

# 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.

Vol. 9.

Milwaukee, Wis., August 20th, 1922.

No. 17.

## THE BREAD OF LIFE

Behold, the King of Kings is standing,  
Within your midst, O Israel;  
No earthly throne is He demanding,  
Though angels of His glories tell;  
The mighty Lord of all Creation,  
Now treadeth Galilean sod,  
Your King has come to bring salvation,  
O Israel, behold your God!

He is the Savior, long-expected,  
Whom ye now in your midst behold,  
Though by the kings of earth rejected,  
He is Messiah, long foretold,  
Who yet shall conquer every nation,  
And Who in righteousness shall reign  
As King of Kings, for all Creation  
Is Shiloh's Kingdom, — His domain!

He, like a tender shepherd, feedeth  
The flock entrusted to His care;  
He, like a shepherd, gently leadeth  
His sheep to verdant pastures, where  
The stream of life in stillness floweth,  
Where heav'nly manna doth abound,  
O follow Him where'er He goeth,  
In Whom Eternal Life is found.

'Tis not an earthly throne He seeketh,  
Who in your midst the throngs hath fed;  
He Who in love and mercy speaketh,  
Whose tender pity raised your dead;  
He Who your every need supplieth,  
He Who doth heal your every ill,  
He Who your longings satisfieth,  
Is Shiloh. Do ye doubt Him still?

Why are ye filled with cares distressing,  
Ye Who have seen in Jesus' hands  
The food, which at His hallowed blessing  
Increased to meet such great demands?  
Is He Who with so small a ration  
Could satisfy a mighty throng,  
Not worthy of your adoration,  
O multitude, — five thousand strong?

O come to Him in all afflictions,  
All ye, with mortal ills oppressed;  
Beneath His hallowed benedictions  
Body and soul are healed and blest!  
O come to Him, ye sick, ye weary,  
O come, ye burdened sinners all!  
Ye famished, in earth's desert dreary,  
Come, harken to your Savior's call!

O Israel, it is Messiah  
Who thus has multiplied your bread!  
The God of Moses and Elijah,  
He Who Sarepta's table spread!

He Who with Heav'n's abundant manna,  
Your Fathers in the desert fed,  
Stands in your midst. O sing Hosanna!  
God hath His people visited!

O Israel, Believe! Believe Him!  
And follow where He leadeth still;  
As your Messiah now receive Him,  
And follow on to Calv'ry's hill!  
Though deep your Lord's humiliation,  
His sacrificial death shall bring  
Eternal Life, and free salvation,  
O, hail your promised Shiloh King!

O Bread of Life, — we pray Thee, feed us,  
With food divine, with manna still,  
Incarnate Word, we pray Thee, lead us  
Safely through earth's dark vale, until  
We reach that fair celestial portal  
Which leadeth to the mansions bright,  
Where death gives way to Life immortal,  
Sorrow to joy, and faith to sight!

ANNA HOPPE,  
Milwaukee, Wis.

And Now, Lord, Behold Their Threatenings: And  
Grant Unto Thy Servants, That With All Bold-  
ness They May Speak Thy Word.

Acts 4:29

At this season our church papers are beginning to report the installation of the young men who have been recently graduated from our seminaries in Wauwatosa and New Ulm. Some may not even glance at these announcements, others, perhaps, merely make a mental note of the fact that this or that vacancy has been filled. It should not be thus. These reports concern every one of us most vitally. The young men who are now taking up their work are gifts of God to his Church, precious gifts. The Christians in Jerusalem, from whose prayer the above words are taken, realized that Peter and John, and all the other apostles, were gifts the Lord had bestowed upon them. Though they knew full well that the welfare of the Church depended on no one but on the risen Savior, it was clear to them that the Lord was working through these men, by whose faithfulness or unfaithfulness the whole body would be deeply affected.

How arduous their task would be and with what dangers it would be fraught, was becoming more evident day after day. Realizing human insufficiency and weakness and trusting in the all-sufficient Lord, what could they do but raise their voices up in prayer

calling the protection and blessing of the Lord down upon the apostles?

And what did they pray? They asked the Lord to grant his servants "that they may speak the word." That is the one thing they desired, preachers who would faithfully deliver to them and to others the full and unadulterated message of grace, the Gospel of Jesus Christ. "With all boldness." — Hardly had the apostles begun to preach when opposition began to show itself and God's messengers were commanded to remain silent. Full well did these praying Christians know that this opposition would not cease but that it would, rather, wax more bitter and endanger the life of the preachers and well as that of the hearers. Yet they are not asking for diplomatic men who would be able to conciliate the foes of the cross; they are asking that God grant his servants "that they may with all boldness speak the word." They wanted fearless preachers and a clear, decisive message, the pure Gospel, even at the cost of their life.

The threatenings of the enemies of the cross have not ceased. The young men who are now beginning their work will soon meet with the same experiences the apostles had to pass through, though, perhaps, they will not at the present be exposed to physical violence.

Attempts will be made to silence them by threats or promises. The world does not change, but it adopts new tactics from time to time. The faithful witness is ridiculed for his ignorance and narrowness. He is warned that he will not be able to win men if he persists in adhering so closely to the revealed message of God. Popular acclaim and visible success are held up to him as inducement for him to adapt himself to the present world.

We know the weakness and frailty of human nature. The longer we work, the more deeply we feel it. If we look about us in our own country and prove the spirit of the pulpit as it presents itself in many public utterances, we cannot but note how powerful the temptation is and how weak they who are constantly being tempted. Many so-called servants of God are no more speaking the word at all, to say nothing of speaking it with all boldness. Compromises are being made with the foes of the cross, God's truth is being adapted to the theories of unbelieving scientists and many un-Christian things are tolerated in the church, if not openly approved.

We have no reason to hold our own church stronger than others have proved to be. That we still have the old message we owe to the grace of God; and if we would keep it, we can do so only by the sustaining and preserving power of his grace. A faithful ministry comes to the church as his gift. Then, let us pray as those first Christians prayed: "Lord, grant unto thy servants that with all boldness they may speak thy word."

Are we ready to do so? Do we want the word preached? The strongest evidence is that we hear it when it is being preached. Do we want Christian teaching? The best proof is that we send our children to Christian schools and colleges. Do we want the word preached with all boldness? If we do, we will gladly submit when we are admonished, we will be guided by the word in all the affairs of our life. If we truly want bold preachers, we will stand by them and confess with them against the whole world, no matter what the consequences may be. We will oppose every concession to the spirit of the world and will not join with the open enemies of the cross in declaring that the teaching and the practice of our church is too narrow. We will not add our voice to the chorus of those who laud and exalt the minister who has lost the "boldness" as being such a kindly, broad-minded man. — True, an unfaithful ministry will lead a church astray; but it is equally true that an unfaithful church has caused the downfall of many a man who had entered upon his work with the earnest resolve to be faithful to the Gospel. Yes, let us pray for the young men God is now giving to our church, but just as earnestly for ourselves that God would in the end keep us men who actually want the word preached and want it preached with all boldness.

J. B.

#### COMMENTS

**The School** Vacation drawing to its close, the school is now again coming into its own. Schools of every description from the grades to the university are preparing for the coming scholastic year and are bidding for patronage. The magazines are filled with advertisements setting forth the advantages certain schools have to offer. Parents are beginning to discuss the subject of education in preparation for making their decision where their sons and daughters are to go, though the great majority remains inclined to follow the lines of the least resistance by simply availing themselves of the opportunities for education the State offers.

It seems, however, that there has been some change in this respect. We find many advanced schools that in their announcements lay stress on the fact that they impart a religious education. Religious and secular papers frequently admit that the public school has failed to meet our expectations for their very lack of the spiritual element. We have sowed, but the harvest does not fill us with satisfaction, it rather causes serious apprehensions. It is becoming evident that it will not do to develop the intellect and the body while neglecting the soul of the child. It is the soul after all that counts. This knowledge is coming somewhat late; but better late than never.

Can the public school be so changed that it supplies the want that is generally felt among us? Some

think it can. Among these are they who are making strenuous efforts to introduce religion into the public school. Others think it can be done without the Bible. We offer as illustration a news item from the Milwaukee Journal:

Dr. William Byron Forbush, author of *The Boy Problem*, and a specialist in the psychology of youth, has been appointed director of a movement started by the National Surety Co., New York, to give instruction courses in honesty all through the American public school system.

"The honesty bureau," as it is to be called, has been organized as an antidote to the increase of crime. The eighth commandment, *Thou Shalt Not Steal*, is to be impressed on schoolboys in their formative years.

Hundreds of letters have been received by William B. Joyce, president of the National Surety Co., indorsing the movement. More than 500 bank presidents and 700 city superintendents of schools have promised their support. It is indorsed by President Harding.

Judging from the acclaim with which this proposal is being met, the lack of the training of the child's conscience, must be making itself felt most keenly. We do not know Dr. Forbush and his psychology, but we do know that he cannot be right unless he adopts that of the Master Psychologist, our God, "who trieth the hearts and reins." If he accepts what God says of the human heart, we do not see how he will be able to harmonize his course with the materialistic philosophy of life that pervades, of necessity, the public school. And how would his course affect the work of those professors who persist in teaching evolutionistic theories as scientific facts?

Assuming that Dr. Forbush believes what the Bible says of the sinfulness of man, what would he be able to do without the Bible itself. "Thou shalt not steal" as a command of human society will make but little impression on the mind of selfish man. It affected us strangely to find among those that are sponsoring this movement the National Surety Company and more than 500 bank presidents. One is inclined to feel that self-interest is the underlying motive. No, we cannot get along without a living, personal God if the words, "Thou shalt not steal!" are to mean anything at all. And when we take God into account, we cannot get along without him who brings men to God, Jesus the Savior. Without him there is no possibility of changing human nature. He says: "Without me ye can do nothing."

They who are dissatisfied with the present conditions frequently state the correct premises, without, however, drawing the right conclusion. The highest goal they aim at is the establishment of so-called week-day religious schools, which means a half-day a week for religious instruction. We are sorry to see even Lutheran papers stop right there. Recently the *Western Christian Advocate* told of an instance, or instances, where the public school board has refused to grant this half-day to the parents and the churches. For this the *Advocate* holds the Jews and the Catholics responsible.

This is what a Lutheran church paper has to say on this subject:

This is a subject that will not down. It has so vital a bearing on the future of the Church and the State that to fail to emphasize and agitate is to be guilty of a grievous sin of omission. There is no problem that confronts the Church which is of greater importance than the one which takes into account the religious training of the young. The little instruction given in the Sunday School is admitted on all sides to be woefully inadequate, and churches which formerly relied on emotional evangelism almost solely for the building up of Christian character are now advocating week-day religious instruction. Here is a case where co-operation among the different churches — including Roman Catholics and Jews — is imperative; for if a half day for such instruction as the different religious bodies may be ready to offer is to be secured, it will be necessary to have legislation enacted toward that end.

In an editorial on the subject, the *Western Christian Advocate* says that thus far 228 towns and cities are experimenting with the plan. The churches have taken the children after the public school hours because as yet no half-day release has been effected. The *Advocate* puts the situation in the right light when it says:

The latest move is for a united plan to present the matter before the legislature of the different States and secure modifications of laws. It is found that privately the members of the school boards favor the release, but officially they oppose it on legal grounds. It is interesting to see how the public-school system has gotten away from Protestantism, originally the child of this branch of the religious life of America. The cleavage between Church and State has continued until Protestantism has no means save that of the Sunday School to give to her children the religious education that is absolutely essential, not only to her own survival, but to that of the moral and ethical standards of the nation. She is now placed in the compromising and pathetic position where she must beg to have religion given to her children and to have her supplication received by a cold attitude and to suffer the information that compliance cannot be made with her request because of existing laws.

It then proceeds to lay the onus of this situation upon Jews and Catholics. Whatever obstacles they may have placed in the way of having religion injected into the public school system, it is evident that under existing circumstances the public school cannot as such be charged with any religious responsibility toward the children. The churches must assume that, and do it effectively. If Jews and Catholics put so high an estimate on their faiths as to make them willing to support parochial schools, it reflects little credit on Protestants if they are unwilling to go to some expense and support Christian kindergartens in congregations and a half-day Christian school for the religious training of those beyond kindergarten age. Do we as Protestants value our distinctive faith less highly than Jews and Catholics value theirs? That is the question that craves an early and decisive answer.

We have already in a recent issue discussed the article of the *Advocate*, but this Lutheran paper we would ask: If the problem of the religious training of the young is the most important problem with which the church is confronted, how can we be satisfied with the half-day plan? If we would urge the Protestants at all to value their faith, why stop short of the example of the Jews and the Catholics? The only satisfactory solution is the Christian graded school,

The **Northwestern Lutheran**, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

the Christian high school and the Christian college for us, the Lutheran school.

Are you going to send your child to a Lutheran parochial school? If not, what is your reason? Will this reason stand the test of God's Holy Word? Is it the voice of your faith in Christ that urges you not to do so, closing your heart against the admonition of your fellow-Christians? "Quench not the Spirit," we are warned by the apostle.

Are you going to send your older son or daughter to a Lutheran high school or college? We are glad to call your attention to an article by E. R. Rorem in the Lutheran Church Herald:

#### Should You Attend a Church School During High School Age?

There is one phase of this question that to many may seem already disposed of; namely, the situation of those who can remain at home while attending high school. In this case we must presume that the home, if it be a Christian home, is in position to exert an influence that may be weighed by the side of the influence of a Christian school. Then, too, there is the reluctance on the part of both parents and child to part at this period, if it can be avoided. And, not least, there is a financial question, for it is evident that there is a considerable question of economy for those who may retain their children at home during high school age.

To many these considerations seem so conclusive that there seems but one solution, namely, to keep their children at home during this period of school life. And what can be said to the contrary? Some things should be said. Young people, today, in most cases, have arrived at a considerable degree of independence at this age and are not so much under the controlling influence of the home as could be desired. It must also be said that the influence of companionship is far greater at this time than in childhood years, or even later in life. It does not seem unjust, or any exaggeration, to say that many a good boy and girl, in these years, find it very difficult to withstand the baneful influence of a dangerous companionship. It is no easy matter at this age to step out of line with a majority of one's youthful companions and pursue a different social and moral ideal. What peril comes here to the Christian boy and girl! Who shall estimate in dollars and cents the moral ruin of a youth? This peril to the earnest boy and girl of high aspiration would be largely avoided at a Christian school.

Something should be said also of the widespread tendency on the part of many teachers to despise Christian teaching,

to speak slightly of the Bible, and to propagate anti-Christian thought through the medium of our public schools. In justice to our high schools it should be said that they have many Christian teachers that deserve only commendation. But this must not shut our eyes to the danger of those who are not. Wm. J. Bryan, who is perhaps the most prominent figure in American life today as a great moral and Christian influence, is raising a warning that is being heard throughout our land against the danger of anti-Christian and anti-Biblical propaganda in our tax-supported schools. One of our governors recently undertook to rebuke the highest educational institution of his state for such hostility to Christian teaching and the Bible.

Knowing the power of every school to leave an impression upon its students and the tremendous influence of a teacher over the mind of his pupil, it cannot consider the influence of any school, whether it be Christian or anti-Christian, as negligible.

There are many well-meaning citizens who raise a cry against any separation along educational lines as un-American and un-democratic and who look askance at our church schools as a matter of principle. To this the Christian must necessarily say that his obligation to God is and must be the highest consideration and that it is a false wisdom which makes it unpatriotic to do so. The true Christian, even though he be in a minority, has even been and will be the salt and the light of his land.

If we are serious in this argument and would heed the testimony of past experience, we are compelled to concede that a far deeper Christian impression has been made upon those who have attended a church school than those who have remained at home and attended a school where no religion is taught, as shown by the overwhelming percentage of those from the Christian schools who have consecrated themselves to Christian service. It remains the final question whether we think that to be brought under such a Christian influence is really worth while.

But this question becomes one of even greater weight for those who must leave home in order to attend school during high school age. For these the home, no matter how devout and Christian, can no longer exert the influence that it would. The reluctance of parting with home must here be overcome in an almost like degree whether they attend one school or another. And the question of economy is not so great in the case of these, and in many cases none at all.

But their danger is aggravated. Separated from home ties and subject to new and alluring temptations of the city, and life alone to combat the danger of seducing companionship and even the treacherous influence of many teachers, the years of high school become very perilous. And it is not surprising to find that comparatively few of these have returned home with a desire to render a faithful service to the Church.

Considerations like those mentioned above have no doubt had considerable weight, for the great majority of those who attend a church school during high school age are from rural communities.

Some have thought that the question of amusement or enjoyment plays a large part in the choice of a school, and that the advantage is with those who attend high school. This will apply only to the privilege of taking part in certain amusements, as dancing, extensive theater-going, etc. But if we ask the questions, who have come to love their school most, who look back upon their school days with most delight, who have formed the strongest and most enduring friendships with fellow students, who find most pleasure in visiting again the school of their youth, then there is no question as to who has the advantage.

The question of choice cannot be based on superiority or inferiority so far as a substantial education in secular branches is concerned. The records of the past do not show that the students of public institutions have given a better account of themselves in our country than those from private schools of Christian type.

There are some people, I believe, who will hold it is of little use to address our young people along the line of this article and that our young people are not led by religious and moral considerations in the choice of a school. But that is a terrible indictment against our young people. For the religious and moral considerations are the weightiest that any individual has to meet. There are assuredly many young people also today who have higher considerations than those that are temporal and passing and who are deeply aware of a religious and moral appeal. And it is the only appeal that a church school has a justifiable right to make. By the response to such an appeal the church school, if it would be faithful to its trust, must live or die. No greater evil can befall an individual or a people than to cease to be responsive to a Christian ideal.

Are you going to send your son or daughter to a religious school conducted by some other denomination? Then, why are you a Lutheran? Do you not believe that your church teaches the Word of God in its truth and purity; do you not believe that it stands for the right principles? You do? Then you must consider it your sacred duty to lead the child for which you are responsible to God to a better, fuller knowledge of your church and to safeguard it against everything that might lead it away from the truth. Consider, also, how your brethren in the faith and how they of that other faith must interpret your action. Select one of the higher schools of your church for your child and give those schools your moral and financial support.

Finally, for what purpose are you seeking a higher education for your son? There is but one right purpose and that is to build him up in Christ for the service of God in faith and love. That is the high ideal for which we should strive in all our educational work. Do we not here think especially of the most important service to which a man can be called, the public ministry. Our church needs preachers and teachers. Our Lord says: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." If the Lord has endowed **your son** with the gifts necessary for this service he wants to send **your son** into his harvest. You are to act for the Lord, will you not send your son to Watertown, Saginaw or New Ulm to be trained for the Lord's service?

J. B.

**A Sensational Figure** Boston people are looking upon and thinking about one of that kind, we think, just at the present time, if the following, from the Milwaukee Leader, is true:

"You are going to hell by the thousands every day and brains won't save you," Mary Agnes Vitchestein, 14, evangelist, told Bostonians in a revival meeting here.

"You think you are educated, refined and cultured, but you are not," continued the girl, who is an ordained Baptist minister. "You are a bunch of deluded fools — as blind as bats in the sunlight."

"Boston is following the devil's garbage wagon of materialism," she said.

We have no doubt but that there is much truth in what the Bostonians heard from this child's lips, but we have grave doubts as to the propriety of presenting the truth to them in the manner described above. With a little knowledge of human nature you can readily picture to yourself the throng leaving the revival meeting with many a "Wasn't she just grand! isn't she cute! she certainly is a prodigy!" voiced as a verdict on the performance. Yes, performance — that is, in our estimation, the proper term for a thing of this kind. And the message, the call to repentance? That is God's, and man's cheap sensationalism will not heighten its effectiveness but rather tends to mar and detract. But such features draw the crowd? Yes, so does a prize fight.

G.

**Significant Yet Futile Warning Against Moral Laxity** A significant warning against the moral laxity of the day is sound-

ed by the presidents of three great American universities in their baccalaureate addresses to the graduating classes of 1922. From Yale, Harvard and Princeton comes this warning sounded by the respective heads, President James Rowland Angell, President A. Lawrence Lowell and President John Grier Hibben. The outstanding faults of modern society against which they would warn their graduates are unscrupulous exploitations in the business world, condoned violations of the law, the cynical view of marriage, the constant and violent changes of moral and religious standards of the time. All three agree that there is something wrong with the world, that the problem of evil presents itself today in its most acute and appalling forms. Says President Angell, of Yale University:

"It can hardly be doubted, for example, that in the United States at least the violation of law has never been so general nor so widely condoned as at present. This is a fact which strikes at the very heart of our system of government, and the young man entering upon his active career must decide whether he, too, will condone such disregard of law or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance.

"Again there is a wide-spread belief that the relations of the sexes have undergone material relaxation in recent years, that marriage is daily less of a sacrament and more of a transient adjustment in the lives of those directly concerned. The university and the community have a right to demand that the educated man should not merely drift with the current of the set in which his lot may chance to be cast, but that he should look thoughtfully and earnestly at these issues and others like them, and stand courageously for those ideals and practices commending themselves to his judgment as most likely to promote a sound and wholesome society.

"Finally, there is the inner sanctuary of the educated man's religion, his philosophy of life. Traditional religion is under heavy fire. Many prosperous and worldly minded individuals find it possible to disregard it altogether as intrinsically inconvenient. Others of a more intellectual cast regard it as a remnant of the superstition of primitive man, and, as such, beyond the serious consideration of the educated. Still more serious, clamant defendants of particular religious views proclaim a fatal clash with the teachings of science and attempt to compel the young student to choose between the denial of scientific evidence and the acceptance of true religion."

Significant as such warning against existing evils is, coming from such source and addressed to such a class of people as university graduates, it is equally significant that there is no remedy offered by either of these universities save that much stress is laid upon the spirit of idealism, and that the educated young man should stand courageously for those ideals and practises commending themselves to his judgment as most likely to promote a sound and wholesome society, though a slight reference is made by President Angell to "a reverence for the spiritual significance of personality, which, after all, as he says, lies close to the heart of all religion and especially of Christianity."

A most futile and hopeless warning against moral laxity and existing evils is sounded by President Hibben, of Princeton University, when he says:

"We are all aware of the fact that there is something wrong with the world. The most casual observation reveals this, and the problem of evil, always present, always mysterious, presents itself today in its most acute and appalling forms. The misery, the suffering, the hopelessness of many entire nations and races bring to us all, if we seriously reflect upon such things, a shock of disillusion, anxious questionings, disturbing doubts, grave concern.

"The burden of a troubled world rests upon us. We naturally put the question which every age in the history of mankind has asked: 'Why does evil exist, why should such things be?' But while we must fail, as all who have gone before us have failed, to discover a satisfactory solution to this baffling problem, there is another question we can answer which is far more pressing, namely: 'What are we going to do about it?' We can not explain the evil in the world, but we can resolve to fight it.

"To follow the ideal which we set for ourselves requires a spirit of adventure, a spirit which compels one to undertake a task in which there is no assurance of success and no promise of reward, only the consciousness of loyalty to the cause which one must follow because of the law of his own nature. If we disobey that law, we do ourselves a mortal hurt. The world is naturally expecting great things of your generation. In your day there is much to be done. We of an older age look upon you eagerly and wistfully as the hope of the world. The flame of idealism burns within your hearts today, perhaps but dimly, but nevertheless it is there; it is a flame and it has a kindling power; its light must be given to a darkening world. There is a universal cry about us, wrung from anxious hearts, 'when will the new day of better things come to the earth?' That question your generation must answer."

Is it not astonishing that the presidents of three American universities of world renown publicly declare that they cannot explain the evil in the world, that they know not why evil exists, and why such things should be, and that hitherto all efforts have

failed to discover a satisfactory solution to this baffling problem? Is it not equivalent to a declaration of spiritual bankruptcy? No wonder that leaders of such type can offer no remedy for the deplorable conditions existing in our days. Not realizing that sin is the source of every existing evil in this world, and thus also of the present moral collapse of the American people, socially, economically, and politically, ever harping on the spirit of idealism which, as they contend, is the measure of moral and spiritual stature, and which is said to be founded on the recognition that the world needs the help of the strong men and on the resolution to give that help to the best of one's ability — their knowledge is totally void of the one and only remedy for the misery of the world — the saving Gospel of Jesus Christ.

No doubt the young men of those graduating classes before whom such warning has been sounded were as wise after as they were before; and certain it is that, however, scholarly trained they may be, they will not be qualified to help restoring the moral standard of our nation by following the final instructions given them at their graduation. J. J.

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**Not Yet Cured** The papers report that Dr. A. E. Gregory, pastor of the First Congregational Church of Topeka, has resigned as chaplain of the Topeka industrial council, stating his reasons for this step as follows:

For two years I have interested myself as a minister of Christ in the cause of industrial justice as it is related to labor in Topeka, but I am now convinced that labor as a class is not interested in the part the church can and must play eventually, and cares little for the support and maintenance of Jesus. I am, therefore, withdrawing from my duties as chaplain.

We are not at all surprised at the outcome of this experiment. Every attempt of that kind will be doomed to failure. This minister wanted to serve a special class of men as a minister of Jesus Christ; but there is no class of men that will as such accept the Savior. Christianity is a most personal matter.

Nor did Dr. Gregory have anything from God for a particular class of people, the Gospel being the message of God to all mankind. Neither is the Gospel to be understood as directly solving the problems of human relations. The Bible is not a rule book. When a certain man came to Jesus saying: "Master speak to my brother that he divide the inheritance with me," the Lord replied: "Man, who made me a judge or a divider over you?"

The Gospel is life; it changes the individual; and finds its expression in human affairs through the individual in whom it is at work. It seems, however, that Dr. Gregory is not yet entirely cured, for he still insists that eventually the church must play a part in the industrial affairs. Let the Church build up the individual in Christ, that is all it will ever be able to do within its commission from Christ.

An editorial in the Lutheran Standard bearing on this very matter just comes to our hand; since it may interest our readers we reprint a part of it. Under the head *What Is Needed* the editor says:

We are being told again and again that the Church is not exerting the influence upon civic and social affairs that it should, and that she is too much concerned about purely spiritual things and about getting to heaven and not enough about getting things right in this world and making life more livable. That the Church is not cleaning up the world as much as we should like to see is doubtless true. She never did, she is not doing so now, and there is no promise that she ever will. Some other method will have to be used aside from the evangelical program of the Church before righteousness can be expected to cover the earth as waters cover the sea. Christ himself must come to judgment, in all His righteous glory and power, and winnow His floor and separate the chaff from the wheat. Until that time the fight will be on, with evil mightily prevalent, yet not prevailing against the Church; for we have the promise that the gates of hell shall not prevail against her. But note well that that is a negative promise. It is no promise that the Church, with the use of the Means of Grace — and they are the only means that her Lord has given her to use — will ever so prevail over the powers of hell and the devil as to make this earth a near paradise. The promise assures the Church that she shall be able to maintain her cause and keep the faith and bring many souls to glory, but no promise that she shall drive the enemy from the field, until Christ himself comes in His glory and with ten thousands of His saints.

That the churches and we Christians are not doing what we ought to do and what we might do is evident. But if we expect to do more we need to be sure that we get at it in the right way. Getting into business, into civic affairs and even into politics, as it is usually understood, is not going to make matters better but only worse in the end. Moody was once asked to come into the lodge where he could do more for the men caught in that entanglement. But Moody was wise and said, I can do more for the men in the lodge by staying on the outside. So the churches — not Christians, but the churches, can do more for politics, for business and for civic affairs by staying, in the proper sense, on the outside. What the churches need to do is, with the Means of Grace placed in their hands, to make thorough Christians of people, new-born men and women, and then let these go out as Christians and clean up politics and business.

J. B.

#### WHEN FREEMASONRY SPEAKS

Reasonable men agree that any organization which refuses to submit itself, its principles, its teachings, and its practices to the fullest investigation is not only dangerous but un-American. All the secret orders of our day make themselves liable to this accusation, because there is not the slightest need for a movement that seeks the good of all mankind to do its work behind closed doors. The good courts the light and thrives only in the light. It offers all it has to all men, and it has nothing to hide from anybody. The secret orders exist only for their own members, and they have nothing for the outsider. They jealously guard their rituals and their secrets from others, and after one becomes a member freedom of thought and action is circumscribed by the vows which have been made.

The Christian Church is the opposite of the lodge. Its doors are open to all men. No meetings are held in secret. It has nothing to hide from any outsider. What it has it offers freely to all. It will answer all questions, open all its books and confessions, and it invites everybody to see and hear for themselves. Its members have only one aim in life: to make others know all that the Church is and has to offer; but knowledge of the Church is not conditioned on membership, and no one is required to take a vow not to reveal what the Church is and does. On the contrary, silence is wrong, and one who does not tell the story of Jesus and the Church is not a good member.

This is the great difference between the Church and the lodge, the churchmember and the lodgemen. The strength of the Church is the great weakness of the lodge. The weakness of the church member is the strength of the lodge man.

The writer asked a Freemason: What is Freemasonry? and he got this reply: "Freemasonry is the best organization in the world." But when the question was asked: Will you tell me what it teaches, its ritual, and its principles? this was the answer: "I cannot do that. To know that you must become a member."

Whenever Freemasonry speaks about itself, its teachings and principles, it puts itself into the hands of the opposition. The best refutation of Freemasonry is Freemasonry itself. Hence we would advise the reader to get all the information he possible can about Freemasonry; but get it from authentic sources. Get it from Masonic documents that speak for the order as such. To this advice no secret society man should take exception. It is sound advice. For the benefit of men and women who would welcome definite information about Freemasonry we submit the following facts, taken from their own official documents.

"The Builder" is a "Journal for the Masonic Student," published at Anamosa, Iowa. In the April number of this publication the following definition is given of Freemasonry, and editorially it is said to be "the best definition of Freemasonry ever given since the inception of the lodge." It is thus official. "Masonry is something more than a secret (though secrecy is an element in esoteric work); more than ritualism (though the ritual, simple in its dignity, and quaint and rhythmic in its expression, is a factor); more than symbolism (though symbolic teaching is significant and transfigures the commonplace); more than philosophy (although it speculatively teaches how to live wisely and well); more than religion (though not greater than religion, yet discerning the divine in humanity); more than mere landmarks (though these have their defining, historical, and traditional place); more even than brotherhood (for as in the Pythagorean days, it is educational and intellectual as well

as social and fraternal); more than constructive and practical philanthropy (though love crowns all); yet it is all of these together with that something more of which language is inadequate to express the subtle mystery, even to those few choice spirits who seek to penetrate to the heart of its often unconscious power, and the span of life too brief to enable those who endeavor to attain the ideal perfection of that living organism, whose countersign is 'manhood,' whose inspiration is the God-head — that Masonic edifice of which love and truth form the base and spire — *Nisi Dominus, frustra.*"

The sum and substance of this conglomeration of unintelligible terms is this: Freemasonry is something more than the religion of Jesus Christ. It is above the Church. It has more to offer its devotees. Now we wonder if that is the conception of Freemasonry held by the church-member Mason. If that be so, then the Church can have but second place in their hearts.

## II

The writer asked a Freemason: "What is the attitude of Masonry toward Jesus Christ? Do they accept Him as the Son of God?" This was his answer: "Yes, indeed! We have Jesus Christ in the Masonic lodge." But the answer of this Mason does not square with the answer official Masonry has to give. Here is what the editor of "The Builder," the Masonic publication mentioned above, has to say on the attitude of Freemasonry towards Jesus Christ.

"A contemporary recently appeared with an editorial in which occur these astonishing statements: 'A Mason owes every conceivable obligation to support and uphold the church. There is probably not so much need of emphasizing this upon our Hebrew friends as the rest of us. They seem to have a deeper realization of their obligations and responsibilities, but as they stand for their belief in God as revealed in the old testament dispensation, we who are Christians should be as faithful and zealous in upholding the new dispensation as revealed to us in the life and work of Him whom we call Son of God and the foundation of the Christian Church. The more degrees one receives in Masonry the stronger is the truth impressed that religion as revealed in God and His Son, Jesus Christ, is the basis of the Masonic order.

"In other words, unless the present writer has misinterpreted the somewhat ambiguous language of the above, Freemasons are either Christians or Jews. Shades of the fathers! Does not this brother scribe know that there are millions of men and women in this land who are neither, but who for all that are good people and true, with a firm belief in the one God and in the life everlasting, not to mention brotherhood and righteousness? And has he forgotten that there are thousands and thousands of Masons who are Mohammedans, Brahmins, Buddhists, Confucianists, Behaists, etc., etc.?"

"It raises the old question of the religion of Freemasonry, which is not a question at all to one who will take the trouble to study a little history. As plain as plain can be are the "Words concerning God and Religion" in the Constitutions fundamental to Craft Masonry the world over, which tell us that a Mason is bound to the moral law and will never be a stupid atheist, but that for the rest may choose what religion he will, or no religion.

"Freemasonry is not Christian; neither is it anti-Christian; nor is it Jewish, or Mohammedan, or Buddhist. It is itself. It has its own unique place in the world, with its own unique work to do, and sadly does he misconstrue its mission who would have it made an appanage of any one faith. To its own principles only does it hold its children, and if they wish to add other tenets to their faith so be it, that is no concern of Masonry. And if a Mason is free of all religious connections, will sign no creed, and offer no fealty to any revelation or dispensation whatsoever, but hold fast to a firm faith in God, in immortality, and Brotherhood, also so be it."

It is here stated officially by Masonry that as an individual a member may accept Jesus Christ as his Savior and the Son of God, but not as a Mason, because Jesus Christ can have no more recognition by the Masonic lodge than Mohammed, Buddha or Confucius. In other words, the branch may live in Christ, but the tree on which the branch grows can have no connection with Him. Do church-member-Masons know that this is the official position their order takes toward Jesus Christ? Freemasonry is not Christian. It has no place for Jesus, for His name, or for His blood. It is itself a religion above every other religion, that of Jesus Christ not excepted. If they know this, how can they reconcile their faith as Masons and as Christians?

## III

The writer asked a Mason: "Have you the Bible in your lodge?" and he answered: "Yes, indeed, we have the Bible. We have one in every lodge-room, and it is carried at the head of all our funeral processions. We also read it at our meetings in the lodge."

Upon investigation the writer finds that this is the truth, but not the whole truth. Masons have the Bible and read it, but they do not read what you and I value most in the Bible. In their readings they eliminate and leave out the name of Jesus Christ wherever it may occur. For proof we submit the following taken word for word from "Mackey's Ritualist," one of the foremost of Masonic authorities.

On page 271 we find quoted I Peter 2:-1-7, 15-17 to be read at the opening of the Mark Master's Lodge. We quote the Masonic version of this passage asking the reader to compare it with his own Bible for his own information. Masons read: "Wherefore, Brethren, lay aside all malice, and guile, and all hypocrisies,



and envies, and evil speakings. If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer sacrifices acceptable to God. Wherefore also, it is contained in the scriptures; Behold, I lay in Zion, for a foundation; he that believeth, shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor, and even to them that be disobedient, the stone which the builders disallowed, that same is made the head of the corner. Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servant of God. Honor all men; love the brotherhood; fear God."

On page 348 is quoted II Thess. 3:6-16 as read by Masons at the opening of the Royal Arch Chapter. It reads: "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. For yourselves know how ye ought to follow us; for we behaved ourselves not disorderly among you. Neither did we eat any man's bread for naught, but wrought with labor and travail day and night that we might not be chargeable to any of you. Not because we have not power to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat; for we hear there are some who walk among you disorderly working not at all but busybodies. Now them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always."

In verse 5 of I Pet. 2 the name of Jesus Christ is left out in the Masonic version; and in II Thess. the same name is again left out in verses 6 and 12. Page 431 of Mackey's Ritualist also quotes Heb. 7:1-6, 17, 20-21 as read by Masons in the concluding charge of the High Priesthood. Here verses 7-16, 18-19 and 22 are left out. The name of Jesus is again carefully eliminated and all reference to His eternal mediatorship is excluded. When you compare these passages as read by Masons with what God says in your Bible you find that the Word of God is hopelessly perverted by Masonry and so changed and garbled as to make it almost unrecognizable to Bible readers.

We have let Freemasonry itself speak, and we ask the reader to note what Freemasonry claims for itself, its attitude towards Jesus Christ and the Bible. We have given these facts not in the spirit of controversy,

but for the sake of giving definite information from authentic sources, sources Freemasonry itself recognizes as final. Freemasonry claims to be more than religion, it is not Christian, it has no place for Jesus Christ, and it takes out of the Bible what does not suit its program and teachings. If this be not true of Masonry as such, we shall be very glad to stand corrected. But if these things are facts, as the authorities cited seem to guarantee, then there can never be but enmity between the Church of Christ and Freemasonry, and one who has his all in Jesus, if he joins the Masonic lodge, is warming himself by strange fires as Peter did. Jesus is either my all, or nothing. If He is my all I cannot be a brother with Mohammedans, Brahmins, Buddhists, and Confucianists, because they deny my Christ. Masonry may satisfy a man of the world, but we fail to see how it can satisfy a Christian, or, Brother Mason, does Masonry satisfy the soul?

—The Lutheran Companion.

### THE ETHICAL CONCEPTION OF CHRIST

By Rev. Henry E. Dosker, D.D., LL.D.

Here we are on an entirely new and absolutely familiar ground. Liberalism, as we know it, has not generally gone to the lengths described in my former articles. The Mythical and Babylonian and Buddhist concepts of Christ are not very much in evidence among us. And if there are any of the so-called leaders of American theological thought who consider the Master as a subject of psychopathological investigation, who consider him as mentally deranged, we fail to know their names or standing.

But scores of teachers and preachers among us fully believe in the ethical Christ. He is to them the pathfinder of the new way of God, who preaches a new God and reveals him in his own life.

He is a man and a son of God just as we are or may be, in whom the "God-consciousness" reveals itself, as in no man before or after him, but in holiness he is only quantitatively not qualitatively removed from us. He is therefore our great example, and every true Christian should endeavor to follow him, as far as he may. The true deity of Christ has been surrendered as well as his sacrificial death, and the latter has been replaced in the teaching of many by the "sacrificial life of the believer."

No one has perhaps delineated this conception of Christ more clearly and with greater enthusiasm and ability than Dr. Heinrich Weinel, of Jena, in his wonderfully illuminating book, "Ist das Liberale Jesusbild Widerlegt?" (1910). How widely read these Germans are, how they grasp a thing from every possible angle of view, into what minute details do they consider a matter in hand! How finished a product leaves their hands! That is the reason why a study of modern Christology, with their literature before one, is so eminently satisfactory. They are wonderful

in their power of analysis, the power of their destructive criticism is overwhelming; but at the same time they show us plainly how hopeless is the task of the modern Christology to reconstruct from the ruins they leave behind them something which even distantly will touch the faith of the church of the ages and satisfy the longing of the restless soul of man for peace with God. Apparently few or none of these great leaders, in the way of an ethical Christology, are unaware of the fact that they have returned from the great principle of the Reformation — salvation by faith — to the position of Rome — salvation by works.

Weinel and all like-minded scholars reject the doctrine of inspiration; to them the Scriptures are mere literature to be subjected to the severest textual and historical criticism. Thus the whole story of the life of Christ is expunged and emasculated until only what seems psychologically probable and possible is left. When we look at the Christ as he finally escapes the hands of his critics, we may well wail with Mary, "They have taken my Lord away and I know not where they laid him." But still this poor remnant of the historical Christ is deemed to be the ethical ideal of the ages. He teaches us what it means to be "homesick for God." Says Weinel: "It is the figure of a pure and strong, a good and a true man, who has devoted himself and his life to his people to make it pure and strong, through the preaching of God the Father and a life out of the fulness of faith; a man, who in the cornfield and among playing children, in the many-colored beauty of the lilies and in the song of the birds heard the voice of God." He considers Christ "a prophet who has walked the pathway of love and sacrifice, loyal even to the death of the cross." All is found in his life, much in his teaching, and little or nothing in his death. For his teaching must by no means be accepted as the final word. Says Weinel: "We do not subject ourselves to his views of the world, his faith in spirits no longer explains to us illness and sad events in the history of man; his ideas of heaven and hell, yea, and a great part of his religion which depends on them, . . . all that has dropped away from us." Christ is the ethical ideal of humanity who illumines the whole long pathway of history in every detail and every relation.

How familiar all this sounds to us. It is true it is a new faith, which men in vain try to substitute for the historic faith of the church; but the teachers of this new Christianity do not seem to sense the fact that it is essentially different from and absolutely antagonistic to the faith which is built on the Scriptures and is laid down in the creeds of Christendom. How it reminds us of Paul's saying to the Corinthians: "For after that in the wisdom of God, by wisdom the world knew not God, it pleased God by the foolishness of preaching to save those that believe." The Christian church is an organism, as is its doctrine; both

have grown up through the ages. The change of that faith to one in an ethical Christ would mean its utter collapse. Half a century ago this new doctrine — not so new, therefore, as it would seem to be — was offered to the Church of the Netherlands. It was widely hailed and for a time swept the church. But soon it was seen that halting on an inclined plane is impossible, and from this ethical mysticism people swiftly passed into the realm of absolute negation. And thus it will prove to be in America. As an ethical ideal, a Jew who lived two millenniums ago has precious little to say to our day. As the world's Savior, as the Lamb of God that taketh away the sins of the world, as the founder of historic Christianity, and of a faith for which thousands have gladly died, he stands forever unchanged and unchangeable.

—The Presbyterian.

Note: The foregoing article exemplifies, in a measure, that there are at least some leaders in the Reformed Protestant Churches who are awake to the perils of modern theology. As the author states, what Weinel, a German modernist, says concerning the ethical conception of Christ is quite familiar to the American Protestant people. No wonder. The modern conception of Christ being the ideal man only, whom we are to strive after, and not the redeeming Savior, in whose merits we are to put our whole trust for our salvation, has long been offered to these churches from the pulpit and religious literature. It is indeed a pity that the Reformed Churches of America have not been on their guard against the inroads of modern theology from the very outset when this pernicious doctrine of the ethical conception of Christ had been preached to them half a century ago by men who were imbued with the subversive theories of Schleiermacher, Ritschl, and many others. If clear Scriptural testimony had been voiced by their spiritual leaders in time, the Reformed Churches would today not be swayed by every rationalistic doctrine and evolutionary heresy imaginable. We are glad to note, however, the testimony in the foregoing article, of the old faith in the World's Savior, who stands for ever unchanged and unchangeable.

J. J.

#### IT IS HIGH TIME

Our synod in 1888 passed this resolution: "The rule among us must be and remain, that members of secret societies can neither become members of our congregations nor indefinitely remain such and be admitted to the celebration of the Lord's Supper. In the Model Constitution (Synodical Handbook, page 161) one of the requirements for church membership is "who have no fellowship with Christless religious societies, secret or open." Our synod requests congregations, who would join our synod, to have a paragraph in their constitution forbidding members to be members of secret societies. But how is this stand-

point of synod carried out? Some receive no lodge members, do not tolerate them, do not admit them to the Lord's Supper, others do the opposite. Some also strike the lodge paragraph from their constitution. Some treat the rule of 1888 as a rule in grammar to which there may be exceptions, and make exceptions to the rule. Rule in this matter having reference to faith and confession must be taken in the sense in which it is used in Phil. 3:16, "let us walk by the same rule (God's word), let us mind the same thing." Some construe the words in the rule, "and admitted to the celebration of the Lord's Supper," to mean: do not admit at all, others: do not admit indefinitely. Some act according to a proposition which, together with the rule, was brought before Joint Synod in 1888 and which reads: "whether a lodge member, of whom we are convinced that at heart he is free from syncretism, that is, sins in weakness, may be admitted once or twice to the Lord's Supper, while he is being instructed about his error, is a question which, finally, must be decided by the individual pastor." While the rule was adopted in 1888 this point was tabled until next Joint Synod (1890). It was, however, not taken up in 1890, but brought up again at Joint Synod, 1892. No agreement being reached it was referred to the districts for discussion. It was again brought up at Joint Synod in 1894. Again no agreement was reached, but a substitute for the point was adopted which reads, "We thank God that many of our congregation in accordance with the rule adopted, have taken a firm stand against all lodgery, and will pray and labor that all may finally take the same stand."

Some congregations do not receive lodge members as voting members, but as guest members (who contribute to the expenses of the congregation, and are admitted to the Lord's Supper); why do they not permit them to be voting members? Out of policy so that such people may not bring about resolutions favoring the lodge. It is further claimed that greater Christian intelligence is required to be a voting member than a communicant. Has not every Christian intelligence enough to comprehend the conditions of memberships? See Synodical Handbook, page 161. Is it right to recognize one as a brother in Christ at the Lord's Supper and bar him from the congregational meetings? (Simply as a matter of fact this is being done when women and minor confirmed members are not allowed to vote. Ed.)

Such as receive lodge members into the congregation claim that thereby such are brought under the influence of God's Word, and that they then have an opportunity to instruct them. They speak of such as of blood-bought souls, for which they have a responsibility. According to this we should take into the congregation every one whom we can get hold of, for they are all blood-bought souls. Lodge people can be

instructed without taking them into the congregation.

If lodge members are received and tolerated it is not surprising when members of the congregation join the lodge. Some imagine that the sin of lodgery begins when the lodge spirit has been imbibed. By joining a lodge one commits sin. Often lodge members are tolerated when they claim that they can see no sin in the lodge. Any Christian who has learned the small Catechism, can see it, if he does not wilfully refuse to see. What Christian should not see, if it is proven to him, that lodges:

1. Confess and worship a false God and not Father, Son and Holy Ghost. Exod. 20:2-3. Matt. 6:24. Matt. 28:19. 2 Cor. 14:18.

2. Do not confess that Jesus Christ is the son of God and the Savior of the world and reject the Holy Ghost. Matt. 10:33. Matt. 12:30. 2 Peter 2:1. 1 John 2:23. 2 John 9.

3. Teach that we are justified and saved by our own efforts and not by repentance and faith in Jesus Christ. Mark 16:16. John 3:16. John 3:36. John 14:6. Acts 4:12. Acts 16:31. Gal. 1:9. Gal. 2:16.

4. Demand an oath, or promise, that one will not reveal their secrets and will obey all orders, which secrets and orders are not known beforehand. Matt. 5:33-37. Rom. 14:23.

5. Do their work in secret meetings while, if it was good, it would not have to shun the light. Matt. 5:16. Eph. 5:11. John 3:20-21.

6. Profess to practice love, but do not practice **Christian** love.

7. Misuse God's Word.

8. Claim that all their members when they die, whether they have been Christians or not, go to heaven. From these eight points we can also determine what societies should be considered anti-Christian lodges.

Those that are lax in lodge practice concede that lodgery is sinful, yea, that it is of the devil. How can they then with a good conscience, deal so gently with the young man Absalom?

When in the same city in one congregation lodge people are received and tolerated while in another they are neither received nor tolerated, is it a wonder when lay members say: Synod is a humbug, a hypocrite? It claims it is opposed to the lodge, but every one can do as he pleases.

It is said by some that synod is an advisory body and therefore cannot dictate the mode of procedure with lodge members. Synod is an advisory body in so far as it cannot dictate to congregations in external matters, but as regards faith, confession, and Christian life, it is not an advisory body, but justly demands that the principles upon which it is founded be carried out. God punished the priest Eli (1 Sam. ch. 2-4.) with death because he "advised" where he should have acted.

In an article on lodgery the assertion was made: "Untold harm has been done by a legalistic practice." Our reply is that "Untold harm" rather has been done by a so-called "evangelical" practice (Receiving and tolerating lodge members, etc.). Thereby the evil has been increased.

Many a time the lodge was discussed at synods and conferences. What has always been the result? It was found that lodgery is sin, it was deplored that the lodge element is gaining in the congregations, it was said that something must be done, but something was not done, and matters are getting worse.

It is high time that Joint Synod now declares what the practice in regard to the lodge shall be. Not let the matter pass from the Joint Synod to the districts and back indefinitely — from Pilate to Herod and back to Pilate. To see what different resolutions districts arrive at in the lodge matter, compare the minutes of 1921 of the following districts: Eastern, Western, Northern, English. The conditions now are described in Judges 21:25: "In those days there was no king in Israel; every man did that which was right in his own eyes."

It is high time that something be done. If nothing is done, a split in synod may be expected. Amos 3:3: "Can two walk together except they be agreed?" Matt. 12:25: "Every city or house divided against itself shall not stand."—G. F. K. in Lutheran Standard.

### WHAT OTHERS SAY

#### Church Schools for Boys

How can we help our Church Schools for Boys? First of all we must convince ourselves and others that such schools are desirable, and then we must present evidence that such schools are at hand. Then we ought to show, and set forth, how these schools may be brought in contact with Church boys of the proper age to enter such schools.

Let me try to summarize the whole matter very briefly, even if in so doing we go over familiar ground. Why should a boy go to a Church school rather than to the public school at home? The Church school for boys provides an education which corresponds to the 7th and 8th grade of the grammar school and four years in High School, a six year course. It takes the boy through his adolescent period — during the time the great change of puberty is going on. It takes the boy for twenty-four hours a day. It directs and guides him, and leads him, and teaches him to make his own initiative. The boy needs work, and he needs play, and he needs prayer, and he needs recreation, in various forms. He needs law and order, and manners. He needs to be allowed to play as a boy, without the handicap of girls, whose sports must be less vigorous. While personally I am opposed to co-education after the age of 10, my objection to it at the college age is far less than it is at the adolescent

age. Boys at the adolescent age should be taught apart from girls, and by men teachers. If boys are to learn the Christian religion, they are more likely to do so if it is taught definitely and systematically, and according to a well considered plan. Personally, I am a member of the Church, and wish my children taught the Church's way definitely; but I should have great respect for a Presbyterian, or a Jew, or a Baptist friend, who felt as I do, and educated his children accordingly. Finally the Church school is under a head master, who ought to be a priest, and who should have a very good working knowledge of the adolescent boy. He should rule supreme and he must be peculiarly fitted for his work.

Let us contrast this, now, with the grammar and high schools of the public school system, as found, for instance, in Western Pennsylvania. Let us suppose the boy goes to these schools. Here, through the entire course, girls are in his classes, and he is taught by women teachers exclusively, until he reaches the high school, or fourth grade of the preparatory school, where he is taught by men and women together—more women than men. His lessons are marked out and he prepares them at home, amid more or less distraction, and with more or less uncertainty. He indulges in games and sports, but there is nothing like the school spirit as there is when boys live or camp together. On his way to school, if the school is in a large town or city, he is apt to be attracted by moving pictures, and candy and ice cream, and pay more attention to girls than he should. He receives meager religious training, if any at all, and this must be acceptable to the Roman Catholic, Jew, and Baptist alike. The school controls him only five hours a day. In a good Church school for boys there is a fine spirit. The boy is with boys; he is taught exclusively by men; there is a school spirit.

More and more the physician has come to feel that he has far greater control over his patients who come to the hospital and are under his care twenty-four hours a day than the patient who comes and reports to his office from time to time. The proposition seems too plain to require any argument. Certainly a good school master who has a boy twenty-four hours can do more with him in a homogeneous community, than he can if he has him only six hours a day.

But someone may say: The argument for the boys' school is well enough, but that he would prefer a school which was not under any particular Church or sect, yet which was Christian in character. Unfortunately Christians differ somewhat in their interpretation of things: fortunately they agree on many things in common. A boy in the adolescent period needs to have definite, clear cut, religious teaching. He may afterwards modify his views; but he will learn little or nothing of Christianity that is worth while, unless he learns it in some definite fashion. If a

Churchman, one would suppose he would prefer that his boy be taught Christianity as accepted by that Church.

Now, looking over the field, what do we see of Church schools? They number thirty-seven. Those that are talked of most, and which have greatest prestige, are patronized by sons of wealthy parents and boys are sent whether they are Churchmen or not. These schools are class schools in a social sense, despite the efforts of the authorities to make them democratic. But, fortunately, of late years, several Church schools have sprung up of different character, schools, where the teaching and living are very plain and which are unfashionable, but thoroughly good and thorough, and where self-help, and self government, and good manners are taught, and where the rate of tuition is low — in one school as low as \$450 a year — too low in these times, I may add. There are a considerable number of boys now in our Church schools but, if their worth were known, there would be three times as many.

If it is desirable that our Church boys be sent to Church schools, how shall we bring it about? I appeal to the Board of Religious Education to make special and definite campaign to this end, and suggest the following:

1. Let the Board prepare for general circulation a list of our Church schools, arranged in groups as regards geographical distribution, together with certain information regarding each school. This should include the capacity; the number of masters; the actual number of students; account of the buildings and equipment; information as to the management; course of study pursued; rules governing admission; rate of charge; and the best way to reach the school. I think also, that it would be a good plan to state the best time for visiting the schools.

2. The Board should of its own motion encourage and invite parents of prospective pupils to visit the schools. I have known a number of visits of this sort made to schools, and I have never known of one where the visitor was not strong for the Church school. By all means encourage these visits, as I am sure it will be productive of good.

3. Then let the Board of Education obtain, as far as possible, the names of boys between the ages of ten and fifteen, with the addresses of parents, and submit these names to the headmaster of approved Church schools. Each school should be brought to the attention of the parents by an interested alumnus of the school. The headmaster should be spared this duty of canvassing and prospecting. The alumni of these schools should feel they owe something to the school on leaving it, that they should make known, as far as possible, its merits and claims.

Finally, as regards education, I am sure that the period between twelve and eighteen is far more im-

portant than that between eighteen and twenty-two; and if I were consulted today by a well disposed multi-millionaire who had \$10,000,000 to dispense for Christian education as taught by the Episcopal Church, I would advise that he give \$7,000,000 to preparatory schools, and divide the remaining \$3,000,000 among our three Church colleges.

—Theodore Diller, M.D., in *The Living Church*.

### Learn "Regenerative Braking"

Inventive genius is reported to have devised what is known as "regenerative braking," whereby the movement of the train on down grades, instead of consuming electric current actually generates it and at the same time keeps the speed of the train under perfect and continual control. It is claimed that this scientific marvel provides the maximum of safety, eliminates wheel, brakeshoe and track wear, as well as overheating; insures a uniform speed and recovers from 25 to 52 per cent of power.

"Create in me a clean heart, O God; and renew a right (constant) spirit within me." This was the prayer of the psalmist and should be ours in this busy, workaday world. The demands upon our time, energy and spiritual power are calculated to sap our very life. Our mode of living has tended likewise toward complete nerve and energy depletion. We have used energy and nerve force faster than it could be renewed — indeed, in many instances, we have used it in such a way as to preclude nature's restoration.

There are times when our footsteps have wandered from the straight track mapped out by the great Engineer of the universe. Our supply of energy should have taken us into the great terminal of a long and useful civic life, yet we have "jumped the track" and used up our fuel in aimless wandering.

Then it is that we remember the psalmist's prayer and take it for our own. Sick at heart and enervated by the struggle to regain our physical balance and mental poise we, too, may cry out for a renewal of all that is best in this life that we may be fitted for eternal life.

Then — but sometimes when it is too late — we learn with the prophet of old that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It may not be too late to learn regenerative braking; it may be that with the help of our medical adviser we may learn to create energy so that our speed through the balance of the journey of life may be kept under continual and perfect control. We may yet bless the day when nature threw us down that she might help us to help ourselves to get up and walk manfully through life. We are God's most

glorious handiwork, and we hold the key to the entire situation. Alan Pressley Wilson in *The Continent*.

#### NOTED IN PASSING

They thought it was a "dud," but the shell exploded and killed eight children. That which had become a plaything and a family relic proved to be the family's destruction. May this not be a picture of secret sins cherished in the heart? They may appear harmless outwardly, but some day they may let loose and character and reputation be blown to bits.

—Western Christian Advocate.

Personally it is difficult for me to understand why indecencies that would not be permitted in life, and characters that would not be admitted into a home or a family circle in person on any consideration, should be allowed to come there between the covers of a book. Why should men and women be allowed to scatter broadcast on the pages of a book such matters as the federal authorities would not allow for a minute on the pages of a letter? . . . No statistics are available to prove how many girls and boys have formed wrong conceptions of life and the real purposes of living through having had books filled with prurient descriptions and suggestive and intimate descriptions of men and women living illegally and immorally.

If I do not want my daughter to carry a flask, smoke cigarettes, appear in public half-clothed, and carry on illicit love affairs, then I should not put into her hands books, magazines or newspapers filled with descriptions of people who live such lives. There is a certain amount of authority that goes with matter which someone has thought enough of to set in type and bind between the covers of a book. Printed matter has its influence even in magazine and newspaper form, and while the world has been going mad with unbridled sensualism, immodest dress, and risqué dances in some quarters, it has gone equally far in others by putting these things into print. I could name half a dozen publications that shock my old-fashioned soul almost to paralysis.

Mrs. Gene Stratton Porter.

**A London preacher once said:** "When I look over my congregation on a Sunday morning, I ask myself, 'Where are the poor?' But when I see the collection counted in the vestry, I say, 'Where are the rich?'" —Christian Standard.

**A Methodist layman visited** a great city church in Ohio during a business trip. After the services he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were one of my salesmen, I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then — and then you stopped, without asking me to do something about it! In business the important thing is to get them to 'sign on the dotted line.'"

—Record of Christian Work.

#### FROM OUR CHURCH CIRCLES

##### Meeting of the Nebraska District

The Nebraska District will meet in the St. Paul's congregation at Plymouth, Nebr. (Rev. M. Lehninger) August 23—28, 1922. Sessions open Wednesday instead of Thursday. Two papers will be presented, one by the Rev. J. Frick on "Unionism" and the other by

the Rev. A. B. Korn on "Providing for the Servants of the Word." The credentials of the delegates, signed by the president and the secretary of the congregation, are to be delivered at the beginning of the first session. All reports, etc., must reach the President of the District, the Rev. M. Lehninger, before August 24th. Announcement of coming and requests for quarters should be made before August 19th.

PH. MARTIN, Sec'y.

#### Dr. Martin Luther College, New Ulm, Minn.

The new school year at Dr. Martin Luther College begins August 30th, at 9 a. m. The dormitories will be ready for occupancy the day before. Announcements of new students should be made with the undersigned. It suffices to give me the name and address of the prospective student. I shall then send the necessary information and also the questionnaire. The latter should be filled out and returned as soon as possible.

E. R. BLIEFERNICHT, Sec'y.

#### Dedication of Organ

After the first attempt at purchasing a pipe organ had been frustrated in 1911 by a cyclone which demolished the church tower, Salem's Lutheran Congregation of Owosso, Mich., at last was able to dedicate a fine new pipe organ on the sixth Sunday after Trinity this year. Two well-attended services were held, in which the local pastor preached on Col. 3:16, in German, and Rev. Wm. Opitz of Maple Grove on the 100th Psalm, in English. A mass choir of forty voices, under the direction of Prof. Wm. Rudow, sang in both services.

The instrument is a Reuter organ of two manuals, with electric action, built by the Reuter Organ Co., of Lawrence Kansas, and the purchasing price was \$5,700.00, fully subscribed by the members of the church at the time of the dedication.

May the pipe organ, now dedicated unto the service of the Lord, help in its part that the worshipers who gather in Salem's Church may the more readily make a joyful noise unto the Lord, serve Him with gladness, and come before His presence with singing. May they enter into His gates with thanksgiving, and into His courts with praise: and be thankful unto Him, and bless His name (Psalm 100)!

THEO. G. HAHN.

#### Installation

The Rev. Adolf Ackermann was duly installed by the undersigned, assisted by the Revs. Robert Heidmann, Herman Atrops, Roy Gose, John Monich and Ernest Birkholz, in Immanuel Lutheran Church, Mankato, Minn., on the 25th day of June.

Address: Rev. Adolph Ackermann, 213 E. Spring St., Mankato, Minn. ALBERT F. WINTER.

### Jubilee Anniversary

The 40th Jubilee anniversary of the Ev. Luth. Joint Congregation of Eagleton, Wis., was celebrated on July 23rd, sixth Sunday after Trinity. The collection amounted to \$140.75 which were given for the benefit of our Synod. Sermons were delivered by Rev. R. Siegler and the undersigned. G. VATER.

### Conference of Northern District of Michigan

Pastors and teachers of the Northern District of Michigan will meet in conference on August 22—24 at Kawkawlin, Mich. (Past. C. Waidelich).

Pastors P. Schulz (G. Schmelzer) will deliver the sermon and J. Roekle (P. Naumann) the confessional address.

Papers by Pastor Gruendemann, Teacher A. Zimmer, Pastors Theo. Hahn, A. Kehrberg, K. Rutzen.

Those coming per auto follow M 10 from Bay City to Kawkawlin turning west to 3 church corners. The Michigan Central passengers are requested to arrive in West Bay City. Please notify Rev. C. Waidelich at once whether to be expected by auto or train.

L. E. MIELKE, Sec'y.

### Delegates to Synodical Conference, West Wisconsin District

Rev. G. Thurow (alternate: Rev. O. Hensel).

Prof. E. Kowalke (alternate: Prof. H. Schmeling).

Rev. J. H. Paustian (alternate: Rev. H. Zimmermann).

Teacher A. Stindt (alternate: Teacher M. Hackbarth).

L. E. KIRST, Sec'y.

### Crow River Delegate Conference

The Crow River Delegate Conference will convene, D. v., in the midst of the congregation of the Rev. J. E. Schaefer, Buffalo, Minn., September 12th and 13th. Opening session Tuesday 9 a. m. Services Tuesday evening. Preachers: The Revs. J. Guse, W. Haar; Confessional address: The Revs. C. G. Schmidt, M. Schuetze. Papers for discussion by the Revs. W. Pan-kow and Hy. Albrecht.

The pastor requests prompt announcements.

J. C. SIEGLER, Sec'y.

### Convention of the Norwegian Synod

The Norwegian Synod, this valiant sister of ours, held its annual convention July 26th to August 1st at Our Savior's Church, Madison, Wis., the Rev. H. M. Olson, pastor. While in the main, these conventions are conducted in a manner similar to those of our "German" Synods, they differ in some respect from ours, one being, that besides the regularly appointed delegates, many laymen from every section of the country, including the local congregation, attend as guests. Then, too, one cannot help but to notice that

at the daily sessions there are perhaps just as many women present as men. The reason for this is that these people take a very lively interest in the welfare of their church. Thus, during the course of the convention, it was announced several times that certain members of the Synod, among whom were a number of women, had given respectable sums of money ranging from 50.00 to \$1,000.00 for missions, church extension, etc.

The opening sermon was delivered by the retiring president, the Rev. B. Harstad, the pastoral sermon on Thursday evening by the Rev. H. Ingebrilson, and the confessional address by the Rev. M. Fr. Wiese. Doctrinal papers were read by Pres. Harstad on, "How shall our church work be done in order effectually to show that it is not enough to be a member of a local church, but that we must also be living branches on the true vine Jesus Christ?" by the Rev. J. E. Thoen on, "The Bible and Evolution," (both in English), and by the Rev. J. Hendricks on, "The correct principles of a free church" (in Norwegian). Dr. S. C. Ylvisaker reported that at Concordia College, St. Paul, 24 Norwegian students were enrolled last year, and that the prospects for the coming year are such that the number may increase to 35, so that the Synod resolved to call a second Norwegian professor to that school. At New Ulm, Minn., 4 Norwegian students are being prepared for the office of parochial school teachers in their church. Six congregations and four pastors were received into membership with Synod.

Synodical Sunday was devoted to a celebration of the 50th anniversary of the Synodical Conference, in which the congregations of the vicinity joined. The Rev. C. Gausewitz, president of the Synodical Conference, delivered an inspiring sermon on Phil. 1: 3-5. The offering for our colored mission amounted to \$314.50. In the afternoon, a sacred concert was given by the Choral Union of the Norwegian Synod with an address by the president-elect, the Rev. G. A. Gullixon. In this connection it may be stated that two old Norwegian pastors were present who had attended the first meeting of the Synodical Conference at Milwaukee in 1872.

May the Lord in His mercy continue to prosper and bless the Norwegian Synod to the glory of His name!

WM. LOCHNER.

### Michigan Lutheran Seminary

The new school year begins September 6th. We kindly request that new scholars be announced without delay. For information apply to

DIR. OTTO J. R. HOENECKE,  
2200 Court St., Saginaw, Mich.

### Change of Address

Rev. Hugo H. Hoenecke, 9420 Nardin Ave., Detroit, Mich.

## MISSION FESTIVALS

## Fifth Sunday after Trinity

Johnson, Minn., Holy Trinity Church. Speakers: The Pastors Ad. Pfothenauer, M. Waechter and Prof. Ad. Schaller. Offering: \$154.33. The occasion was also the 40th anniversary of the congregation, to which fact due reference was made in its celebration.

Dempster, S. Dak., St. John's Church. Speakers: K. Sievert (also English) and W. T. Meier. Offering: \$32.50.

## Sixth Sunday after Trinity

Woodville, Wis., Immanuel Congregation. Speakers: J. Lenz, A. C. Bartz. Offering: \$91.00.

## Eighth Sunday after Trinity

Town Cady, St. Croix Co., Wis., St. Matthews Congregation. Speakers: A. Koehler, Th. Albrecht. Offering: \$95.00.

## ITEMS OF INTEREST

## Ordeal Test Proves Guilt or Innocence

There still exists, if we are to believe the great Canadian explorer, Dugald Campbell, among several peoples of Central and West Africa, the judgment by lot, similar in spirit to some of the ordeals practiced in Europe in the middle ages. In West Africa any person suspected of an offense has for a

certain time to swim in waters infested with crocodiles. If he comes out of the ordeal without injury — and this happens rarely — he is proclaimed innocent. In Central Africa the accused person has to smoke an enormous pipe filled with tobacco and red peppers. If he succeeds in smoking the contents of the pipe without spitting once — and this, too, happens very rarely — he is freed of all guilt.—Detroit News.

## Trumpeting Spiritualist Will Get Fine in N. Y.

Sincere spiritualists should be respected, but fake mediums who don white veils — and their husbands who announce the names of departed spirits through a trumpet — get a \$100 fine or 30 days in the workhouse.

This is the decision of Magistrate Simpson, New York, after listening to an account of a seance which Mr. and Mrs. William R. Thompson were alleged to have conducted recently. Thompson said he was minister in the First Spiritualist church. The magistrate said:

"William and Eva Thompson did fraudulently pretend to possess occult powers and the ability to answer confidential questions from spiritual aid. This pretense is as bad as fortune telling and a species of it and is a fraud upon the public. I am mindful of the respect which should be shown to one's religion and no aspersion should be cast upon the First Spiritualist church, which employed the Thompsons in good faith, nor upon spiritualism, when observed in a sincere manner."  
—Milwaukee Journal.

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