

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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EBENEZER

("Hitherto the Lord hath helped us." 1 Sam. 7, verse 12.)

Hitherto the Lord hath helped us,
Brethern, let us praise His Name,
And in songs of holy gladness
His so glorious grace proclaim!
Hitherto His Hand hath led us
Where the Living Waters flow;
He with Bread of Life hath fed us
In this wilderness below.

How can tongue declare Thy mercies,
Thou eternal, triune God!
In paternal love and kindness
Thou hast showered us with Good!
Thou, our Refuge, Fortress, Tower,
Hast defended us from ill,
Shielded by Thy mighty power,
We can dwell in safety still.

Thanks to Thee, O Gracious Father,
For Thy faithful, tender care!
In the precious name of Jesus
Thou hast heard Thy children's prayer.
In abundant, copious measure
All our needs Thou hast supplied;
Thy blest Word, that heav'nly Treasure,
Still remains our Staff and Guide.

Thanks to Thee, divine Redeemer,
For thy holy, precious Blood.
Through the power of Thy Passion
We are reconciled to God.
O preserve, Thou gracious Savior,
Thy pure Sacrament and Word,
Grant us still Thy glorious favor,
Pardon, grace, and peace afford!

Thanks to Thee, Thou precious Spirit,
For Thy fellowship divine!
O sustain us in pure doctrine!
Strength omnipotent is Thine!
In the bonds of peace unite us
Through the Word, inspired by Thee!
With Thy presence e'er delight us
Till our heav'nly Home we see!

Glory be to Thee forever,
Great Jehovah, Triune God!
Justified through faith in Jesus,
Holy One, Thy love we laud.
Worship, Honor, Power, Blessing
To Thy Name forevermore!
Thy unbounded grace confessing
At Thy altars we adore!

Help us still, Thou God of Zion,
In all ills Thy Church defend!
Thou in love didst lead our fathers,
O be with us to the end!

Lord of Hosts, do Thou protect us,
When the billows rage and roar!
Lead us, guide us, and direct us
Till we reach the glory-shore!

Keep us in the Spirit's union! (Eph. 4:3)
Keep us in the bond of peace,
Till we join the Church Triumphant,
Till all earthly strife shall cease!
Then with all the saints victorious
We shall praise and worship Thee,
And observe a blissful, glorious
Everlasting Jubilee!

ANNA HOPPE,
Milwaukee, Wis.

(Penned for the Golden Jubilee of the Synodical Conference, to be observed July 9th, 1922.)

Psalm 133

The Benefit of the Communion of Saints

A Song of Degrees of David

Behold, how good and how pleasant it is for brethren to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garments;

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

The Golden Jubilee of the Synodical Conference, organized July 10, 1872! For fifty years we have been permitted to taste of the blessings of which this psalm speaks.

"Brethren"—not by natural birth, or by political, social, or economic ties—but by the working of the Spirit of God: "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

"Unity"—not the flowing together of the natural minds of men, but oneness in Christ and in his saving Truth: "Endeavoring to keep the unity of the Spirit in the bond of peace." "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

"Behold, how good and pleasant"—good and pleasant to the Lord, as pleasant as was to him the precious ointment upon the head of Aaron. Christian unity is his work, it glorifies him. It is the reflection of his divine love from the hearts of men.

Rev. C. H. Buehler
Jan 23

"Good and pleasant"—to men. Perhaps we can observe it better in others: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. . . . And they, continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion"—Christian love is refreshing and fructifying: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." We are enriched by the love and the fellowship of the brethren in the faith.

"There"—in Zion, where men dwell together in unity—"the Lord commanded the blessing." Their very dwelling together in unity is, as we have seen, to these men a blessing from the hands of the Lord. Hearts filled with His love are open to every blessing from the abundant store of the Father. Dwelling together in true unity, God's children are a blessing to each other.

"Even life for evermore." Dwelling together in this unity is life. It is the life that never ends, the life that will be perfected when we, in death, put off everything that still hinders within us the Spirit of love and begin to dwell together before the Lord in perfect unity.

"Behold." Do we at this time duly appreciate the blessings we have enjoyed these fifty years, and are we truly thankful? There may have been times and occasions when these blessings were not plainly in evidence, when some of these joys have been wanting. Let us not forget that the fault was then our own. "There the Lord commanded the blessing"—He has never failed; but we have prevented him from blessing us by refusing to yield to the Spirit of unity. Let us thank God for his patience and forbearance and ask him to grant us to continue to dwell together in unity, in spite of the devil, the world and our flesh, until we are perfectly united with him and with his saints in the home of eternal peace and love. J. B.

COMMENTS

The Busy Pope What with the whole wide world to watch over, the pope is a very busy man. Between audiences given to delegations of American Knights of Columbus, who seem to be stepping on each other's heels in Rome, and receiving the thousand and one kinds of sightseers to whom the pope is one of the sights to be seen, the harassed

gentleman must let his all-seeing eye rove over all the chancelleries of Europe—and Asia and America.

One day he writes a stiff note of protest to the Russians, protesting against the arrest of his rival, the Russian orthodox patriarch; the next he protests to the league of nations against the English mandate over Palestine, on account of the Jewish preponderance it fosters. Then again he writes a sweet little note to Genoa, patting the bearded Russians on their broad backs and when the French express their disapproval of this friendliness to an enemy of France, the pope puts on his most serious face and threatens breaking off diplomatic relations with France. The meaning of this frenzied activity is readily seen: the pope is creating situations so that he may have something on which to base claims that will redound to his benefit. He knows he is big enough and powerful enough to cause anyone and everyone who incurs his enmity, much trouble. He does not want to belong to any nation or group of nations. They must all fear him and all must buy him off. He thrives on quarrels, for quarrels must be patched up and he never gives up anything, but always gets something.

The pope's protest did not save the Russian patriarch from arrest and a five years' sentence in prison—but the soviet government saw fit to exempt the gold and silver treasure that was in Roman Catholic churches from the general confiscation upon the payment of a nominal sum from the Vatican treasury. In the meantime the despoilment of the Russian churches goes on; the first twenty-five churches yielded over five tons of silver. We are told by competent authorities that the soviet government is conscientiously applying these treasures to the alleviations of suffering in the famine stricken regions. At the proper time we shall be reminded that the pope, from the goodness of his heart, made a huge donation to the Russian famine relief and never a word will be said of the dicker by which he redeemed the forfeited church treasures on the percentage plan. The pope knows the game.

We are not envious of the pope's accomplishments, but we are wary and quite determined not to be taken in by him.

H. K. M.

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"Blue Penciling The Decalog" It is reported that at the triennial convention of the Protestant Episcopal Church to

be held at Portland, Oregon, next September, blue penciling the Ten Commandments, or "boiling down the Decalog," as some put it, will be proposed by the Joint Commission on the Book of Common Prayer, such proposed changes, we are told, having the support of prominent and reputable churchmen, and the outcome being watched with intense interest. The object in view is to abbreviate the Ten Commandments to their obligatory part, to be used in the services in order to shorten the services particularly for

children. The full form of the Decalog is still to appear in the prayerbook, but the obligatory part will be in large type, the option of the pastor to prevail as to using the rest.

Of course, the division of the Ten Commandments made by Reformed churches differs from that in Luther's Catechism. What with us belongs to the entire first commandment, is with them divided into the first and second commandment. Now the changes proposed would omit from the first commandment (according to our division) the words: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." The second (according to our division) is abbreviated to read: "Thou shalt not take the name of the Lord thy God in vain." The third, in its entirety, will read: "Remember that thou keep holy the Sabbath day." The fourth reads merely: "Honor thy father and thy mother." The fifth, sixth, seventh and eighth are unchanged. The ninth and tenth are shortened as to read "Thou shalt not covet."

Strange to say that objections to such changes are reported to have been made not so much by the religious, as by the secular press. Says one leading paper, "It is significant that there should be proposed any changes at all, since the liturgy of a system of religion would naturally be the place where its most intense conservatism would concentrate." Another says, "It must be admitted even by the most ardent advocate of brevity, that the Commandments as they are given in the St. James version of the Bible do not occupy so much space that a reading of them, or even committing them to memory, constitutes a long or grievous task. . . . Whether cutting down the number of words in the Commandments would tend to bring them more into popular favor is doubtful. It seems safe to suggest that if a man won't read them and keep them in their present form he will hardly be influenced by reducing them by fifty words or so."

"Perhaps the ends of righteousness and true religion would be as well subserved by turning the energy involved in the movement for abbreviation into a whole-hearted and diligent effort to get people to pay a little more attention to the Commandments as they now stand."

Similar objections might be produced from daily papers, but these may suffice. It is indeed significant that objections to the proposed changes of the Decalog should be made by the secular instead of the religious press. It appears that with Reformed Protestant churches the daily papers play a prominent part in their make-up, even in matters of doctrine. Yet we need not be surprised at that considering that with them the Kingdom of God has much of the character

of being mundane and that on such account the public press may well serve its cause.

But to return to the proposed changes of the Decalog as related above. Is it wrong or contrary to the spirit of the law to simplify and abbreviate the Ten Commandments? Is it necessary to teach and learn them in the form God has given them on Mount Sinai? We find in the New Testament that neither Christ nor the apostles were in the habit of quoting the Ten Commandments in the original form. In Matt. 22, 37-40, Christ tells us that the whole law hangs on, or is contained in, two commandments. They treat of the love which we owe to God, and of the love which we owe unto man. Accordingly, all commandments which treat of the love toward God may be counted as belonging to the First Table, while all those treating of the love toward man may be numbered as belonging to the Second Table. Again, we seldom find the apostles quoting the commandments in full or verbatim. St. Paul, for instance, quotes the ninth and tenth commandment: "Thou shalt not covet," and the fourth he gives in these words: "Honor thy father and mother, which is the first commandment with promise that it may be well with thee, and thou mayst live long on the earth."

And thus also Luther availing himself of Christian liberty, produces the Ten Commandments in his Small Catechism in an abbreviated form. The reason for this is that some words in the Decalog have reference only to events in the history of the Jews, the people to whom it was given in this form. On the other hand some words pertain to Jewish ceremonies, temporary laws which had to do with personal conduct, family and social life, and with external observations, as was the case with the Sabbath command. Then temporary, or ceremonial laws have been set aside and are not binding upon Christians in the New Testament.

Why, then, should the Ten Commandments not be abbreviated? It is only the moral law as contained in the Decalog that is binding, and therefore unchangeable; and the provisions of the moral law are constantly recognized in the New Testament. When the continued obligation of any commandment is asserted, it is plain that the change of dispensations has made no change in the law. On the other hand, when certain words in the Decalog have been obligatory only during the old dispensation, the case is also made plain. They are not a part of the eternal Law, which is binding upon all men, and under such considerations, we are indeed at liberty to abbreviate the Ten Commandments.

J. J.

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Lodge Pass Word Saves "Lodge pass word saves miner, as bloodthirsty mob seeks victims. Saved by brother Elk." The Milwaukee Sentinel places this heading over the story of Bertrand, the cook, who relates the surrender of his

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gang in the recent bloody mine war in Illinois. This is the story:

We came to a barbed wire fence, and they ordered us to climb through, warning us that they were going to shoot as we did so.

Just as I saw the guns go up, I dived into some bushes. Lewis Bert, the second cook, was with me. We saw fourteen men shot down and three hanged. Then they began looking for the rest of us.

When they stumbled over us, I thought my time had come, but I gave the pass word of my lodge, the Elks, and a brother member stepped forward. I showed him my union card and told him that I had just come down the day before.

Later he took me to his home, gave me something to eat and paid my fare back to Chicago.

The fact that this man's life was spared because he belonged to a fraternal order is given prominence in other papers, also. We wonder what deductions the average readers will make for themselves from this fact? Undoubtedly many will conclude that it is a very good thing to belong to a lodge. Others will look deeper. Picture to yourself the brutality that reigned in "bloody Williamson," as the papers call the county. The fear of God and love toward man had been thrown aside completely by the mob, and by the rescuer of Bertrand as well. The only thing that prevented him from dealing with Bertrand as he and his associates had dealt with the others, was the lodge pass word, the appeal to his lodge oath.

Now it is the constant boast of the lodge that it teaches love toward man. We quote again from an article on the Elks' memorial in The Rapid City Daily Journal, Dec. 6, 1921:

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.

While we do not, by any means, want to hold an organization responsible for the misconduct of its individual members, we cannot but recognize in the psy-

chology of this man the effect lodgery has on the human soul.

This is not an isolated case. From time to time, similar stories, told with evident approval, report instances of such discrimination of a lodge member in favor of the lodge brother. The effect is to recommend affiliation with a lodge for the sake of such preferment and protection.

Study this case, and ask yourself if you would really want protection at such a price? And, how would our civic life be affected, if this spirit were to become dominant among lodge members? Finally, to what influence is it owing that the pass word of the Elks stands higher in the mind of a man than the "Thou shalt not kill" of the Almighty God?

J. B.

* * * * *

Against the Legion The Church of the Brethren held its annual convention at Winona Lake, recently, and from reports one can gather what occupied their time. That is very instructive and marks the difference between them, and others like them, and us as well as anything else can.

Among other things they resolved that members of their churches could not belong to the American Legion or other similar organizations because, and that is the strange part of their resolution, the church is against war under all circumstances. Just how any one of the Brethren could ever become eligible to membership in a veterans' organization, if his church was uncompromisingly against war, is not stated.

Another matter that was solemnly debated concerned the style of headdress worn by the women of the church. Some radicals (or were they conservatives?) wanted the existing mode changed. Their views were not sustained in the deciding vote. The women of the Brethren will continue to appear in the millinery fashion that prevailed before the Winona Lake convention. Perhaps to smooth their ruffled feelings the delegates decided to grant preaching licenses to the sisters.

The matter of women in the pulpit seems to be getting more attention in recent years than for some time. In the last century the Unitarians and Universalists shocked the world by adopting the innovation in characteristic disregard of biblical injunction. Later in the century it got to be a common thing. Now the women are trying to invade the established churches. We have heard from them in the Church of England making a strong fight for admission to clerical orders. Similar movements are under way on the continent. Recently a Swiss court took notice of the situation and decided that in the canton of Zurich no woman shall be permitted to occupy a pulpit. The Brethren evidently have no churches in the canton of Zurich.

H. K. M.

State Supervision We have read with great interest the report of Rev. F. F. Meyer, Inspector of Schools for the Michigan District of the Missouri Synod, who, incidentally, has consented to extend at least a part of his service to our schools also. According to the report, his aim is to lead congregations to regard the school as their school, and not as belonging to the pastor, the teacher, or the parent of children of school age. While a congregation merely tolerates, as it were, the parochial school, its existence remains constantly endangered.

What interests us most in the report is, however, the part that shows how the theory of State supervision of parochial schools works out in practice. Inspector Meyer writes:

"In the beginning of last February, the ruthless hand of State supervision was thrust into our school system and into the work of the inspector, when the preposterous demand was made that I immediately request all the teachers to eliminate immediately from the daily school schedule the instruction in religion and in German. According to the Dacey-law, these branches may be taught only outside of the regular school hours. A Christian church school, a religious school, without religion! It is unnecessary to state that I refused to heed this demand and that a due reply was made to the official in question. At a meeting of the officers of the District and the three school committees it was then resolved to advise our congregations to retain in the future the first and best full hour of the school day for religious instruction, which is the heart of our school."

Much time had to be spent by Inspector Meyer in preparing the report demanded by the State department, which report was not to cover statistics on buildings, equipment, preparation and experience of teachers, etc., only, but was to include also the adaptation of the course of studies and daily schedules of our schools to those of the public schools in their vicinity. For certain branches the same time was demanded as is given them in the public schools. The fact that many public schools had no time-allotment plan and some even no daily schedule made this work rather difficult.

The Inspector continues:

"For what purpose the State department will use or abuse the material I have gathered, only God knows. I hope I have not prepared ammunition that will, later, be used against us. Very much depends on the disposition of those delegated to supervise our schools. We would be served best if the State would regard and treat our school as a church institution, founded and maintained by the church, owned and controlled by the church, and serving the church, and would, therefore, merely convince itself that our school buildings are adequate, sanitary and clean. What is more than this, cometh of evil. In a republic many and the most important things are a matter of confidence, and our State government should trust our parochial schools to train the children for good citizenship. It should be impressed on all officials that they are not the lords but the servants of the people and that the purpose of government is 'to secure certain inalienable rights — to insure domestic tranquillity, promote the general welfare, and to secure the blessings of liberty; and whenever any form of government becomes destructive of these ends, it is the right of the people to alter it.' On the walls of several of our schools

are found in large type the words: 'Religion, Morality, and Knowledge being necessary to Good Government, etc.' It would be a good thing if these words would reproachfully greet the State inspector in all our schools."

It is refreshing to read that the uncertainty and confusion caused the teachers by the Dacey-law did not move Michigan parochial school teachers to accept calls into states in which they would not be so molested. Many are taking summer courses conducted by the State, forty-three having until now obtained Michigan State Life Certificates. But the Inspector warns:

"We must not disregard the dangers that lurk in christless institutions. God save our teachers from acquiring there a 'different spirit' and us all from making the mistake to model our educational work after that of the public schools. The education in a Christian school starts from entirely different premises, strives for different ends and employs different methods."

Over against the rapid turnover in the teaching force of the public school, we find the following interesting statistics: Thirteen teachers are working in the same school from 30 to 47 years; fifteen from 20 to 29 years; twenty-eight from 10 to 19 years. Fifty-seven teachers have served from 10 to 19 years; thirty-three from 20 to 29 years; seventeen from 30 to 39 years; and seven from 40 to 50 years. What this means to our schools as to character and efficiency can be easily imagined.

The language question, the Inspector holds, should be left to us to solve for ourselves in a natural, sensible manner, according to local conditions.

We quote so liberally from this report because we believe it furnishes our readers food for wholesome thought. The subject is one that demands our attention and demands it now.

J. B.

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"The Penmen of Paul" Using the pseudonym "Aborigine," a gifted poet now and then brightens the pages of the Daily Tribune. The poem that follows is too good to be unread by such who should appreciate it most. It is a fine exercise in New Testament study and it is a fine thought that is the basis for it. The Northwestern Lutheran does not take sides in literary feuds and is quite neutral between the advocates of formal metre and the free verse, of which this poem is the finest example that has come to our notice. Perhaps it is the dignity of the subject that lends distinction to the form.

In reproducing the poem we have taken the liberty of correcting a few proper names which the scholarly "Aborigine" surely had written correctly but which were mangled in the proofroom:

We salute you,
O penman of Paul!
We lesser penmen of these latter days:
We salute Stephanas,
The first fruits of Achaia,
Corinth cultured,
But counting all as naught when the vision came—

Penman of the Peloponnesus
 Who wrote for Paul—
 The greatest thing in all the world!
 And we salute Titus
 Of the Isle of Crete
 And praise Euroclydon
 That blew the ship of Paul out of its course,
 But wafted Paul to Thee
 And Christ to Crete
 'Twas from thy pen that trooped—
 At Paul's behest—
 The old integrities to guide a virgin church.
 We salute Tychicus,
 Penman of the prison
 Where Nero chained the prime ambassador of Christ;
 O noble youth of Rome,
 Forsaking a portfolio
 To write the lingual love
 Of one whose hands were palsied by the chains;
 We salute Epaphroditus
 Of Colossae fame,
 And the Macedonian amanuenses from the mighty schools—
 Lucas, Achaicus, and Fortunatus;
 For when the Great Cause called for penmen—
 Having naught but slaves whose minds were also bound—
 You did respond,
 Forsaking Attic art and high careers in stately verse,
 To write for Paul and flood an Empire
 With the story of a Man who loved the world,
 And died upon a cross.

It is generally accepted that Paul was not well able to write his own letters because of some bodily affliction; either that he suffered from an eye disease or that his general condition forbade such work. The fact is, whatever may be the cause, that with the exception of Galatians probably all other letters were written by friends and helpers. These penmen, helpers, associates—surely men of education—are celebrated in the poem. The poet intimates that most of the early Christians were slaves; that is probably true, but there is abundant evidence that the membership of the early church included men and women of all walks of life, as indeed the "penmen" came from the more favored classes. The other intimation in this connection, that the slaves were shut off from all learning, "Aborigine," we are sure, does not wish to have interpreted literally; he knows that many slaves of those days were fortunate enough to acquire an education together with their masters.

To get a mental picture of that band of devoted men driven by the Pentecostal Spirit to conquer a world you must see in the shadows that surrounds the towering figure of Paul of Tarsus his faithful helpers, "The Penmen of Paul."
 H. K. M.

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Which Horn? Religion Through Teaching, by Senator George Wharton Pepper of Pennsylvania in "A Voice from the Crowd". — The present situation (in respect to education) seems to me to call for the best thought that Christian statesmen can devote to it. All are agreed that the experience for which a youth must be prepared is the experience of living. Education is the equipment for life. The Christian theory is that life is full of God.

On the Christian theory there are really no such things as secular and religious education. We refuse to concede that the individual is constructed on the longitudinal bulkhead plan — with the world on one side of a division wall and God on the other. His life is not supposed to be a life of divided allegiance, part of his time being given to God and part to mammon. Upon the Christian theory, to know God is the end and aim of existence. The process of attaining to this knowledge is education. Subtract God and you get — not secular education, but NO EDUCATION AT ALL. If this theory is unsound our public school system may be all right. If, however, the theory is valid, then the public school system is fundamentally wrong.

There should not be in a Christian community two coexisting educational systems, one developed upon the theory that life and the universe are complete without God, and the other upon the theory that both life and the universe are merely the sphere of God's self revelation. During six days we permit it to be understood that heaven and earth were not created by God and on the seventh we present a feeble apology to the Creator for having seemed to take credit for His work. During the week we make it a matter of compulsion with the child to live in a world from which God is excluded. On Sunday we coax him to attend an optional course dedicated to the theory that the world is full of God. I call it an optional course, because while the children of some families are compelled by their parents to attend Sunday school, the vast majority of children are not. Those who are thus compelled, conclude quite naturally that they are suffering from the idiosyncrasy of their own parents and that the normal and rational Sunday occupation is that of their little friends and neighbors who are permitted to feast to satiety upon the pictorial supplement of the Sunday paper.

Upon the Christian theory, there are no subjects which are in their nature secular. A better way of saying the same thing is to assert that a Christian teacher, really in earnest about the coming of the Kingdom, would use the teaching of every subject as an opportunity to reveal God to the child.

— The Living Church.

Senator Pepper's clear-cut statement places us before a dilemma. We are sorry not to have in our possession the conclusion, which would show us which horn of this dilemma the Senator grasps. It is indeed deplorable that we have a vast educational system which, according to the writer, is not educational at all, for we know that the Christian "theory" is founded on God's eternal truth. What is to be done? Two ways are open. The one, that the State introduce religion into the public school; the other, that the education of the child be left entirely to the parent. The first would be subversive of our form of government and destructive of all true liberty. The second would, after we have gone so far in building up a public school system, be extremely difficult to follow. The only suggestion we can at the present make to "Christian" statesmen who devote their thought to this problem is that they prevent any and all legislation that enforces attendance in public school, in order that the Christian parent who feels the truth voiced by the Senator may not be prevented from serving God and the best interests of his child by founding and maintaining for it truly educational schools.

Perhaps the time will come again when parents recognize more generally their sacred duty toward the child. Then matters will easily arrange themselves, for the remedy lies with the parent, not with the statesman.

J. B.

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Stopping To Consider There is one place where the deplorable unionistic practice of our day has received an appreciable setback and at a point, too, where abuse was particularly flagrant—community worship. That we Lutherans have not wearied of voicing our disapproval and condemnation, by word and deed, seemed to have little weight,—we always seemed to fall naturally into the role of the spoilsport, no matter what was suggested for general participation. But this is a different matter, it being the Episcopalian church which is concerned; but here is the article, taken from a Chicago daily:

"The Rev. Richard Wilkinson, rector of St. John's Episcopal church, Montgomery, was placed on trial before an ecclesiastical court of three ministers of the church on a charge of violating a general canon and his ordination vows.

"Dr. Wilkinson is charged specifically with allowing a rabbi to speak in the parish house of St. John's church at a watch meeting service last New Year's eve. The speaker was Rabbi William Schwartz of Temple Beth-Or, Montgomery, and the address was on the subject, 'The Attitude of the Modern Jew Towards Christ'."

We hope the trial, which probably has taken place by this time, brought out the fact that there is a higher reason for non-co-operation than the general canon or the ordination vow—God's express command. Canons and vows may suffer change when they are not plainly founded on the Word, changes which the policy of opportunism dictates. Keeping the Church's conduct in a direct relation to the Word removes it from the realm of policy to that of duty, of a duty which is all the more stringent because it appeals to the love and gratitude for the Master and is ever watchful that it aggrieve not the Holy Spirit and forfeit his guidance.

G.

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The L. B. A. And Our Lutheran Institutions We could almost admire the bland assurance with which

certain self-constituted organizations within the church presume to solve for the church difficulties that the Christians as members of congregations and synod find so hard to solve. One of these organizations seems to be the Lutheran Brotherhood of America. Founded during the war, this brotherhood volunteered to render the church certain services. The war over, the organization seems unwilling to die and continues to serve whether the churches want it or not. That is, at least, the impression a person gains from the report in the *Lutherische Kirchenzeitung* (Ohio Synod) on a recent meeting of the L. B. A. We offer our readers in a somewhat free translation the comment of the editor of the *Kirchenzeitung*:

"What thoughts are in the mind of the L. B. A. and what plans it entertains, is shown us by the address a certain Mr. Charles H. Boyer of the United Lutheran Church, member of the board of Carthage College, delivered at the meeting of the L. B. A. held recently in Toledo. A brief resumé of this address has been sent out by the 'Lutheran Bureau' of the National Lutheran Council.

"In this address the disunion in the Lutheran Church is deplored and the assertion is made that the expenditures of the Lutherans for their educational institution are, in consequence of this disunion, seventy-five per cent higher than they should be. Naturally, this assertion is mere wind. Mr. Boyer does not even make the attempt to prove it. What he demands is that the various institutions of the various synods be merged, in order that a saving might be effected and that every institution be made as large as possible. The L. B. A. is to make every effort to reach this goal. And this address the 'Lutheran Bureau' of the National Council deems of sufficient importance to be given a general circulation.

"A few remarks on this subject. — According to the constitution of his own United Lutheran Church, neither Mr. Boyer nor any other member of the U. L. C. has any business whatever in the L. B. A., as President Knubel of the U. L. C. has declared in an official communication."

But Mr. Boyer reveals quite plainly what are the desires of the entire U. L. C., namely, simply to throw all Lutheran synods together irrespective of what they may stand for. They are all more or less Lutheran, and that is sufficient for him. Only in this manner could the institutions be dealt with as Mr. Boyer proposes. He has in mind the merging of the General Synod with the General Council, which was effected without much ado as to such matters. In the eyes of Mr. Boyer, the separation of the Lutheran Church in various synods is wrong. The fact that it is the U. L. C. which perpetuates and widens this separation by its laxity in doctrine and in practice which violates all true Lutheranism, and its lodge-entanglements, especially as about 300 of its pastors, presidents, professors, etc., are members of the Masonic order, causes Mr. Boyer little concern.

Let Mr. Boyer and those who are of one mind with him direct their attention to this matter — let them study, pray and labor to the end that everything of false teaching and wrong practice that still keeps our church divided be eliminated in a scriptural, God-pleasing manner; then everything else will follow.

Our institutions of education are the greatest treasures of our synod. We have founded them and are maintaining them with great sacrifices. They serve the highest interests of our synod. Their chief mission is to maintain the principles of our synod in doctrine and to transmit them to the coming generation.

It is preposterous that people from strange synods, united in an organization that is responsible to no one, should attempt to lay their hands on our institutions and to plan what they want to do with them. Will our synod stand for things like this?

How fine it would be to have, for instance, our theological seminary in Columbus, Ohio, merged with the seminary of the U. L. C. in Springfield, an institution in which a free-mason is a professor of theology, to say nothing of all of the other un-Lutheran ways of that institution. Or, if our Capital University were merged with Wittenberg College in Springfield, Ohio, an institution whose former president of many years was a mason and whose present head, as we are informed, also belongs to the Masonic order, as do likewise some of the professors. These are a few samples of the effects of Mr. Boyer's proposal; others would not differ greatly. A fine way to save money! Well — this address was heard at the L. B. A. meeting in Toledo, and the National Lutheran Council has used our money to give it the widest possible circulation. This all speaks volumes! J. B.

EVOLUTION CONTRARY TO BIBLE

By REV. W. F. BEITZ.

When the question is asked: "Is it possible to reconcile Evolution and Christianity?" the true Christian can but have one answer and that an uncompromising one. The two are about as possible of reconciliation as fire and water are. One excludes the other.

Evolution is man's explanation of the existence of the universe, and Christianity is God's explanation. The former, therefore, is subject to error, while the latter is not. Now it is a sad fact that whosoever does not unquestionably and blindly subscribe to this man-made theory is denounced as a medievalist. If you do not swallow hook, line and sinker you are regarded as unscientific, behind the times, not abreast with modern thought. It brings odium and ridicule. But that is not surprising, since the One who is the Center and Life of Christianity fared no better. Slander and ridicule are always the cowardly resort of those that cannot meet the issue honestly.

Man's Theory is Error

I have stated above that Evolution, as man's explanation of the origin of the universe, is subject to error. The fact is it is all error. True Christianity does not object to any truth, but it does object to having assumption and mere conjecture set forth as truth. The latter is the case with Evolution. It is not based upon truth. Of the million or so species of life on earth no one has been able to prove that one came from the other. The flimsy evidence upon which Evolution builds its faith would not be sufficient to convict a person of petty larceny in any court in the civilized world.

Yet it is hailed and accepted as infallible truth by the "so-called" educated world of today. Why is it, you ask? You will find the answer in the third chapter of the Christianity record—the Bible. We read man aspired to be like God, the very sin by which the devil lost his place in heaven. As a result of man's pride he now blunders in everything he undertakes. Man has by heeding the arch-deceiver's temptation, departed from God's plan. There is no child-like fear of God before his eyes. And especially does he blunder when he undertakes to explain the origin of the world and man. "Professing themselves to be wise they became fools"—Romans, 1:22.

God Never Contradicts

God in nature (the study of which is true science) and God in revelation (as we see it in the Bible) is the same God, and cannot and does not contradict Himself. In nature, in its manifold ramifications, He reveals Himself primarily as a God of power. In the written, biblical revelation, He reveals Himself primarily as a God of mercy through His Son, Christ Jesus. Every man that does not know and believe His mercy through Christ, the sin-bearer for man, will of

necessity slavishly fear Him since way down in his heart he knows Him only as a powerful God whom he knows he has offended. The inevitable result is that such a man is fit soil and easy prey for the father of lies, the devil. Such a man welcomes most heartily a theory that makes of God a very distant and impersonal God, a God that set the world going by putting in a bit of protoplasm and then doesn't bother about it; a God that does not hold you responsible for your actions.

The reason Evolution is so universally accepted is because it affords a platform from which the unbeliever can, in the name of science, contradict the Bible account of creation, and thus discredit the Bible as a whole. The unregenerate man, whether professing Christianity or not, is always seeking to justify his unbelief. Hence the ready acceptance of Darwin's theory.

Death-Knell of Evolution

If Evolution is true why do we not find some species of life of a lower order in the stage of transformation into a higher? Why do we not after so much search find the missing links? The fact is and remains that the plan and pattern of each species is complete and perfect from the beginning. And the death-knell of the whole theory of Evolution is sounded by the wise Creator nine times in the very first chapter of His infallible record, the Bible. That short chapter of but 31 verses will remain for all time the death-knell of Evolution to the Christian. No doubt God's repetition of it nine times is to impress it upon those that would be truly wise. Three short words: "after his kind" will be sufficient for all time to the believer to completely rout the devilish deception of Evolution. To any one that has a spark of Christianity left in his heart the matter is settled. Each species was according to the wise Creator's decree to reproduce itself not after a next higher kind, but "after his kind."

As far as the creation of man is concerned, why, tell me, if you will, should not God be able to create man by a special, separate act instead of evolving him laboriously out of the lower species? If you will let God be God, instead of limiting Him to the restrictions He has wisely put upon mere, insignificant man there is nothing incredible about the creation of the "crown of creation"—man, by a special, separate act of His.

Evolution Is Development

Again, Evolution can be proved in no place but in the AFFAIRS of man. You find evolution in the affairs of men such as industry, chemistry, medicine, literature, and in all self-righteous, man-made religions. Never outside of man's sphere of activity, and never in man. Let us beware lest we fall into the error of confusing growth and Evolution. Evolution is the development of a thing or set of things into something else. Growth is the development of an organism into itself.

Experience bears us out in our contention. Tell me, why this wave of immorality and dishonesty in the so-called civilized world of today. In every line of endeavor do we see them. The principle upon which man acts today is not: "Is it honest, is it right?" but "if I can get away with it I'll do anything." Get away with it from being nabbed by the clutches of the law of man. God is not even considered. One factor that has made for such principle of action is no doubt the broadcast theory of Evolution. It has made God impersonal to man. Man has stultified his conscience by acceptance of this theory that he feels no longer responsible to God for his actions. As one man has aptly put it: "God, at best, gets a complimentary vote."

Its Slimy Trail

How does it work out in practical preparation of our children for life, education. Again we see the slimy trail of Evolution. All textbooks are written up from the point of evolution. This unsubstantiated theory permeates all the books from the grades to the university. It is drunk in every day by the pupils. Is it any wonder then that conscientious, noted educators are throwing up their hands in holy horror at the condition of immorality existing today? The head of one of the best universities of this country tells us that the four years of education, so-called, received at his institution will make infidels of practically every student. Experience on every hand bears this out. The spirit of Evolution as the basis of all knowledge imparted brings about the inevitable result of belief in an impersonal God, or rather, no God at all, a materialistic infidelity. Only learning to know God as to His mighty power without at the same time learning to know Him as a God of mercy that has so loved that He found a way to "be just and at the same time the justifier of him which believeth in Jesus"—Romans 3:26—makes haters of God at heart.

There is but one God-given power than can and will change the, by nature, evilly inclined human heart and that is the Gospel of Christ Jesus—Romans 1:16. Hence the conservative faction of Christianity is with grave concern busy establishing schools in which this evolutionistic spirit does not pervade all teaching, but rather the true Christianity spirit, all branches being taught from that point of view. Such teaching will make for honest Christian character instead of materialistic, characterless, selfish principle of action embodied in the oft-heard slogan: "If I can get away with it."

A Vain Thing

In conclusion we ask as did David in Psalm 2: "Why do the people imagine a VAIN thing?" concerning the origin of the universe. Why will they rather accept man's wrong solution than accept God's correct one? The answer to this question—why the whole world is duped by this unsubstantiated theory of Evo-

lution, is found in the all-answering Word of God, II. Thessalonians 2:10-11: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." So it is the rejection of the truth, Christ (John 14:6) of whom God says (Romans 11:36): "OF Him, and THROUGH Him, and TO Him are ALL things," that people, even the educated, can believe such deceptive assertions of Evolution based wholly upon assumption and conjecture, not upon facts and natural phenomena which true science deals with. Reject Christ and man cannot believe what he will, but God—mind you—GOD, sends them strong delusion that they should believe a lie: Evolution.

The Arizona Daily Star.

YOUTH'S DANGERS

Educators today are deeply concerned about the youth of our country. This must be apparent to all readers of the Literary Digest who perused the June 17th number of this periodical. The editor had sent out a questionnaire to high-school principals, college presidents, college deans, the editors of college newspapers and periodicals, and also the editors of religious weeklies, soliciting answers to the question: "Is the Younger Generation in Peril?" In an article which was printed in the above-mentioned number he quotes from the answers he received and offers his readers some of the views expressed which are worthy of serious consideration.

We reprint the following from a different source but bearing on the same subject:

As a schoolmaster, who has dealt pretty intimately for twenty-seven years with nearly seven thousand boys, I think I may fairly claim to know something about boys and the reactions of boy nature.

At best, the school can only supplement the work of the home, and the schoolmaster is always dependent on the parent. So let me, if you will, state a few plain facts that to me are self-evident, and try to draw from them conclusions that will help us in our efforts to play fair with youth.

The prevailing instincts of youth are largely animal. The impulses that invite the hardest battles are chiefly physical and associated with sex-control. Uncurbed, these impulses and instincts lead to disaster and ruin. Controlled, they take their proper place as necessary and potent factors in the development of rugged character and virile manhood.

Youth is ever conscious of their presence and because of them boys especially must face the stormiest period of their lives and fight their hardest fights. And just because the fight is hard at best and the issue so often in doubt, civilization has always recognized its plain responsibility to aid and abet the fighter. Even the law has been invoked to protect him.

But always his greatest support has come from the restraining and ennobling influences of religion, of home and parents and his firm belief in the inherent purity of womanhood. None of these influences exerts its old time force to-day.

Against them bitter warfare is being waged by the three most potent influences in the life of our boys and girls—the movies, popular literature and social life comprising all the prevalent extravagances in music, dancing, fashion and the free indulgence in liquor in defiance of the Nation's law.

Ideals that for generations have inspired to clean living and lofty thinking are sneered at and proclaimed to be out of date. Beliefs that through the passing years shed their sacred radiance over the holiest of human relationships are held up freely to ridicule and scorn.

The family itself has perhaps most of all been the target for endless jest and the coarsest gibes. Standards of conduct that through all ages have been accepted as necessary to the very endurance of the civilized social structure are trampled in the mire.

Never before was youth so sorely beset. Never has youth more sadly needed parental wisdom, counsel and restraint.

Alfred E. Stearns, Principal of Phillips Academy, Andover, Mass., in the Sunday Telegram.

What this writer says in general regarding his subject goes to show that there is a growing appreciation of the seriousness of the situation confronting our generation. What he says of the home and the "influence of religion" is very fine, all the more so because he evidently does not share our views regarding the utter depravity of human nature in its lost and natural state. He touches on this when he dwells on the "animal instincts" which must be controlled and developed; he proves it plainly when he advocates a "firm belief in the inherent purity of womanhood." Here we must differ with him, for we confess with St. Paul: "For I know that in me (that is, in my flesh,) dwelleth no good thing." Yet, on the whole, these voices of the time, cries of despair as they are in many cases, should not be overheard; may they make us more diligent and thankful in using and appreciating the one real power for all real good to man, the Gospel of our Lord Jesus Christ. G.

MIS-EDUCATION OF WOMEN

The tendency of educated women to enter spheres of life chiefly occupied by men, or to drift into useless and selfish modes of living, averse to assume the responsibility of home-making, is directing the attention of educators to the question as to whether there is not something quite defective in higher education in the colleges. That so many girls should graduate who manifest a disposition to escape home-making and the rearing of children has been deplored and has made many feel that colleges are responsible for a great deal of miseducation. The proportion of women who leave college and either do not marry or fail to rear children when they do marry is so great as to create considerable doubt as to whether the education of women in the higher schools is worth while. The very women who should be best fitted to raise and train sons and daughters, as a rule, do not have any to raise. Their education tends to either lead them away from matri-

mony or to rebel against the thought of being mothers. They thus become denatured.

A writer in one of the church papers, who is connected with a life insurance company and has access to information on this subject, strongly advocates introducing into the curriculum of women's colleges studies on eugenics that shall tend to correct this deplorable state of affairs. He feels that the career of home-making should be glorified in the colleges and the girls interested in it and prepared to manage households economically and efficiently. They should be disabused of the fallacy that marriage and child-bearing are but another name for a burdensome and slavish life. The station of mother should be exalted and have attached to it a dignity and honor which women might well covet. Something of the longing for motherhood which the saintly women of the Scriptures cherished in their bosoms would be far more worthy of womanhood than the prevailing aversion. What the world needs today is educated Christian mothers who esteem it a high and holy mission to give to the world sons and daughters worthy of a succession. We cannot have too many Rebekahs and Hannahs and Ruths.—The Lutheran.

A SECOND EPISTLE FROM ARIZONA

Among the duties assigned the writer of these lines, when he was called to Arizona, was to look after the spiritual welfare of the pupils at the Indian School in Phoenix, the capital of the State.

Perhaps the readers of the "Northwestern Lutheran" may be interested to learn something about this institution. It is one of the three greatest Indian Schools, supported by the United States Government, the other two being Sherman School, at Riverside, Cal., and Haskell Institute, Lawrence, Kans. Phoenix, like the other two schools just mentioned, has an enrollment of 750 pupils, half boys and half girls, representing between twenty-five to thirty tribes, e. g., Papago, Navajo, Pima, Mericopa, Apaches, etc. The authorities endeavor to separate the children of the various tribes, in order to prevent jealousy arising between different groups of tribes. More than ninety-nine per cent of the pupils are full-blooded Indians; there are, in fact, but two pupils that have white blood in them at Phoenix. (Full-blooded Indians are not decreasing in Arizona. Of the 42,000 Indians in the State but 400 to 500 have mixed blood in their veins.)

The Superintendents on the various Indian reservations decide to which school the Indian youths are sent, and, after once being enrolled, they remain in the respective schools, until they have completed their course, or, until they reach the age of twenty-one years. As a rule the Indian child is four years behind the white child of the same age in its studies.

Its first day in school is very interesting, and affords opportunities for psychological studies. Practically

all Indian pupils have been reared in tepees. Hardly any of them have ever been in a white man's house, before coming here. Hence they feel noticeably embarrassed in their new surroundings, yes, filled with fear and trembling, when going up a flight of stairs for the first time, and, again, evidently uncomfortable when they have to put on heavy shoes, after having worn moccasins or gone barefooted all their lives. Naturally, the book-learning bores these liberty-loving children of nature, who in the camp on their native reservation have been doing chores or lassoing cattle, just as it would bore a white adult to attend a primary class, and it requires a "divinely anointed teacher" to drill some three hundred English words per annum into these copper-colored pupils. It takes about twelve to fourteen years to do ten years school work at Phoenix. Besides obtaining an English education here in the morning, the Indian youths get industrial training daily from 12 o'clock until 4 p. m., the boys take up blacksmithing, masonry, carpentry, plumbing, printing, farming and dairying; and the girls cooking, needle-work, laundry-work, and household economies.

It is difficult to get the Indian youths to express themselves, and this is due not only to the natural reserve of the race, but at the same time to their embarrassment and backwardness; for they know, their English is poor; and hence they are afraid to use it, for fear of being laughed at.

In other respects, however, the Indian is not ashamed of himself, but, rather, has a pride in his race. He doesn't want to be a white man, like the negro. The white teachers and employees at the school must display a general regard for the Indians, lest they will be shown by them, especially by the Navajos, that the whites may hope to become **as good, but never any better than the Indians!**

It was my privilege to instruct a class of eight Apache boys, and one of twenty-eight Indian girls every week for an entire school-year at Phoenix, and to show them the "Jesus way" of salvation, as one Indian expressed it. All, with the exception of one lad, were in their teens, adults; and, more attentive pupils I have never had, either among the whites, nor among the negroes, among each of which I spent over thirteen years as pastor and missionary. This fact made the hour of instruction ever a pleasure and a joy.

Of course, it were vain to look for **immediate** results of this teaching of the Gospel at the Indian School at Phoenix. It is but a sowing of seed, in the full expectation that the Lord of the harvest will, in due time, let some come up, and bring forth fruit in its season, some thirty, some sixty, some an hundred-fold for the eternal garner, according to His gracious promise: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it

may give seed to the sower, and bread to the eater, so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing, whereto I sent it," Is. 55: 10-11.

Twice during the school term a religious speaker of international reputation lectured at the Indian School, during the hours set apart for religious instruction, and the Superintendent of the institution intimated to me, to permit the Indians of my class to go to the large assembly-hall, in order to hear him, if they desired, instead of attending my plain lessons about Jesus. Imagine my joyful surprise, when the class told me, both times, they would rather have their regular lessons, than hear the man, who had traveled all the world over!

The Indian question is a greater and more intricate problem racially, spiritually, nationally, and internationally, than most Americans fancy. Being here, the Red man in his home and community will be largely what we Christians make him. It depends on **us**, whether he will go on in ignorance, superstition, and vice, or whether he will be called out of darkness and the shadow of death into the marvellous light of the Gospel, by learning to believe that the "fairest among the children of men, the Chief among ten thousand, and the One altogether lovely" has shed as many drops of His divine, precious blood for the lowest of these unbleached Americans, as for the greatest **white** saint in Christendom.

We are occupying lands, that formerly belonged to these original Yankees. Is it asking too much, if, in return, we teach them, that through the Grace of God in Christ they can reach "the land of pure delight, where saints immortal reign," where no one can displace them from the mansions, which Jesus has prepared for them, as they have been displaced, cheated, and dispossessed from the lands of their fathers, in this free country?

Dear Reader: Are **you** letting **your** light shine towards the Indians? Are you one of the good Samaritans, who are trying to bring the wounded souls of these American aborigines into the saving inn of the Church? One, who daily goes to the throne of mercy, appealing to the ever-adorable Redeemer, to make these strangers and foreigners from His covenants to become fellow-citizens with the saints and heirs of God?

Do you make for yourself friends with the mammon of unrighteousness, that missionaries can be sent to these step-children of nature, to lead them to the "Desire of the Nations," who bought them also with a price?

JOHN C. SCHMIDT.

—We came into the world with clenched fists—holding the world tightly. We pass out of it with hands released and let loose of it.—Sel.

LIFE AND RELIGION

Whoever can think of religion as an addition to life, however glorious a starry crown, say, set upon the head of humanity, is not yet the least in the kingdom of heaven. Whoever thinks of life as a something that could be without religion, is in deathly ignorance of both. Life and religion are one, or neither is anything: I will not say neither is growing to be anything. Religion is no way of life, no show of life, no observance of any sort. It is life essential. To think otherwise is as if a man should pride himself on his honesty, or his parental kindness, or hold up his head amongst men because he never killed one; were he less than honest or kind or free from blood, he would yet think something of himself! The man to whom virtue is but the ornament of character, something over and above, not essential to it, is not yet a man.

George Macdonald in *The Marquis of Lossie*.

"THE MARTYR'S UNIFORM"

Scoffing, upbraiding and ridicule were the portion of those who suffered death in the cause of Christ, even as they had been of our Lord Himself. The simple white shirt worn by so many heroes at the stake of martyrdom was often called, in derision, their uniform, and the story of one who "Endured as seeing Him who is invisible" will illustrate this feature of a persecuting age.

Lawrence Saunders was a man of honorable parentage, his parents being gentlefolk who destined him for a mercantile life. On the decease of his father he was accordingly bound apprentice to William Chester, a wealthy London draper, and a man inclined towards the Reformed Faith. As Saunders "Showed no liking for this vocation" his employer inquired the reason of his unhappiness, and on learning that he wished to devote his life to the study of the Scriptures, he kindly cancelled his indentures and furthered his wishes to go to Cambridge, with much sympathy.

Good King Edward VI held the destinies of England, and the student was soon appointed a Lecturer in Divinity. Even this did not satisfy his desires to be a witness for "The truth as it is in Jesus," and after holding a pastorate in Litchfield, Cranmer, noting his zeal, appointed him to the benefice of "All Hallows," in Bread Street, London.

On the death of the young Protestant King and the accession of Mary, it became only too evident that those who would be faithful to their consciences and their God had dark, troublous days in store. A sermon preached by Lawrence Saunders in the town of Northampton awakened the ire of the Queen's Ministers, who seized him and put him without any trial into jail. Influential friends secured his speedy release, and now he used his opportunity to go from place to place, preaching and warning the people of

what he deemed the "Teaching and doctrine of Antichrist."

He was urged not to preach in London, and even "Counselled to fly out of the realm"—but the cause of truth was to him far dearer than life itself! In all humility, he realized that God had made him one of the custodians of the Reformed Faith, and he would not shirk from the task. Lawrence's wife was a simple-hearted woman, who shared his views, and though she loved her husband devotedly was, like another martyr's wife, "Content with the will of the Lord."

Queen Mary had "Inhibited the sincere preaching of God's Holy Word," and she counted lovers of the Scriptures personal enemies as well as enemies of her faith! The country must be searched through and through for any such, England's soil must be soaked with the life-blood of the nation's best, that in God's Providence "The blood of the martyrs might become the seed of the Church."

The early arrest of Saunders was almost certain proof of his condemnation. "The quality of mercy"—"Dropping as the gentle dew from Heaven"—was a thing unknown. The jail became in most cases the threshold for the stake. Bonner declared he would "Prove Saunders a heretic for maintaining that ritual was most pure which came nearest to that of the Primitive Church"; for, said his victim, "The ceremonies are partly blasphemous, partly unsavory and unprofitable."

"Weary of forbearing he could not stay," and wrote: "I am in prison till I be in prison." Bonner denounced his marriage in terms of cruel opprobrium, and he said: "My lord, you seek my blood and you shall have it! I pray God you may be so baptized in it that you may loathe blood-sucking and become a better man."

Those who were "Led as sheep to the slaughter" were now to wear a long white shirt reaching down to the feet; and Saunders, foreseeing the end, wrote to her who had been his life's companion in weal and woe: "My wife, dearly beloved, I would that thou wouldst send me the shirt whereof thou knowest the destination." Like the brave woman she was, without a murmur, with hardly a tear, her heroic spirit set to work. Can we not picture her at her task.

Pale and careworn with anxiety, she sat sewing in her quiet room hour after hour. They were love stitches which were put into that shirt which was to be her husband's shroud. "The Martyr's Uniform" was to clothe the loved form of him with whom she had trodden the path of life for many years, but it prefigured the "White raiment" which should surely be his when he received his "Coronation." Entering into Eternal Life had been called in the early church the Natal or Birthday, and Saunders' wife knew the

Master had reserved for him the Victor's Crown, the Crown of Life.

Now as she stitches the long seams of the fabric her thoughts turn to her imprisoned husband awaiting death for Christ's sake. The painful duty for his last obsequies was an earnest of their speedy reunion in the better land. She was thankful that a man, naturally weak and timid, had by Divine Grace been able to withstand threats and bribes to secure his recantation.

The sentence has been passed on the recalcitrant heretic. "Away with him to the fires." The day is named. She hastens to put the final stitches into the garment he must wear. Is not that wife's endurance as heroic as that of the rack or the stake? Is she not as worthy as the man Lawrence Saunders himself of a place amongst "The noble army of martyrs?"

In these days of ours, when men are "Departing from the faith," let us "Beware lest being led away with the error of the wicked we fall from our own steadfastness." Rather, may we "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

—Selected.

ARIZONA CONFERENCE AT WHITERIVER

In conjunction with the dedication of the new chapel at Whiteriver described in a previous number of *The Northwestern Lutheran* the brethren of the Arizona Conference held their spring sessions. Monday morning was given over to a discussion of the four degrees of Chapter Freemasonry, the subject of a paper given by the Rev. Sitz. It was found from the Masonic ritual that Masons scruple not the least in eliminating Christ's name from the New Testament passages which they quote in their "work"; in the fourth degree, where 1. Pet. 2: 1.3-7 is used, Christ's name is cut out of the passage entirely; and Mackey, the Masonic commentator, remarks that the passage was taken "with slight but necessary changes." The same slight operation is performed with the passage II Thess. 3:6-16 in the seventh degree. If even the name of Christ be obnoxious to them, how much more this that we are saved by grace through faith in the merits of that same Christ Jesus?

It was made patent from the ritual that Masonry denies the total helplessness of man in sin; hence it is, he needs no Savior, but ascribes to the Mason "the mission of rescuing himself from the bondage of falsehood" and of "removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life." Since the Mason has elevated sin from its filthiness to the level of being only "ignorance," he has no need for grace, but finds an adequate panacea in educating the man. So he says, "What the mallet is to the workman, enlightened reason is to the passions; it curbs ambi-

tion, it depresses envy, it moderates anger, and it encourages good dispositions."

So it is the Masons support solidly the public system of education from the grades to the university, because their tenet is that education is salvation. And the public school system teaches with might and main the doctrine of its powerful patron. With what success religiously we know, namely, evolution has become its creed; educationally, the American people is less educated than almost any other of the civilized world; morally, our youth is as dissolute today as there is to be found anywhere, which those, who are products of the public school, know to be chargeable in the very first instance to just the public school system, through the high school and into the university.

The unavoidable conclusion follows that we can therefore have nothing but opposition for the Lodge, just as Luther had nothing but opposition for the Papacy, and for the same reason, both teach salvation by works contrary to Scripture. We must put new life and earnest effort into the maintenance and further progress of a system of schools steeped and fostered in the Spirit of Christ, whereby is meant first of all a live interest in our parochial schools; not only that; but we ought not to allow ourselves to be hindered in the establishing of Christian high school (acquaintance with the public high school ought to prevent any conscientious parent from entrusting his son or daughter to them); finally let us not be remiss in improving our colleges and seminaries, nor forget the possibility of a Lutheran University. So that the weapon to be employed against the Lodge is also education, but not an education of the mind and intellect only, but education of the soul and spirit toward Christian character; education of the heart in the truth according to Scripture and in its light; in short, *eine christliche Erziehung*.

Monday afternoon was taken up with the discussion of Communion with special reference as to who is entitled to be received and who it is receives the benefit of the Supper.

The next morning the Rev. Uplegger, Sr., presented a prayer-book in manuscript for use among the Indians. Those already in print are edited in an English much too difficult for the average Apache to comprehend; there remains but one course open and that is to edit one suited to the needs of the Apache Mission. It was left to the mature experience of Pastor Uplegger to complete the approved work.

Our Conference service took place the same evening in the new chapel, in which many Apaches partook of the Table of the Lord along with their white brethren.

Wednesday closed the Conference. A paper was read by the Rev. G. Schlegel on a period of Catholic Mission history, dealing especially with the mission activity of the Jesuits in Japan, China, India, and else-

where. It was interestingly brought out that it has always been the practice of the Catholic Church since the Reformation to attempt the harvest in fields that Protestant denominations had prepared, the same tactics the Franciscans employ in the Indian mission work. Their success, marvelously, has been but indifferent; Francis Xavier may have had great numbers of baptisms, but that they were heart converts to Christianity does not seem to have been borne out by later events, for but a few years and those countries had returned to their former state of heathendom.

With evening sessions the Conference adjourned to meet in the fall at Rice.

A FAIRY TALE IN REAL LIFE; CAST-OUT SON RETURNS TO HELP

The old fairy tale of Hansel and Gretel has a living illustration in a little village in Chosen, on the Sea of Japan. Rev. Henry M. Bruen of the Taiku mission says that about three years ago the leading men in this little hamlet came together one day to hold a mass meeting of protest against a family in the place which had a leper son. The villagers were afraid the town would become contaminated if the boy were allowed to stay in it, and they insisted that the family must either get rid of him or move away.

The parents of the lad were filled with despair. They didn't know how to earn their living elsewhere, so they finally decided to send the boy out to beg his living with other homeless and helpless lepers. He would die soon of the disease anyway, they reasoned, and it was better for him to die a little sooner than for all the family to have to go away and starve to death. This they carefully explained to the lad. But the poor boy was afraid of going out into the dark, cold world alone, and he couldn't muster up courage to set out. With tears and pleadings he begged to be allowed to stay with his parents.

But it seemed as if his terror now filled the hearts of his parents, too. Only their fear was for themselves. Conferring together, the father and mother decided to kill him outright. Without telling him what they intended to do, they went down to the ocean with him, and watching his opportunity, the father pushed the boy off a high rock into deep water. Then they fled home, sure that their son was drowned. But the boy was used to being in the water, he managed to scramble out, and dripping wet sneaked home again.

"Then," says Mr. Bruen, "the astonished and disappointed mother decided to do her part. Securing the fearsome looking general utility knife and brandishing it in the air, she threatened the life of her son if he did not leave home. The frightened lad promised to go the next morning if they would just let him stay over night. And the next day he set out without knowing where he was going.

"He finally found his way to Taiku leper asylum, which was then filled to capacity, as it always is, but no one could refuse the timid friendless lad admittance. Three years' treatment with the chaulmoogra oil mixture, however, removed all symptoms, and it was a happy day when he was discharged as cured."

But the best part of the story is the last. What the boy learned in the leper asylum put into his heart a love and charity even for the family and neighbors who turned him out three years before. Recently the hospital evangelist went to this lad's home village, and with the now apparently healed young man's co-operation, won many converts. A new church was organized and started with eighteen members, most of them young, modernly educated and very enthusiastic men. The former leper boy is one of the church leaders. Mr. Bruen concludes: "Little did the villagers think, when they urged the parents three years ago to cast out their leper son, that he would one day return, cleansed in body, no longer a menace to their lives but a witness for him who cleansed both bodies and souls."

—The Continent.

A TERRIBLE REBUKE

Deep gloom was in the heart and on the countenance of a young man as he lay upon his bed, while contemplating a life which was now near its close. The popular pastor of the church had been sent for, and as he came in he recognized the young man as one of his congregation, and very kindly inquired if there was anything he might do for his parishioner.

"I have asked for you," said the young man, "Not that anything can be done for me now, but because I wished to tell you something. Five years ago I came here from a dear Christian home, thinking myself almost a Christian. I went to your church, and I liked to hear your discourses about Nature, and Art, and Philosophy, and Social Education, and Progress, etc. I began to think my old minister and my father had been too stern, and I was glad to be let off easier. Then I began to read Matthew Arnold and kindred writers who preached the same way more eloquently. Afterwards I began to stay at home reading Shakespeare, and got down to Pope and Byron and the Sunday papers. Now I've been wanting to tell you that **you** started me down this way. Oh, don't do so to other people—but preach of a holy God, and lost men, and of Christ who has died to save them; and that if not saved they are forever lost. Oh, preach **that!**—and you will deliver your own soul and those that hear you, even if it should seem to empty your pews."

—Selected.

When a man spends his energy on appearing to have, he is all the time destroying what he has, and therein the very means of becoming what he desires to seem. If he gains his end his success is his punishment.

—Sir Gibbie by G. MacDonald.

ROCK OF AGES

Hymn.
 Rock of ages cleft for me,
 Let me hide myself in Thee;
 Let the water and the blood
 From Thy riven side which flowed,
 Be of sin the double cure,
 Cleanse me from its guilt and power.
 Not the labor of my hands
 Can fulfill the law's demands:
 Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone,
 Thou must save, and Thou alone.
 Nothing in my hand I bring,
 Simply to Thy cross I cling;
 Naked, come to Thee for dress;
 Helpless, look to Thee for grace;
 Foul, I to the Fountain fly;
 Wash me Saviour or I die.
 While I draw this fleeting breath,
 When my eyelids close in death,
 When I soar to worlds unknown,
 See Thee on Thy judgment throne,
 Rock of ages cleft for me,
 Let me hide myself in Thee.

Scripture.
 Psalms 62:5-8.
 Ex. 33:22.
 1 John 5:6.
 John 19:34.
 2 Kings 2:9, 10.
 Isa. 1:18.
 John 5:30 (1st clause).
 Matt. 5:17, 18.
 Psalm 69:6 (1st clause).
 Psalm 6:6.
 Hebrews 10:5, 6.
 Hebrews 10:8-10.
 Isa. 55:1.
 Gal. 6:14.
 Rom. 13:14 (1st clause).
 Phil. 4:13.
 Psalm 51:7.
 John 13:8 (2nd clause).
 Psalm 103:15, 16.
 Ecc. 12:3, 7.
 John 14:2, 3.
 Matt. 25:31.
 1 Cor. 10:4 (3rd clause).
 Psalm 17:8.

CHARLES ARTHUR JONES
 in The King's Business.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, depravity and prejudice of the heart by nature, he wonders that any should enter upon them. —John Mason.

FROM OUR CHURCH CIRCLES

Graduates Receive Calls

With a few exceptions the nineteen graduates who finished their course at our theological seminary on June 15th have been assigned places where they are to enter on their new duties. We quote the following list of names and locations from the Gemeinde-Blatt:

- E. AbelmannWarren, Wis.
- W. BeckNegro Missions.
- E. BlackwellBrookings, S. Dak.
- F. BrandtAppleton, Wis.
- E. FalkNorthwestern College.
- E. Friebe
- G. GieschenRib Falls, Wis.
- P. GieschenPortland, Ore.
- H. KochPrescott, Ariz.
- A. KruegerCarlock, S. Dak.
- K. KuskeBison, S. Dak.
- B. LangeColome, S. Dak.
- W. LehmannDarfur, Minn.
- L. MeyerStar Prairie, Minn.
- L. G. MeyerSilver Wood, Mich.
- H. SchumacherIsmay, Mont.
- E. TackeNorthwestern College.
- L. VossFlorence, S. Dak.
- H. Sprengeler G.

Laying of Cornerstone

On Sunday, June 11th, the members and friends of the English Lutheran Church of the Redeemer, at Amery, Wis., assembled to lay the cornerstone of their first church. The weather being pleasant, a large attendance was present. Two speakers, the Rev. Th. Albrecht, from Osceola, and the Rev. A. C. Bartz, from Centuria, delivered appropriate addresses. The quartette from St. Paul's Lutheran Church, St. Paul, Minn., rendered several fitting selections.

May the good Lord continue to bless this young congregation.
 O. MEDENWALD.

Central Delegate Conference

Pastors, professors, teachers and lay delegates of the Central Conference will meet the first and second day of August in the congregation of the Rev. A. F. Nicolaus, Fort Atkinson.

Papers will be read by the Reverends G. Stern, L. Kirst, Aug. Paap, W. Pankow and Fred Stern.

Services Tuesday evening: Sermon: Prof. S. Probst (the Rev. E. Fredrich, alternate). Confessional address: Prof. H. Parisius (the Rev. Carl Bachmann, alternate).

Delegates should register with the conference secretary before the opening session.

Requests for quarters must be made in due time.
 THEODORE THUROW, Sec'y.

Synodical Conference Convention

In this year of her golden jubilee the Synodical Conference will convene in the church of Pastor Theo. Moellering, 1522 Race St., Cincinnati, Ohio. The opening service begins at 10 A. M. Confessional service at 9:30. Delegates will please send their name and address to Mr. Will E. Hoerr, 2221 Washington Ave., Norwood Station, Cincinnati, before August 1, also stating whether they wish to partake of holy communion. Prof. John Meyer of the Wauwatosa Seminary will submit a doctrinal paper.

H. M. ZORN, Secretary,

Received with Thanks

From the Globe Mission, Globe, Ariz. (Rev. M. Zimmermann) the sum of \$16.50 for Negro Mission. God's blessing to the cheerful givers.

CHAS. E. WERNER,
 Cashier, S. E. Wis. District.

Dated, June 19, 1922.

MISSION FESTIVALS

Trinity Sunday

Nasewaupee, Wis. Speakers: E. Hinnenthal, German; M. Schroeder, English. Offering: \$200.55.

First Sunday After Trinity

Wabasso, Minn. Speakers: Hinz and A. Koehler. Offering: \$40.00.

NOTED IN PASSING

No man can order his life, for it comes flowing over him from behind. But if it lay before us, and we could watch its current approaching from a long distance, what could we do with it before it had reached the now? In like wise a man thinks foolishly who imagines he could have done this and that with his own character and development if he had but known this and that in time. Were he as good as he thinks himself wise, he could but at best have produced a fine cameo in very low relief: with a work in the round, which he is meant to be, he could have done nothing. The one secret of life and development is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright—that being the part in the process allotted to us; and let come—not what will, for there is no such thing—but what the eternal Thought wills for each of us, has intended in each of us from the first. If men would but believe that they are in process of creation and consent to be made—let the maker handle them as the potter his clay, yielding themselves in respondent motion and submissive hopeful action with the turning of his wheel, they would ere long find themselves able to welcome every pressure of that hand upon them, even when it is felt in pain, and sometimes not only to believe, but to recognize the divine end in view, the bringing of a son into glory; whereas behaving like children who struggle and scream while their mother washes and dresses them, they find they have to be washed and dressed, notwithstanding, and with the more discomfort; they may even have to find themselves set half-naked and but half-dried in a corner, to come to their right minds and ask to be finished.

—George Macdonald.

ITEMS OF INTEREST

"Confession" in Africa Worked By Means of String

On his way from Metet to Sakbayeme—the station taken over two years ago from the Basle mission (German Baptists)—Rev. George Schwab, a missionary in West Africa, was traveling a little distance ahead of his carriers as he entered one of the small villages on his route. Near one end of the village he saw a high screen made of banana leaves tied together, set up between two huts which were somewhat apart from the other houses. In front of the screen was a log platform and seated on the ground before the screen were several women and one man. Hidden behind the screen was another man who held in his hand a long, stout string, one end of which ran through the screen to the platform.

The whole arrangement was an African "confessional." The man outside the screen who acted as a sort of helper, tied the cord to the big toe of one of the women, and his co-worker behind the screen by means of it pulled the woman's foot inside. In a disguised voice he asked the name of the "confessor," and then demanded whether or not she had anything on her heart which she was hiding. Receiving a timid affirmative, the "father confessor" then pulled the string painfully taut as a warning, and demanded how much she could pay. If the answer was not sufficient, he would pull harder, until the string would cut the woman's toe and she screamed in pain and pledged herself to bring a larger price. If this was satisfactory, the confession was begun.

For five cents Mr. Schwab obtained permission to sit inside the screen and listen to some of these confessions. Most of them were of thefts or attempted poisonings. Whenever a confession compromised or implicated some friend of the "father confessor," he would pull the string tight again, crying out in his disguised voice, "She lies! she lies!" After the confession was over, the frightened woman was released

from the torturing string and allowed to go off, absolved from her misdeeds. When business grew dull, a boy danced on the platform to arouse interest and drum up trade.

This "confessional" the missionary classes as a device of the men to control the village by finding out just what is going on. Incidentally it enables them to keep the women in subjection by fixing penalties, for it is understood that any one who keeps anything back will surely die of illness in a short time. There was no attempt at privacy or secrecy at this confessional, and men, women and children sat around and listened to the tales of wrong doing by their neighbors—a rather dangerous proceeding in some cases, one would think.

—The Continent.

English Magicians Test Spirit Pictures

Two years ago Sir Arthur Conan Doyle challenged amateur and professional magicians to prove that spirit photography was a fraud. Following two years' investigation, the Occult Committee of the Magic Circle has delivered a report in which it deals with exhaustive tests carried on with two accredited mediums.

The report, made by S. W. Clarke, explained that so much time had been taken in order that the mediums might not be aware of the methods used.

To one medium the committee sent a set of plates that had been marked with a line of red varnish across one end which would not be discernible in the dark room. The report stated that in those cases where spirit photographs had been produced the identification marks were missing.

To the other medium six plates were sent, each of which had been numbered with a diamond. Five of the plates showed no spirit photography, one did, but this one did not bear the number which had been put on it by the skeptics. Another set of plates was prepared with a magic circle imprint and the one that showed a spiritual presence lost the circle.

—Milwaukee Journal.

Bible Selections for Blind In Small Handy Volume

What it calls "the nearest approximation of a vest pocket edition of the Bible ever issued for the blind" is being published by the American Bible Society in New York. Bibles for the blind are almost prohibitive not only in price but in size, for the necessary bulk in embossed systems means that the Bible must be issued in several volumes — from eleven to twenty-eight — on large pages. But the society is now producing a small handy volume of Scripture selections weighing about one pound, and consisting of forty sheets, seven by fourteen inches. The purpose is to have a light book for easy handling by the aged and invalids and for those who travel. The Scripture passages chosen are those cherished by Christians of all ages for "instruction, comfort and inspiration." While an ink print Bible can be supplied produced for 50 cents, the average embossed Bible for the blind costs over \$50; and where the 50 cent Bible weighs only about a pound the average Bible for the blind weighs over 150 pounds. The society is receiving gifts to promote the circulation of this new book, and friends should address L. B. Chamberlain, Bible House, Astor Place, New York City.

—The Continent.

Explaining a Name

The Order of Mules was the name of a secret society organized by farmers in West Virginia and Kentucky just after the close of the war, to put a stop to horse stealing and other forms of lawlessness.