. May such signs be true signs of the times and may they presage an awakening in every congregation that bears the name of the Savior.

But schools cannot be produced by magic. Given the children that need the shepherd's care the very next thing that is required is the teacher. Read the lists of Christian teachers in our calendars. The pitiful brevity of these lists shows what is wrong. To be sure, we have many more schools than teachers that are listed, for many of our pastors in the smaller congregations are taking it upon themselves to feed the lambs in day-schools as well as they can. But we have long ago realized that no one man can do the work of two men. And we must also record the fact that many of these schools are finding it increasingly difficult to survive from year to year. People demand a "better school," they do not want to overburden their pastor. The sad result in many cases is a discontinuance of the day-school and the establishment of a Sunday School together with, perhaps, a Saturday school. And when, here and there, an effort is made to put a trained teacher in charge of a day-school, it is frequently for but a short time. The teacher is called away and it is found almost impossible to secure another.

We haven't enough teachers! It takes trained and devoted men to go out and start with nothing but their faith and yet succeed to establish churches and congregations. And that is the way we shall get schools. We must have more teachers. Our teachers must and will build up our schools. Their work is fully as essential as the work of professors, pastors, or missionaries. Their province is an integral part of the field of the Church. Their absence leaves a gap. Teachers are members of the body of Christ which is His Church on earth, when they are missing this body is crippled and the whole body suffers—it may even die.

We must have teachers, more teachers, devoted men with the missionary spirit. And the rest of us must find ways and means to give them a chance to work. The sad experience, all too common, that congregations with schools are unable to find teachers is humiliating. It reflects upon our fitness to do the work of the Church. There is much loose talk about the bankruptcy of the Christian Church for this or the other fanciful reason—that is merely loose talk. But it is dangerously near a confession of bankruptcy

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when one congregation must send out its call for a teacher sixteen times—and still has none. Another called a dozen times. Still another called six times. How many others threw up their hands in despair and simply took any available person, merely to stop the gap, irrespective of such a person's ability to do the work? Such a course is not fair to the school nor is it fair to the person placed in such a school.

How much of the blame for this deplorable condition rests upon the congregations which have not been willing to pay living wages to their teachers, is not for us to determine. That must be left to the conscience of the individual. But even then, if we but had the teachers, they would create a willingness on the part of the congregations to do their duty.

We now have many devoted men and women in our schools, working valiantly against odds to do the work to which Simon Peter pledged the Christian Church; how much better could they work if they had the strength which is derived from the experience which a larger number imparts to each unit, if they were carried by the prayers of the whole Church, if they were freed for once of the feeling that more than half the Church is trying to find a cheap substitute for that which they know is the best way to feed the lambs of the Lord?

We have institutions for the training of teachers; not many, but some. They have never even begun to reach their capacity. Now and then one had the feeling that certain rigid rules worked against the cause rather than furthered it. For a time the work of young Christian women who were willing to work in our schools for a pittance was frowned upon by some pastors and teachers! It was said that they were not always properly trained for their work. That is true. But most of them made up for that lack by a devotion that offset any such deficiency—and, the point is, they were there ready to work. So much is certain: there is a definite place in our schools, especially the graded schools, for Christian women. They will not crowd out abler men nor will they dis-

place trained men. If we but had the trained men to build up our schools, the standard of our teachers who are women would be raised automatically.

It will always be the part of our men to do the responsible work. A man who devotes himself to teaching does so with the idea of making it his life work. As soon as graded classes are established in a school it devolves upon the male teachers to bear the brunt of the work, to stand up before school boards and congregational meetings and plead for their schools, to deal with parents who have for some reason found cause to complain on behalf of their children, and for the thousand and one reasons which make it natural for a man to assume responsibility.

Thank God for the young women who rallied to our work in the schools; they will never know how important their part was in saving an institution that was gradually sinking into decay because there were none to work.

But give us teachers, men, devoted Christians to instil new life into the organism of our schools and to come to the rescue of that small band of faithful men and loyal women who are now doing much more than their just share to keep our schools from becoming a memory.

Only a quibbler will dispute the truth of the saying: The measure of a congregation's efficiency is its school.

We have the summer before us. Let all earnest Christians, pastors, teachers, and men and women of the congregations in general seek out young men—and young women, too, that will go to our teachers' seminaries to prepare for the most urgent work that now confronts us.

But what if we get too many teachers? Oh, well,—what a happy day that would be! Some time in the year 5000 A. D.

H. K. M.

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**Why Discriminate?** The old saw about the dwellers in glass houses curbing their stone-throwing proclivity is forcefully suggested by the following little item, culled from the Milwaukee Leader:

"A letter discountenancing admittance of members of the Ku Klux Klan to the Masonic order was ordered sent to all members of the order in California and the Hawaiian Islands yesterday by Dr. Samuel E. Burke' grand master of the California jurisdiction of the order. The letter asserts Klan tenets are inimical to true Americanism and Masonry."

We must honestly confess that we are too dense to see the reason for so fine a distinction. Masonry as well as the K. K. stand for secret ties among those having a community of interests; both stand for an exclusiveness which can not be called an incident to the organization, but breathes its very spirit: that favoritism and class discrimination should be the result is but natural. To our mind both are closely

allied; neither of them grew from the Constitution of our country; both may very properly be styled weeds, only one has rapidly arrived at a greater degree of maturity. The only difference we can see is one of method or policy and, given the requisite selfishness of motive, these may change over night. If Masonry wishes to exercise more discrimination, why does it not discriminate more in practice against Christ and Christians, as it confessedly does in theory? It denies the Bible Christ and He has no place in the lodge religion; consistency would demand that it disbar the Christian as inimical to Masonry. A little more activity on these lines would be very helpful to many who still call themselves Christians but cannot or will not discriminate.

G.

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### Teacher Turnover and Median Salaries

One might get the impression from those cases which come to notice that our Lutheran day-schools suffer very seriously from too many changes in the personnel of the teaching force. That is not true. The very reason which accounts for this impression in the minds of people is, when examined, an indication of the opposite. We hear that the congregation at So-and-So has been compelled to call a dozen times or more in its effort to get a teacher. Whenever a vacancy occurs there are calls innumerable—they must call so often because teachers are in the habit of staying where they are.

Again we hear that almost every teacher receives from two to six calls a year. There is much "calling," but little "accepting." This is splendid testimony of the character of the men working in our schools. They have cast their lot with the people in whose midst they are. Their school has grown close to them. They are deeply interested in its welfare. They stand high in the regard of their congregations.

It is just as evident that these men, who are now so willing to stay and serve at a time when their services are so much in demand elsewhere, will not desert for trifling reasons. Their work is their mission.

In a large measure this condition is a very fair indication of the feeling of the congregations toward their teachers and their school. Those who have good schools (and they have good schools because they have good teachers) are the very ones whose teachers are in demand. They very evidently think much of their schools or they would not make such strenuous and successful efforts to retain the men they have. They know by experience what a splendid thing the Christian school is. They show by their actions that it pays to have a school. It is much cheaper, according to the reckoning of some, to get along without a school. Those who have schools do not think so. They know it is ruinously expensive to get along without one. For one thing, such congregations are closer

knit, they have the benefit of the cementing effect of the work of established, loyal teachers.

Our schools, then, have a remarkably low teacher turnover. That shows their worth. Among public schools the teacher turnover is fearfully high. For the state of Wisconsin it is about seventy per cent! And that shows the difference. How can a school prosper that must spend the best part of each school year in breaking in and fitting in three-fourths of its teachers to the work? Furthermore, work that makes so little demand upon the loyalty of workers must be of little lasting value to those who hope to benefit by it. Public school men are well aware of the fact that they have not begun to establish a "system." For that there must be a degree of service that will not tolerate a seventy per cent turnover of teachers every year.

It is not the teacher shortage, serious as it is, that militates against the efficiency of the public school; it is the lack of anything like experience in teachers. Even a teacher old in years has had no real experience if he changes places every other year; he wastes too much time in getting the external routine of school matters; he does not know the character of his community and the family characteristics of his pupils. All the tests by visiting experts and all the wordy theories in all the teachers' journals in the world will not relieve a teacher from the need of most painstaking and devoted personal attention to every phase of his pupil's life.

Parish schools are fortunate, indeed, that they have in their service teachers who stay long enough to become good teachers.

The same government statistics that revealed the astounding teacher turnover tabulated the "median" salaries. Roughly speaking, the average for Wisconsin is somewhat between \$100 and \$125. This average is for such schools that are under county superintendents and does not include the schools in cities, where the average is higher.

We should not abuse the loyalty and spirit of sacrifice which we find in our teachers by making the disparity between their salaries and those of public school teachers too glaring. We shall never pay them what they are worth to us; we should at least try to meet their material requirements. Our teachers prepare for their work by years of study. Their preparation is at least as long as the preparation demanded from others and, we believe, is far more thorough and carried by a spirit which will make them more efficient as teachers in all branches of learning, not only in matters of Christian lore. As in everything else, "where your treasure is, there will your heart be also." "A Christian teacher's heart is in his work because he makes his work reflect that which is his own great treasure. Such things cannot be bought. They remain undeserved blessings. But does that not obligate us the more?"

H. K. M.

**“What Shall We Preach About?”** What shall we preach about? The Rt. Rev. Charles Fiske attempts to answer this question in *The Living Church*. Some of his criticism and his recommendations deserve attention. He warns against the attempt to deliver a “message” or to preach as a prophet twice a week or oftener. He holds that to be impossible for any man. But that is just what the people are demanding these days. They expect the preacher to maintain at all times a pitch that is attainable only at certain times and under conditions that the preacher cannot control. The preacher is thus driven to look for sensational subjects or methods.

“But just because there are times when we must preach as prophets, it is not incumbent upon us to be prophesying perpetually. With Protestants generally the pulpit has degenerated into a public forum. Their preachers are engaged in a continuous platform performance. That Sunday is counted lost wherein no pronouncement has been made. The craving for “timely topics” has led to crude sensationalism. Instead of preaching the gospel, the Protestant ministers generally have become moral advisers to the community in general, puritanical advocates of every new legislation for compelling all men to be righteous according to their own particular code, sensation mongers seeking new evils to assail, new accusations to hurl, new revelations to unfold, new corruptions to expose, new reforms to advance, new propaganda to spread; common scolds or common nuisances; tireless talkers to an already weary world.

“And some of our own clergy have at last been enticed into joining the procession. They too are engaged in the joyous task of standardizing individual morality, reforming by code all the ills that flesh is heir to, settling industrial and social problems—settling them the more easily when they know little about them—and guiding the nations with a firm hand, a sure self-confidence, and an unflinching faith in their own panaceas of peace.”

Preaching of that kind will leave the hearers inexpressibly poor. We do not believe that Bishop Fiske is overstating when he says:

“Hundreds of thousands of so-called Christian people have no real understanding of the Christian faith and therefore no solid rock on which to build a Christian character. We have neglected the teaching office and therefore there are communicants without number who ‘like all Churches’ and love none, who have no Church loyalty, who drift away the moment the minister fails to please them, who are willing to close the church and give up the struggle the moment difficulties arise.”

And again:

“Certainly. Doubtless some congregations may be so sure of these fundamentals that we can take their knowledge for granted and ‘go on unto perfection’—though their idea of the perfect goal and my thought of it may not be the same. But my observation of the mass of people in America, and even in our own Church, does not convince me that in this day the fundamentals are so clearly understood or generally accepted that we can often take them for granted and pass on so rapidly to other things. My own feeling is that the clergy take too much for granted, and that for this very reason their congregations do not move on with them unto anything like perfection. I am afraid that, just because they take so much for granted, the preachers, too often, leave their congregations with the feeling (if in these dignified columns I may use a

phrase much employed by Studdert Kennedy) that they are ‘talking right through the middle of their Sunday hat.’”

The writer recommends “regular and systematic teaching of the whole round of Christian faith and practice, made as interesting and devotional as possible,” sermons “on the creed, or prayer (its meaning, its purpose, its method, . . . meditations on the gospels and epistles for the day,” and so forth.

These recommendations are sound, and we are glad to present them to our readers. We know that many Lutherans look with envy on other churches whose preachers are more modern than ours and who are quoted ever and again in the press as having made some epoch-making statement on this or that question of the day. What Bishop Fiske recommends we have had all these years in our Lutheran church. We should not permit ourselves to be tempted to throw it aside for other methods. We should, rather, cultivate it intelligently and industrially. Preaching is to be the feeding of the soul, and the plain food is the nourishing.

J. B.

## RELIGIOUS INSTRUCTION

By Angelo Patri in *The Milwaukee Journal*

The discussion had turned to the schools. Everybody was in the opinion that the schools were wrong. Something ailed the world and the trouble lay right in the schools. Yes, sir.

The gentleman with the horn-rimmed glasses was sure of his diagnosis. “What the schools need is religion. Your schools are godless, sir. What wonder, then, that the world is going to the bad? Teach religion, sir!”

“Suppose you could have just the religion that you wanted taught in the schools, what would you teach? Exactly what would you teach?”

“Oh, I’m not a teacher. I’m not ready to say precisely what the instruction should be. But I am sure that there should be religious instruction in every school in the land every day of the year.

“Children do not imbibe morality from the atmosphere. No, sir. It must be taught. Children do not know the difference between right and wrong. They must be taught. They cannot learn goodness from the bare bones of science nor can they gather it from the fancy-filled pages of your literature. Religion must be taught. Morality must be instilled.”

“But if you could teach exactly what you wanted to teach in the schools, what would you teach. What religion? What morality?”

Right there they drew the line. No one was willing to say what he meant by religion and morality in the schools. They wanted it, though. “Something” ought to be done, but, when they were confronted by the question of what the something was, they fell back on generalities.

Once in a land across the sea, in a land where church and state and school are one, I visited a class in religious instruction. Coming from America, I had never seen such a class and I was eager for the experience.

The teacher said, “Religious instruction,” and tapped her desk bell. The class busily prepared for the lesson and seven little lads filed ostentatiously from the room.

The lesson for the day was the forty-first chapter of Genesis, the story of Pharaoh’s two dreams. “Ah,” I said to myself, “those seven little lads are going to dramatize the

lesson." The teacher read a verse and then the class read one until the end of the chapter was reached. The Bibles were closed and put in their places. The teacher announced a church hymn, the class read it in concert, sang one stanza of it, and the hymn books followed the Bibles. The teacher tapped the bell and said, "Geography."

I went down the hall thoughtfully and nearly tumbled over the seven "lean-fleshed kine" that had left the room when the lesson was announced. "Is it over?" they asked. "We didn't hear the bell." They were playing a game of their own, not one prescribed in any school course.

"Yes, it is over. Why didn't you take the lesson?"

"Oh, we don't belong to the church. We don't take religious instruction."

Even in the land where religious instruction was given, you see it wasn't given. What most people mean by religion is a creed, and I would respectfully point out that creeds are not religion. Neither is it reading a story from the Bible.

To my mind, religion is active conduct, a doing of something and doing it heartily and well, according to the laws of truth that govern the universe. The schools are full of it. Full of honest, reverent, soul-inspiring work, which is the best sort of religion. While the American schools hold fast to that they will never be godless. They may be creedless, which is a right good thing.

This is a fair sample of the methods pursued by the advocates of a national religion for our land. Note how cleverly the appeal for a "creedless" education of the young is prepared. People who point to results of more than a generation of public school experiment and are dissatisfied are permitted to be represented by the "gentleman with the horn-rimmed glasses." He wants a change, but he is not prepared to give a program for it. Then comes the generalization: "No one was willing to say what he meant by religion and morality in the schools. They wanted it though." That takes care of the disaffected ones who see that there is something radically wrong but are not able to suggest a remedy.

For the other group that might advocate religious schools a different line is adopted. They are taken to a "land across the sea, a land where church and state and school are one"; here, as a practical demonstration, they are shown a school where the religious instruction was almost an empty form. This part of the argument again closes with the generalization: "Even in the land where religious instruction was given, you see it wasn't given."

Then follows the appeal for the "creedless" school, where "religion is active conduct, a doing of something and doing it heartily and well, according to the laws of truth that govern the universe."

As Christians we might humbly suggest that education is character-building. If you are going to build it is expedient, with a view to stability, to have a foundation. A state which has no religion is god-less and when that state attempts the difficult task of character-building it had best keep that one thought clearly before it: We are to build characters without God, which in its last analysis is, without religion. In

fairness to all its citizenry that state ought really to go a step further and employ only god-less teachers to preclude the possibility of having religion injected surreptitiously into the process of its self-appointed task. If that state borrows a God for character-building purposes it is not true to itself and it is violating its citizenry. The same were true if the state as the chief educator would farm out this duty to a group which confesses a God. Hopeless confusion and a sense of injury with some would be the result. Now, that is just the difficulty under which the "gentleman with the horn-rimmed glasses" is laboring; he feels it but he cannot express it.

But our friend of the "creedless" persuasion might say: You are all wrong; education is not essentially character-building, it is training the child, bringing out in an orderly manner what is in the child. We answer, if that is the aim, the public school has certainly had a long time to attain it and by now our country should stand in the glorious period of fruition. The schools have had everything they asked for, with the exception, perhaps, of the god-less teachers, and they were only demanded by the principle of the thing. Now then, where are the results? The gentleman with the horn-rimmed glasses does not seem to be particularly edified and there are plenty at this elbow, as he horns into the little peace and admiration circle with the cry: We want something badly, but we don't know what! Bringing out what is in the child does not seem to give character, or, at least in many cases it is a bad one. College faculties with horn-rimmed glasses and august state legislatures with glasses of a different order have sought vision of something which might help the state in its difficult task, but thus far their quest has been fruitless and they still share the sad lot of our gentleman of the defective vision.

There's another thing we have not touched upon. The writer we quote above speaks of "the laws of truth that govern the universe." We must confess our ignorance on this subject. What are these laws as they apply just to our own country? Are these perhaps the laws that are our directive in our treatment of Haiti, Guatemala, Mexico? Were these laws in force during that great meeting of nations held in Europe from 1914 on? These last years have certainly brought out what is in man throughout the world, but our impression was not that truth played a very important part in what was revealed of him, but rather the absence of it.

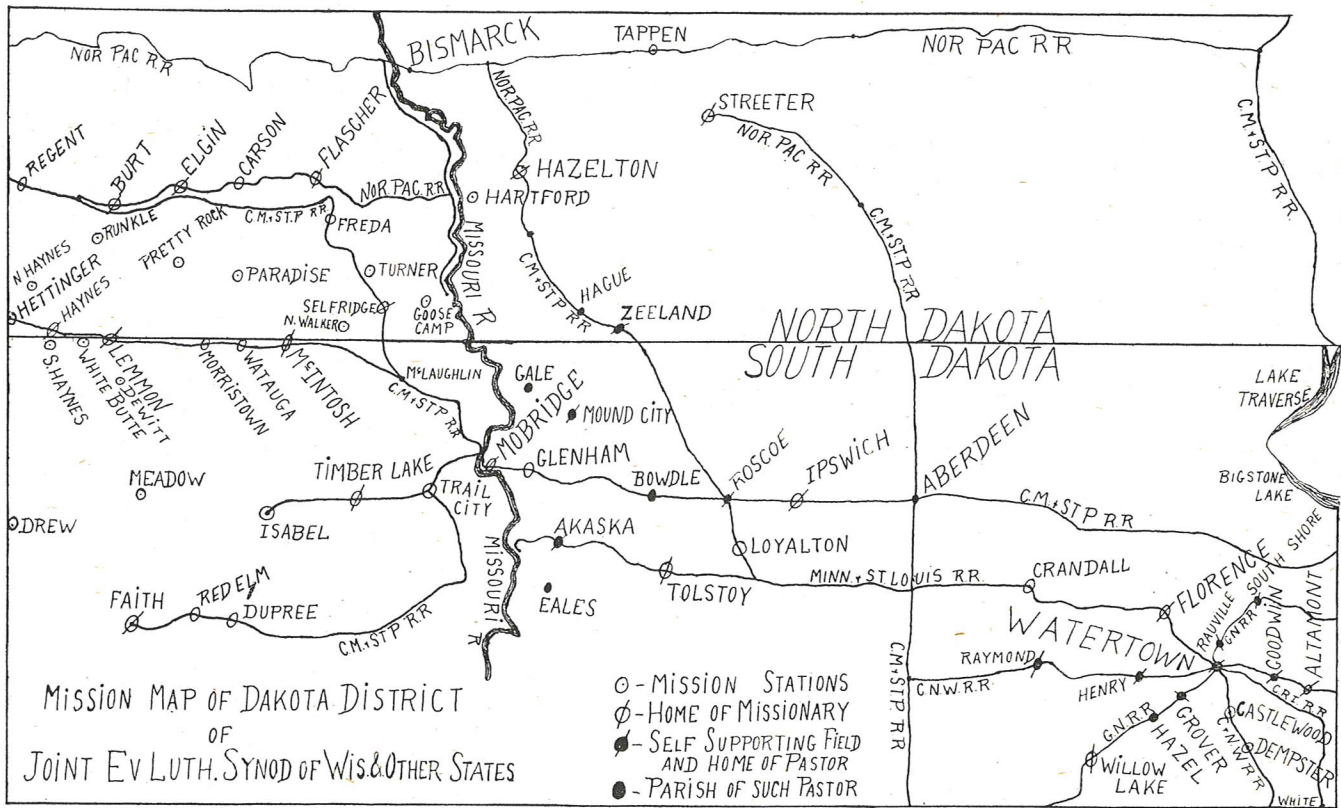
Finally, we would volunteer the statement that, strictly speaking, there is no such thing as a creedless school or even a creedless man. If a man has no other God he is a God unto himself. No system of training is so well adapted to bring out this fact as that which humors him, flatters him, makes much of his natural self-seeking propensities, in short brings

out what by nature is in him. So much for creedlessness.

As to what can be done? Well, if your conclusions are obviously wrong it justifies you in once more carefully reviewing the premises. When the tools which go with your line of work are hopelessly inadequate nobody will accuse you of self-wrong if you question whether you have not perhaps broken in on somebody else's line. There is one estate which has the God-given task of character-building; it is the Church. For that reason she has the proper means, the Gospel. This teaches man his duty to his God, to

OUR MISSION AT WILLOW LAKES, S. DAK.

When the missionary received the call to Willow Lake, he had the same impression, which so many of our Eastern people foster, viz: South Dakota is a wild, forsaken country. This belief was strengthened by the "encouragement" which a brother, who had been out here offered. He said, "Yes, you're within God's country yet, but —." This "but" may apply to the country to the West of the Missouri river, but not to Clark county or the Eastern part of the state. You, then, can well imagine the surprised face of the missionary, when he beheld the field of his first ac-



himself, to society and gives him the most powerful motive for fulfilling it, conscience, the feeling of responsibility to God, religion, or however you may call it. As far as the child enters into consideration the parent is, of course, first to be considered; parents that seek contact and support of their kind for character-building in their children will naturally seek the same along the lines of their religious convictions and will be met by a church conscious of its duty and ability, if things are as they ought to be. Where parents grossly neglect to do their duty by their children, the state would see its duty clear, as a measure of self-defense, to step in and offer the child what is necessary for the accomplishment of useful citizenship. This of course would not bring nearer the realization of the fond dream of many of our compatriots: One Country, One Church. Nor were that to be deplored.

activity as pastor. The country reminds us very much of Minnesota. It is, as one brother calls it, the "Land of Sunshine," and I would add "Winds." They blow fiercely at times. Clark county, in which our mission is located, is an agricultural region, which is on the par with any, though here, as elsewhere, the crop has been a failure for several years. Willow Lake is the most important town in Clark county, next to Clark, the county seat. Situated on the Great Northern railroad, halfway between Huron and Watertown, it is also within easy striking distance of these places per automobile or "Ford."

However, there is a difference between the South Dakota people and those of our more Eastern states. Where you find a rather formal social life in Wisconsin and Michigan, the South Dakotan is as free and open as the prairies, which he calls his home. And yet he is as courteous as anyone. And as he is



congenial, so he is also straightforward; if he has a grievance against anyone, he will tell the person so and have it over with. Naturally this freedom also affects his religious life.

The fact, that Clark County is an agricultural region, accounts for the great number of Germans who settled here many years ago, very many of whom were of Lutheran extraction. And yet no effort was made to gather these people, together with others who had no church home, into a Lutheran congregation. This was in part due to the geographical location. Willow Lake lies on the arbitrary boundary line between the field, which our sister-synod of Missouri works, and our synod's field. But the real reason, no doubt, is: The field was too large to cover in early years. It is due to this neglect, however, that a large number of families are lost to the Lutheran church, having joined the sectarian churches, while looking for a church home.

Willow Lake already had five churches, when we began our work here. Naturally this confines our work to a rather small circle. The chief part of our work consists in gathering those Lutheran families who have no church home near here; and it is only natural that we also try to gain such families, where one parent is Lutheran.

Naturally Satan had placed great hindrances in our way. Throughout the long years, during which the sectarian churches held this field alone, they have inculcated their one great idea, unionism, in the people. The sentiment, which they have created, can well be gauged from the words of one man, who said, "Why not drop all denominational differences, and form one congregation in town? It is deplorable that we should have six churches here." And even Lutherans have given in to this way of thinking. People could not reason it out, why the missionary last fall refused to join in the Union-Thanksgiving services, after one pastor had declared that he could deliver a sermon, hiding all his denominationalism.

Perhaps the greater evil, however, is the lodge question. Most of our citizens, women as well as men, are members of at least one lodge, often of two or three. It is the spirit of rationalism, which Calvinism and Lodgism represent in common, that we must combat.

Willow Lake is a comparatively new mission field. Work was begun here in 1920, shortly after our District organized separately, the better to carry on mission work. The canvass which the Superintendent of Missions made of the field revealed that there were quite a number of Lutheran, or half-Lutheran families in this region. The closest Lutheran church was the Hague Township Lutheran church, served by the Rev. Michaels of Henry. But a number of families did not find it convenient or possible to attend there regularly. One family had its church home at Grover, 26

miles distant, another at Yale, about the same distance from here. The Superintendent conducted services here at various times during the following winter, much to the delight of these people. In the spring of 1921 the mission board found itself justified to call a missionary for this field, prompted, no doubt, by the zeal of the people. The Missionary has labored here since last August.

As in all mission fields, the question of an appropriate place to conduct services is paramount. So far a movie and a dance hall served our purposes. But anyone will realize that the thought of conducting services in a dance hall is not pleasant, to say the least. Nor is the hall adequate for our purposes, being too large to heat in the winter. But our mission board has granted us the wish for a chapel as soon as the necessary funds are available.

Services have been well attended throughout the year. It was necessary to drop services only three times during the winter because it stormed on these days. Now the attendance varies between twenty-five and forty grown-ups, and fifteen to twenty-five children, a good audience for us, by way of comparison. The attendance in Sunday School, where seventeen children are enrolled has been very satisfactory. It is to be lauded that the children also attend the services regularly.

The interest of the people can be gauged from the fact that they are planning to contribute toward the pastor's salary, besides raising their quota for synodical purposes. Some had contributed toward a lectern and a cover for the same, and other things needed for proper conducting of services. Naturally there are also those who are lagging in interest, as it takes much patience and constant inviting to train people to love their church. It may be of special interest that we were able to celebrate the Lord's Supper on Easter day, twenty-six communicants attending; two of these had just lately dropped the lodge. The Communion set is a present of the missionary's home congregation in Weyauwega, Wisconsin.

Thus your work here has not been in vain. May God grant that our field may prosper and that many attain to the knowledge of his son through our little efforts here in Willow Lake. K. G. SIEVERT.

#### PACIFIC NORTHWEST CONFERENCE

Conference time is always the occasion for much joy among the brethren of the Pacific Northwest District. Scattered as we are over the whole State of Washington, with one brother in Oregon, conference is a time when we see one another, can unburden our hearts, are strengthened and encouraged in our work.

The reader of the "Northwestern Lutheran" will be interested to know where the different pastors in this field are stationed. The whole district is a mis-

sion district in the real sense of the word; Tacoma, in the care of Rev. Arthur Sydow, has the only self-sustaining congregation. Tacoma is situated in the rich Puget Sound country, only seventy miles by auto from Rainier National Park. At Yakima, Ellensburg and White Bluffs we find the Rev. F. Soll, R. Fenske and L. Krug. Their charges are mission stations located in the central part of the State, in a country far known for its excellent fruit and diversified farm products. Leavenworth, in charge of Rev. Wm. Lueckel, is located well up the Wenatchee River at the very foot of the Cascade Range and Omak, under the care of Rev. K. Koehler, is within fifty miles of the Canadian border on the Okanogan River. Both places are included in that district of the State which raises the famous "Wenatchee Red Apple." Mansfield in the north central part of the State, is the residence of Rev. A. Matzke. It is part of a wheat producing country commonly known as the Big Bend Empire. Clarkston, the scene of Rev. R. Janke's activities, is located in the northeastern part of the State, near Spokane; here too, fruits of all kinds are raised. Rev. P. Hinderer, at Portland is the only missionary we have in Oregon at the present time.

We often feel that the Pacific Northwest District and the mission work of the Pacific Northwest are only names to many of our friends in the east. How we would that you had a real picture of the immensity of this field and of the work that is being done here. During the coming summer, some of you will plan to spend part of your vacation in the Pacific Northwest, which is more and more becoming known as the nation's summer play ground. If you come, you cannot well avoid passing through the field of one or the other of our missionaries. Make it a point to call on him, he will be glad to see you, and you will learn much about the work the Synod is doing here; it is your work.

On May 3rd and 4th the brethren mentioned met for conference in St. Paul's congregation, Leavenworth, Wash. Much time was spent in the reading and discussion of two interesting papers. Rev. R. Fenske delivered an interesting and timely paper on the subject, "What is the matter with the Pew." It was a complement to another paper read in a previous conference by Rev. A. Sydow, "What is the matter with the Pastor." Both are to be printed in full in the "Northwestern Lutheran." Rev. Fenske developed the idea that the fundamental wrong with the pew is the lack of sincerity in religious matters.

Rev. P. Hinderer read a paper on "Die Grundsætze der Missionsarbeit in unserm Distrikt." He stressed the idea that mission work today is not what mission work was to pioneers of the eastern states, viz., to gather people who were already Christians, Lutherans, into congregations. Mission work today is mission work in the strictest sense of the word, work

among the heathen, as far as religious knowledge and training is concerned. This explains to a big extent the lack of phenomenal growth in our congregations and demands much patience and perseverance on the part of the pastor.

Discussion of business matters showed that one of the great hindrances to our work in this field is the lack of adequate places in which to conduct services. Ellensburg, Clarkston and Omak are suffering most from this cause. At each of these places the pastor is obliged to conduct services in a building belonging to some other congregation and at a time suited to someone else's convenience. This is not always very opportune. Ellensburg, for example, has since its inception nine years ago, had only evening services. For years, these congregations have been looking for and hoping for help from the church extension fund that they might erect a church or chapel of their own. They are still hoping. How much more firmly these congregations would be established, however, if they had a church or chapel of their own. We ask our fellow Christians to remember us in this respect too.

The conference closed its session on the afternoon of the 4th. That same evening services were conducted in which Rev. A. Matzke preached the sermon and Rev. R. Janke the confessional address.

W. L.

#### THE ELKS' MEMORIAL SERVICES

The order of Elks is established upon a belief in the existence of a Supreme Being; upon this foundation-stone its principles are builded, and around this central support its tenets cluster. And, as we believe in a Divinity who rules the destiny of man, so we believe His watchful care extends beyond the grave. We do not, cannot, will not feel that when this flickering flame of life has fled this is the end of all. That when the toddling babe is called and hears no more its mother's lullaby, 'twill not awake and listen to the angel's cherub song; that hopeful buoyant youth, answering the Reaper's beckon in the morning of existence as he views in wide-eyed wonder life's first faint gleam of sunrise o'er the distant hills of promise, shall know no more hereafter save the tomb's unspeaking silence; that ripened age, replete with years and honors, responding to the final call at manhood's mystic sunset, when the eye is dimmed and moistened and the hair has turned to silver, shall ne'er be summoned from his resting place to greet awakening morn.

Let those who will, seek comfort in this dreary, dismal, hopeless creed that in the grave alone the soul shall find perpetual repose. In the words of one of our country's most distinguished men, we, as Elks, prefer to feel that "In the night of death hope sees a star, and listening love can hear the rustle of a wing." Ah no, our absent brothers have no need of tears;

they are beyond the reach of suffering and sorrow,—not gone from us forever, but waiting,—sleeping to the night wind's gentle requiem till the Grand Exalted Ruler calls them home.

And so 'tis not to weep for them that we are here assembled; 'tis not to cloud the sunshine of life and hope and joy with the shadows of regret and dark despair. 'Tis to place our modest tribute on the altar of fraternal love, to signify in humble word and deed that though our absent brothers sleep, they have a place of honor in memory's sacred storehouse, which constitutes the pantheon of our beloved dead.

From their lives let us learn again lessons of charity, justice, brotherly love and fidelity. Charity of thought and purpose as well as deed; justice and brotherly love towards all mankind; and fidelity to every duty which we owe ourselves, our order, and our fellow-man. Thus may we fulfill our every obligation to the living and the dead and "merit the approval of the Grand Exalted Ruler of the Universe." To our absent brothers we extend the hailing sign of peace and say: "Sleep on, until we meet again at the altar of the lodge amid the stars."

#### Closing Ode

We've finished our duties, the parting has come,  
And each of the Brothers now goes to his home;  
And our voices blending, we now will depart  
In perfect love, giving each note from the heart.  
Each duty accomplished, each Brother content;  
May Charity, Justice and Brotherly Love  
At last lead us all to the Grand Lodge above.  
—The Rapid City Daily Journal, Dec. 6th, 1921.

#### "HIGHER MASONRY"

By B. M. Holt, Formerly Secretary Pierson Lodge No. 169  
A. F. & A. M. Barnesville, Minnesota

#### Original Masonry

To become a Master Mason one must be "initiated" in the degree of an Entered Apprentice, "passed" to the degree of a Fellowcraft, and "raised" to the degree of a Master Mason. These three degrees are all the degrees of real Masonry and he who has been thus initiated is, in the fullest sense of the word, a Master Mason. (Anyone wishing information as to what constitutes these three degrees in the line of oaths and ceremonies, etc., should read any good exposition of Freemasonry or Prof. Graebner's "Treatise on Freemasonry," the latter being based on the personal experiences in the lodge of the writer.

#### The Higher or Catch Penny Degrees

The question then arises: why were there added all the additional so-called higher degrees—the Chapter, Council, Commandery, Scottish Rite, Mystic Shrine, etc.?

The answer for this is simply that the nourishment of all lodgery is curiosity. Human nature is peculiarly wont to covet the forbidden, and to seek for that which is purposely hidden. If it were not for the fact that Masonry solemnly declares by "remote intimation" that some great and mysterious secret is subsequently to be revealed to the initiate, the Order would never have gained in number of degrees its present proportions.

The so-called charms of its "rude dramas" veiled in "wonderful mystery," were specially designed, as it seems to me, by the evil one so as to make a strong appeal to human nature. The initiate not finding the promised "wonderful mysteries" in the original three degrees, it was necessary that more and more degrees be invented to keep up the delusion and also to swell the income.

#### They Leave a Bad Taste

There is also another explanation that may be applied to cases where Christians and especially ministers join the "higher degrees of Masonry: the oaths, ceremonies, principles, and teachings of the "Blue Lodge" leave a bad taste in the mouth of all who read their Bible and try to live by its teachings; so the wily old Satan—the real Grand High Priest of Masonry—invented a scheme whereby the Christian might be lulled to sleep while he is robbed of his religious experience. Hence in the Chapter, Council, and Commandery degrees the Mason may read certain portions of the Bible, pray the Lord's Prayer, which Masonry claims should not be so called, imitate the position of the body of Christ on the cross as in Knights Templarism, and kneel at the Sepulcher of Christ, and are permitted to believe, if he can, that all this wicked parody on Christ and Christianity, is a "Christian" affair.

#### Seeks to Hide Its Anti-Christian Principles

Many years ago while I was a boy on the farm we used to plant rose-vines in front of our pig-pen to hide it from the public view. Many people were attracted to the place by the beautiful roses but soon found that the beauty of the thing in no way removed the aroma of the pig-pen; so it is with the so-called "Christian" degrees of Masonry: Christian materials are used to hide the real issues from the superficial observer, but the anti-Christian principles are there anyway. The result is moral blindness so that the ability to discriminate in things spiritual is blunted, until finally with hardly a twinge of conscience the so-called Christian, a minister perhaps, takes the profane Mohammedan obligations of the Shrine, "which" says Rev. D. T. Robertson, D. D., Fargo, North Dakota, "is all a matter of toleration." The Devil has led them thus far as "poor ignorant and blind profanes, seeking the new life" and has finally consolidated the Jew and the

Christian, the Buddhist and the Parsee, the Moham-  
medan and the Brahmin, the Zoroastrian and the Hin-  
du, into a common Shrine, which a Doctor of Divinity  
calls "a matter of toleration." And these ministers  
forgetting that they are ministers of the Lord Jesus  
Christ, have been known to join hands and dance in  
the streets with their trousers rolled up to their knees  
and with red caps on their heads. Allah, Allah!

### Thirty Thousand Priests at Baal

The "thirty thousand ministers of the Gospel in  
the United States" who are Masons are now being  
judged and instructed by Masonic officials and Grand  
Lodges.

"The views of different Masons are largely re-  
flected, as you must realize, by their religious train-  
ing. If you were to talk to a Mason of Jewish extrac-  
tion he would naturally tell you that Christ and His  
teachings had no place in Masonry, whereas, if you  
happened to talk to a Protestant who had Christian  
leanings, he could readily point you to many things  
that he believed showed unmistakably that they were  
taken from the teachings of Christ."—Cornelius  
Hedges, Jr., Secretary Grand Lodge Montana, Official  
Document, January 5th, 1921.

But to show that these Masons who have "Chris-  
tian leanings" have ventured to tread on forbidden  
ground in this that they "believed" that Masonic  
symbols are subject to an interpretation taking on a  
form of the "teachings of Christ," we have only to  
follow up the official attitude of Masonry at large.

At the Grand Lodge of South Carolina, 1919,  
Grand Lodge Chaplain Rev. J. E. Thayer, offered a  
prayer and concluded in these words, "All we ask is  
for the name and sake of Jesus Christ, Thy Son our  
Savior." The Hymn, "O God, Our Help in Ages  
Past" was sung and the music led by the quartette  
of Grace Church choir.

Now all this was good form for chloroforming the  
Christian conscience, but what impression did it make  
on the Grand Lodge? After the benediction Grand  
Master W. W. Wanamaker, proceeded to qualify the  
Christian sentiment expressed by the Chaplain in these  
words: "I thank God for the two great lessons Ma-  
sonry teaches so beautifully and emphatically—the  
immortality of the soul, and the resurrection of the  
body! That little sprig of acacia (a piece of tin paint-  
ed green, used in the ceremonies of the third degree)  
has brought light and hope to many an aching heart."  
Then he recited (the cold and comfortless poem)  
"There Is No Death."—Proceedings Grand Lodge of  
South Carolina, 1919, pages 5, 6, 14.

It takes strong lye to cure a scabby sheep's head,  
and the Grand Master apparently regarded the teach-  
ings of Christianity as an insufficient remedy to cure  
the sick souls of his fellow Masons, so he pointed to  
the painted "sprig of acacia."

### Objects to Injecting Christianity Into Masonry Through the Higher Degrees

Hon. S. H. Goodwin, Correspondent for the Grand  
Lodge of Utah, receives commendations from Past  
Grand Master, D. D. Darrah of the Grand Lodge of  
Illinois, for opposing "the various attempts which are  
being made to Christianize Freemasonry."—Proceed-  
ings Grand Lodge Illinois, 1920, page 114.

"Throughout the Reviews whenever the matter  
came up I expressed dissent from the position of not  
a few Masons, who seek to inject Christianity into  
Masonry." S. H. Goodwin, Reviewer Grand Lodge  
Utah. Letter of March 5th, 1921.

"It would not be wise nor tolerant to blend our  
own creed (Christianity) with Masonry."—G. W.  
Baird, Grand Correspondent District of Columbia, Pro-  
ceedings Oklahoma, 1920, page 222.

T. C. Humphry, Chairman Committee of Fraternal  
Correspondence, Grand Lodge of Oklahoma, too, "ob-  
jects to any man dragging Masonry into religious con-  
troversy."—Proceedings Grand Lodge, Oklahoma,  
191, page 281.

Everywhere we find leading Masons officially ex-  
pressing their bitter opposition to "the virus of Chris-  
tian dogma" entering Masonry, and it was no doubt to  
offset the so-called "Christian Knight Templar de-  
gree that there was created the Mohammedan Shrine,  
the real capstone for the whole cult.

### Leading Masons Oppose Higher Degrees

Many leading Masons, some even members of  
higher degrees, themselves oppose the "higher de-  
grees" and strongly favor original Masonry consist-  
ing of the three symbolic degrees of the "Blue Lodge."

"Some new organization appears, with a catchy  
name and a ton of 'patronage' and we lose the at-  
tendance at Blue Lodge" says Most Worshipful Dr.  
H. Darling, Grand Master of the Grand Lodge of Al-  
berta, referring to "higher Masonry."—Proceedings  
Grand Lodge Oklahoma, 1920, page 213.

Past Grand Master D. D. Darrah, Illinois, also  
fully believes that Masonic assemblies "should be kept  
exclusively as ancient craft institutions" that is Blue  
Lodge Masonry.—Proceedings Grand Lodge Illinois,  
1920, page 120.

### The Blue Lodge a Vestibule to Higher Masonry

Grand Master D. G. Fitzgerrell, of the Illinois  
Grand Lodge, in his annual report of 1920, takes the  
"higher degree" craze seriously, saying:

"The impression on the candidate is that Masonry  
is nothing more than a vestibule through which he  
can become a 'higher Mason.' There are no higher  
degrees in Masonry. . . . Unless overzealous and  
fanatical members of so-called 'higher bodies' can be  
curbed, it may become necessary to invoke disciplinary

measures to safeguard the ancient craft."—Proceedings Grand Lodge of Illinois, 1920, page 12.

### Sinning Against the Light

No person should join Masonry with any other thought than that the three degrees of the Blue Lodge constitute real Masonry, and that the philosophy of these three degrees carefully guard against all phrases that may have a distinctly Christian significance.

Should a person imagine that "higher degree" Masonry is more tolerant towards Christianity than the Blue Lodge, then let him remember that the "higher" one goes in Masonry the more mired he becomes in its anti-Christian philosophy and having sinned against a better knowledge all along the way he may finally arrive at the point where God will "remove his candlestick!" Wherever Masonry appears to acknowledge Christ as in Knights Templarism of the American Rite, or in the Rose Croix of the Scotch Rite, it is simply an acknowledgment of the historic Christ, without any intention of acknowledging His Deity or His atonement for sinners. —Christian Cynosure.

### WHAT OTHERS SAY

#### A Pathetic Figure

All our readers will recall him. He was one of the active members of the church, and frequently at the front in congregational affairs. Suddenly he quit. And he let the brethren know why he quit. It would be contrary to his convictions to leave off his church activities without going about and giving the reason.

The preacher had offended him. It matters little whether this offense was imaginary, or intentional, or real—his dignity had been outraged, and to preserve his dignity he must needs quit.

He failed to understand that a minister's great passion is to build up the church, to add members, not subtract them, and that but few preachers intentionally do things calculated to drive their workers away from the church.

Of course, the big church member, aware of the preacher's human limitations, easily passes over many things said and done imperfectly, realizing that the form is imperfect, not the spirit.

The wise and good member confers with his preacher, and by kindly advice often prevents mistakes, and multiplies his usefulness.

And, too, he has the enviable habit of setting a thousand beauties in the preacher's words and actions over against the one defect, and watching the scales topple the lonely and light unloveliness out of sight and out of mind.

When he hears another criticize unkindly the preacher, he gets busy and buries the criticism under an avalanche of things of good report.

He works in the church with his brethren, not to bring honor upon himself, not to be foremost, not to have the glory of preeminence, but to make the church more and more an institution of love and service to the community.

He has no eye or ear or heart for the unlovely. He is not looking for offenses. Should he see them he has a charming habit of appearing not to see them. He knows that the man, the churchman, who is always looking out for slights will be always finding them; that the man with the chip on his shoulder will daily meet other men who enjoy knocking it off.

On the other hand, the poor fellow who drops out of the church because all was not just to his liking—we pity him.

He confesses to all the world his own colossal selfishness and conceit.

He reveals the depraved motives which governed his membership in the church.

He strips off his Sunday guise, and exposes his profound ignorance of the character of the religion which he pretended to espouse.

When he returns, later, to resume membership in the congregation whose minister he betrayed, and whose membership he insulted, he should be received only upon the confession of his sins, and hearty assurance of repentance. —Christian Standard.

### The Father's Prayer

Mr. Spurgeon once told the following story of a local preacher, a farmer, who was appointed to conduct Sunday services at a town some miles from his home. On Saturday he received a letter from his son, a commercial traveler, saying his business was leading him into the neighborhood of that town, and that on the Sunday night he would ride home with his father in the gig, and spend a few days with him and mother. During the drive home the father began to speak to his son about his soul.

The son said, "Look here, father, I never come home but you are everlastingly talking to me about religion, and I am sick of it. I won't stand it, and if it's to be like this I won't come home at all."

The father replied, "God forbid, my son, that I should say anything to you to do you harm. I will promise you never to speak about it more; but let me tell you this—never a day shall pass over my head but I will pray to God to save my prayerless lad."

"Pray as much as you like," replied the son, "but don't bother me with talk."

A few months afterward the son was again at home. One morning, on leaving his bedroom, he heard his father at prayer in an adjoining room. He said within himself, "I wonder if my father has kept his word about me," and he listened.

The old man, after speaking to God on various matters that lay near his heart, paused for a minute, then, with a choking voice, he said, "And now, Lord, about John."

This was enough for John. He did not wait to hear more. His hard heart was broken. He turned away convinced of his sin, and before he left home to resume his journeys he was a decided Christian.

—The Christian.

### It Takes Courage

It takes courage not to bend to popular prejudice.  
To live according to your conviction.

To refuse to make a living in a questionable vocation.

To say, "No," squarely to something wrong when those around you say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth when, by a little prevarication, you can secure some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know, and you have a family depending upon you, because it does not have the unqualified approval of conscience. —Young People.

### DIAMOND ANNIVERSARY OF THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

On the 7th of May our sister Synod of Missouri celebrated her seventy-fifth anniversary. This Diamond Jubilee marks a glorious epoch in the history of the Lutheran Church in America. From that small band of Saxon pilgrims, who had immigrated to this country in 1837 for conscience sake, and for the purpose of establishing in this land of freedom of religious worship a Church that is truly Lutheran both in doctrine and practice, a great Church-body has grown up which for seventy-five years has, by the grace of God, remained true to the principles of the Reformation. Seldom has the Christian Church witnessed such wonderful growth and great spiritual blessings within such a space of time. For a Synod to have remained true to the teachings of Holy Writ both in faith and practice in defiance of the encroachments on the part of the world and the whole of

modern liberalism during all these perilous years—is due only to the grace of God. And this our sister Synod has experienced to a wonderful extent. Loyal to the doctrines of the Lutheran Church as set forth in the Book of Concord of 1580 she has, by the grace of God, preached the truths of the Gospel without admixture of any doctrine contrary to the Bible for three quarters of a century. In consideration of the Diamond Anniversary of the Missouri Synod we would extend our hearty congratulations, praying God that He continue to bless her work and sustain her in true Lutheranism for the salvation of sinners unto the glory of His name.

J. J.

### NOTED IN PASSING

**Psychology seems to have** become the magic wand with which our progressives hope to cure all the social ills, from vocational maladjustment to crime, and about all they achieve is the wrecking of individual lives and foisting an army of incompetent dabblers upon an industrial society that is already topheavy to the danger-point. When things have reached a stage where a very large percentage of the recruits in the late war can be officially given a mentality of ten years old or less, when at a gathering of alienists in the city of New York, some five years ago, a luminary of that profession could say that one man out of every four that one meets on the streets is mentally incompetent and ought to be confined for his own good, there is something so radically wrong that it behooves our public scribes to take notice and also a very decided stand.—From a letter to The Drifter in The Nation.

**A crowd of people** near a public building in Philadelphia attracted our attention. They were listening to a young man of about thirty who had much to say about the teachings of the Latter Day Saints. He was a smooth, fluent, and impressive talker, and his frequent favorable mention of Jesus Christ must have led his audience to class him as an evangelist. The unwary would hardly have suspected that he was a Mormon—for that word was studiously avoided—and would have judged him to be a Protestant Christian. He, however, was a full-fledged Mormon, and waxed eloquent concerning the virtues of the creed of the Latter Day Saints, being careful to emphasize those things that would prove acceptable to an average audience and to keep concealed what might prove to be offensive. It was a case of putting a tempting bait to a hook wherewith to catch unthinking fish. He took full advantage of the present epidemic of loose thinking concerning the marriage estate and of the consequent prevalence of immorality, and in skillfully veiled manner threw out some hints as to the need of Latter Day teaching to correct and control sex relations and affix the proper religious stamp according to the seal now in possession of the "Church of the Latter Day Saints." The zeal with which Mormons are pushing their propaganda, both in Europe and America, and the progress they are making, shows that they know how to seize their opportunity in this age of broken marriage vows and free love. This is their day, and they are making the most of it. Are Christians equally zealous in counteracting the hostile forces that are seeking the overthrow of God's first institution—The Christian Home? —The Lutheran.

**No grown-up can be** too childlike to please God. And there is no other way to please Him. Hudson Taylor said with rare insight: "Christ's life began in the cradle and ended at the cross. The Christian's life begins at the cross,

and ends in the cradle." The holiest saint is ever getting lowlier. The veteran and spiritual giant of apostolic days, Paul himself, passed into the presence of his Lord more truly a child than he had ever been in the long course of the good fight that he had so victoriously fought. Being really a child in spirit is, for any grown person, a miracle that is possible only by way of the cross. To die daily is to grow ever more completely into that consciousness of helplessness that rejoices in letting Christ be all. —S. S. Times.

**Invited to a golfers' meeting** the other day, Joab H. Banton, the prosecuting attorney of the county government in New York city, remarked as an aside, after describing the terrific and unrelieved load of responsibility that his office entails, that he himself had never learned to play golf. His explanation, which is worthy the consideration of an army of golfers in every part of the country, was this:

"I have no time to learn golf, because I find it imperative that I seek some spiritual refreshment at the end of every six days' work. Golf as a recreation is undoubtedly excellent, but it would not answer my purpose. I find that religion is the only way of keeping up the 'heart' which is necessary to perform my duties. A man without it would be utterly lost. Try church some time. You will find it as refreshing as is golf." —The Continent.

## FROM OUR CHURCH CIRCLES

### Official Notice

The following candidates have been named for the professorship at Northwestern College, Watertown, Wis., from which one will be elected on June 14th. All communications concerning candidates should be in the secretary's hands by that date.

Blieferticht, Professor E. R., New Ulm, Minn.  
 Buerger, The Reverend R. O., Waukegan, Ill.  
 Fleischer, The Reverend H., Hustisford, Wis.  
 Frey, The Reverend I. P., Phoenix, Ariz.  
 Koch, The Reverend H., Reedsville, Wis.  
 Koehler, Professor Karl, Watertown, Wis.  
 Kuhlowl, The Reverend O. F., Waterloo, Wis.  
 Pieper, The Reverend Paul, Cudahy, Wis.  
 Reim, The Reverend E., Kenosha, Wis.  
 Schumann, The Reverend W. A., Markesan, Wis.  
 Schweppe, Professor K., New Ulm, Minn.  
 Sieker, The Reverend C. H., Burlington, Wis.  
 Sitz, The Reverend A. P., Rib Lake, Wis.

The Reverend W. A. Schumann's name came to our desk too late to be included in the list that was published in the current number of the Gemeinde Blatt.  
 H. KOLLER MOUSSA, Sec'y.

### Meeting of the West Wisconsin District

The third biennial meeting of the West Wisconsin District will be held at Columbus, Wis., (Rev. W. Nommensen) June 28—July 3. Two papers will be presented, one in the German and the other in the English language (Rev. J. B. Bernthal—Rev. A. Sitz). Delegates will please bear in mind that all credentials should have the signature of both the president and of the secretary of the congregation. The brethren

who entered this district in the last bi-ennium are requested to forward their release to the President, if that has not been attended to already. All memorials should reach the President not later than June 17th.

Free accommodations will be provided for the delegates by Zion's congregation. All desiring free lodgings, however must announce their coming **not later than June 4th**. Those who intend to come by auto will kindly mention this with their announcement.

O. KUHLOW, Sec'y.

### Meeting of Southeast Wisconsin District

The Southeast Wisconsin District will meet in the First Lutheran Congregation at Racine, July 5—11. The opening service on Wednesday, July 5th, will begin at 10:00 a. m. All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and are to be presented to the secretary immediately after the opening service. Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, the Rev. Theo. Volkert, 735 Grand Ave., Racine, Wis., before June 18th. All reports, petitions, etc., must be made in a written form and must be in the hands of the president of the district, the Rev. C. Buenger, before June 18th.

HENRY GIESCHEN, SR., Sec'y.

### Meeting of the Minnesota District

The Minnesota District of the Joint Synod of Wisconsin will convene for its third biennial meeting at Nicollet, Minnesota, June 21—27, having received a kind invitation from the congregation through its pastor, the Rev. F. Koehler. The following papers are to be heard and discussed: 1) How does diligent attendance of congregational meetings further the cause of the Kingdom of God?—Dir. E. R. Blieferticht. 2) Modern Church Work in the Light of the Word of God.—The Rev. E. Birkholz. 3) Definition of the term "Gemeinde" as it is used in the New Testament.—Prof. M. Wagner.

The preachers and their alternates are as follows: H. Schaller—A. Krueger, G. Hinnenthal—F. Zarling (Confessional), J. Hinck—J. Bade, P. Spaude—O. Medenwald (English Services), J. Schulze—G. Ernst.

The pastor of the congregation requests, that the guests, delegates, pastors and teachers, kindly announce their coming no later than June 15. They should also state whether they intend to come by rail or with a car. The congregation will furnish board and lodgings gratis.  
 A. SCHALLER, Sec'y.

### Wisconsin Valley Conference

The delegates of the Wisconsin Valley Conference will meet in the congregation of Victor Gruber, pastor at Town Hamburg, June 13.

O. KEHRBERG, Sec'y.

**Pacific Northwest District**

The Pacific Northwest District meets in St. Paul's church, Tacoma, Wash., June 22—25.

Rev. A. Sydow will read a paper in the English language on the theme, "The Minister as Pastor." Rev. F. Soll will read a paper in the German language. WM. LUECKEL, Sec'y.

**Correction**

In **Obituary** of last issue, May 14th, the name of the deceased was misspelled; the correct rendition is Mrs. M. H. F. Limpert. G.

**Change of Address**

Rev. B. Westendorf, 2214 North St., Flint, Mich.

**BOOK REVIEW**

**Congregation Duty To Lodge Members and Lodge Treatment of Sin.** Two small tract-form leaflets by B. M. Holt, Fargo, N. Dakota. 15c a dozen, 100 for \$1.00.

These little leaflets are to serve a very important purpose, according to the design of the writer, that of enlisting the congregation member (the so-called layman) in the fight for the Master's Cause. Ignorance of what is at stake misleads many a congregation member of today into taking a wrong position toward the battle which is raging between Christ and His detractors in our time. He ought to be in the thick of the fight and yet he is but a luke-warm onlooker or he is even troubled with a secret conviction that his pastor is a little too narrow and belligerent in carrying on such an insistent warfare against lodgism. These little tracts are intended to open his eyes to conditions which concern him most vitally and demand his prayerful and active attention. The tracts are meant for distribution. We hope they will find a wide circle of readers. G.

**Missionary Sermons** collected and edited by Rev. L. H. Schuh, Ph.D. \$2.50. Lutheran Book Concern, Columbus, Ohio, 1921.

The book contains 25 sermons on missions in general, 9 sermons on home missions, 13 on foreign missions, 6 on inner missions, 3 on Negro missions, and 4 on Jewish missions, 34 ministers of the Gospel having contributed the sermons. Pastors as well as lay members will find valuable and instructive material on Christian missions in these sermonic discussions. J. J.

**Occasional Sermons** Vol. II, collected and edited by Rev. L. H. Schuh, Ph.D. \$2.50. Lutheran Book Concern, Columbus, Ohio.

This volume contains 6 introductory, 4 farewell, 3 conference, 7 confirmation, 4 confessional, 4 communion, 6 Reformation, 7 marriage, 2 Brotherhood, 5 Women's Society, 6 Luther League, and 5 baccalaureate addresses contributed by 37 different pastors of the Ohio Synod. J. J.

**The Lord's Prayer**, Sermons by Robert Emory Golloday, D. D. \$2.50. Lutheran Book Concern, Columbus, Ohio.

These are sermonic discussion on prayer in general and the Lord's prayer in particular, as a whole true to the teach-

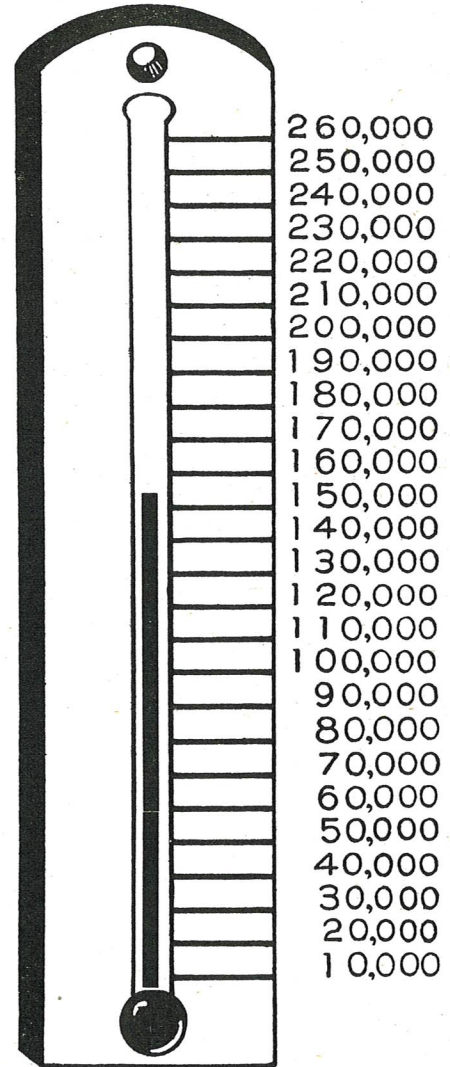
ings of Holy Writ, and meeting the needs of the present generation. They are pithy, original in form and substance, and presented in language purely American. J. J.

**"Come Unto Me."** Meditations, Prayers and Scripture Selections for the Visitation of the Sick, by Theodore Walz, Lutheran Pastor. Cloth, plain, 85 cents; Leather gilt, \$1.65. The Lutheran Literary Board, Burlington, Iowa. 1922.

A commendable handbook for the visitation of the sick. The meditations are sound and highly comforting, well adapted to individual cases, and suitable to the occasions of the Church-year. They are in no wise sentimental, but "profitable for doctrine, for reproof, for correction, for instruction in righteousness." A short formula for the communion of the sick is appended. Print and paper of the book are excellent. J. J.

**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



To be raised by collections according to Budget .....\$255,175.00  
Received up to May 1st, 1922 ..... 155,359.24

To be raised by July 1, 1922 .....\$ 99,815.76

THEO. H. BUUCK, Dep. Treas.