

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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"I AM THE LORD THAT HEALETH THEE"

Dear Savior, Thou Physician Blest,
Who givest soul and body rest,
In prayer I come before Thee!
The power is Thine to banish pain,
O let my prayer acceptance gain,
And let my soul adore Thee.

At Thy
Feet My
Burden laying,
Hear my praying,
Blest Physician,

Grant, O grant my heart's petition!

As Thou didst heal in Galilee,
The sufferers all who came to Thee
In illness and affliction,
Thus do Thou still Thy balm afford
To all who seek in faith, dear Lord,
Thy promised benediction.

Do Thou
Endow
With Thy favor,
Dearest Savior,
All appealing

To Thy Love for balm and healing.

By nature deaf to things divine,
My ears hear not the Word of Thine,
The Gospel of Salvation.
By nature dumb to speak Thy praise,
My carnal tongue doth fail to raise
A song of adoration.

Heal Thou
Me now,
Blest Physician!
In contrition
I beseech Thee

Let my pleading prayer now reach Thee!

Conceived in sin, and sinning still,
I trembled at Thy Father's Will,
And feared His condemnation!
But Thou descendest from on high
To bear the Curse of Sinai
To win my soul's salvation.

From night
To Light
Thou hast brought me,
Thou hast bought me,
Dearest Savior,

That I might be Thine forever.

I thank Thee, dear Redeemer mine,
That Thou in love, in power divine
Thy "Ephphatha" hast spoken!
Thy Word indeed doth balm afford,
And Thy forgiveness, dearest Lord,
The power of sin has broken!

Thy Word,
Dear Lord,
Still endureth,
And assureth
Me, dear Savior,
Of Thy everlasting favor!

Indeed Thou doest all things well,
Incarnate God,—Immanuel,
Thou promised Shiloh,—Jesus!
My ears can hear Thy Word Divine,
My lips can praise the power of Thine
That healeth all diseases.

Till I
Sing Thy
Praise in glory,
Let the story
Of Salvation

Be my theme of adoration.

O Lamb once slain on Calv'ry's heights,
In Thee my ransomed soul delights,
For Thou hast dearly bought me!
Since I Thy loving call have heard,
I love Thy Sacrament and Word,
The Truth Thy Spirit taught me!

Precious
Jesus,
Blest forever!
Leave me never
I implore Thee;

Let me evermore adore Thee!

On the Gospel Lesson for the
Twelfth Sunday after Trinity.

ANNA HOPPE,
Milwaukee, Wis.

Take Heed, And Beware Of The Leaven Of The Pharisees And Of The Sadducees

Matthew 16:6

Hearing this warning of the Lord, the disciples immediately conclude that he is chiding them for forgetting to take bread along on their journey. That is true to our nature, for our physical welfare is generally our greatest concern; some almost make the care of their body their religion.

But the Lord is thinking of the soul, warning his disciples against that which endangers it. This is contrary to our nature. While we demand pure food, pure drugs, pure water, pure air, and every possible protection, for our body, we are inclined to disregard the safety of our soul. He who is careful of the welfare of his soul and of the soul of his fellow-man is often ridiculed as a bigoted, narrow-minded person. Yet, our real well-being depends not on our physical condition, but on the state of our soul, which

determines our fate for time and for eternity. That is why we need the warning of our Lord.

What is it that affects our soul? The soul is a world within itself, but by nature a world without life. Our natural condition is called spiritual death. Life comes into our soul from without. God gives it through feeding the soul with the true bread of life, the Gospel of our Lord Jesus Christ. The Gospel sustains our spiritual life and strengthens and develops it. We live by the truth of God.

Satan's lie brought death to the soul of man. This lie still lives in the soul of the Christian and struggles against the truth God has implanted in it. There is within our bosom a constant struggle between life and death. The lie that comes to our soul from without strengthens the lie within and hinders and endangers spiritual life. False doctrine is more dangerous to the soul than poison is to the body. We should beware of it; we should watch and pray, lest we enter into temptation. Thousands have lost their faith and have sunk back into spiritual death through false teaching.

The Lord mentions especially the doctrine of the Pharisees and that of the Sadducees. The former taught salvation by works, often called salvation by character. This is the very "gospel" of our day, preached and proclaimed by the whole world. It appeals strongly to our sinful nature and quickly destroys faith in the Redeemer.

The latter asserted the supremacy of human reason. They refused to believe in a resurrection of the dead and in the existence of angels because their reason revolted against this truth. That is rationalism, and rationalism has de-spiritualized many a heart and many a pulpit. It dominates a large part of churches that still call themselves Christian.

"Take heed, and beware," the Savior admonishes us. Give your soul the pure food it requires and avoid the leaven of false doctrine. If this applies to the adult Christian, as it certainly does, should it not apply in a still greater measure to our children? Guard your children against the dangers of false teaching, if you value their soul. Give them pure food for their soul. That is the admonition of the Lord who bought them with the price of his blood. Will you heed it? Will you permit it to determine for you the choice of the school to which you will entrust your child?

J.B.

The Bible is not a charm that, keeping it on our shelves, or locking it up in a closet, can do us any good. Nor is it a story book to read for amusement. It is sent to teach us our duty to God and man, to show us from what a height we are fallen by sin, and to what a far more glorious height we may soar if we will put on the wings of faith and love. This is the use of the Bible, and this use we ought to make of it. Use it, then, for this purpose, each according to his means.

—Augustus W. Hare.

COMMENTS

The Dissolution of American Protestantism Not so many years ago the Baptist denomination was regarded as one of the staunchest adherents of biblical theology. The origins of the denomination go back to Puritan England. The fatal flaw in its fundamental conception has led to innumerable divisions, but the typical Baptist congregation, until recent years, was rightfully considered an earnest body of men that respected the Word of God.

Among the Protestant divisions they were considered of the sturdiest. How things have changed! Today they are openly confessing their departure from the principles that have given their church its character. And if the Baptists cannot conceal their decline, others are still less able to do so.

This summer the Baptist northern convention met at Indianapolis. There was in evidence before the opening a clear-cut line of division between the liberal element and the more conservative, known as the "fundamentalist" party. The Baptists, and others, conduct their conventions in a manner that is strange to us. There is open discussion of the questions at issue before the convention meets. Party leaders step to the fore and seek to rally their followers so that they may carry the convention. Not unlike the run of a political convention, the issue is frequently decided before the meeting is called to order by securing for one side or the other a majority of the votes.

This year the slipping conservatives decided to make a strenuous effort to call a halt to the advancing tide of liberalism. They openly called for a division. The Rev. Boynton, of Chicago, stated the issue clearly: there are now two opposing factions in the Baptist denomination, those who accept the Bible and those who do not; they cannot remain under one roof; if the "liberals" will not bow to church rule they must leave the field to those who uphold the historical principles of the church.

Mr. Boynton knows whereof he speaks. His church stands in the shadow of the University of Chicago, which is nominally an institution with a Baptist seminary. His position is made difficult because Baptists have always asserted that a Christian is free in choosing his faith when he joins the church. That, of course, was the fatal flaw of the Baptist doctrine, for it contained the germs of endless sectarianism and left the door wide open to any perversity of doctrine.

It is worth while examining in detail the attitude of men like Boynton who are striving for a noble cause against their main current of opinion. He goes to the root of the matter and demands that the question of the inspiration of the Bible is of first importance; if the "liberals" cannot accept that fundamental

truth then they should of their own accord leave the church, "and if they do not go out willingly there ought to be found means to get them out." That is plain speech. It is honest. Irrespective of majorities, if the name Baptist is to survive it should stand for those definite principles which were upheld by the original church of that name. If men are found in the denomination that have ceased to respect these fundamental truths, common decency should compel them to sever their connection with the Baptist name.

Mr. Boynton states his case in these words: "Soundness of doctrine needs careful nurture, for there are enemies of the Bible in our midst. . . . There is a good deal of nonsense current about Baptist freedom. There is a place to which a man can come in his beliefs when he ceases to be a Baptist. One of those places is just at the point where he no longer accepts the Bible as the word of God. Just there he steps outside our fold.

"Baptist freedom makes appeal to a man's conscience. It says to him, 'You are free to be a Baptist as long as you are a Baptist; but when in your heart you know that you are no longer a Baptist, you are just as free to go out and be something else.' Our trouble is with the person who has departed from the faith but won't go out of the church, with the teacher who no longer believes as the Baptists do and still insists on staying to teach that which is not Baptist and to draw a salary all the time he is doing it from funds provided by Baptist people for Baptist work and teaching. If such a teacher does not go out of his own accord we Baptists should provide a means of transit for him."

These are brave words and true. But the convention overwhelmingly declared itself against the fundamentalists. The test came in the election of a president. The candidate of the liberals received 1,829 votes out of a total of 2,167. As a slight concession to the conservatives this candidate was nominated; he is unmistakably a liberal but not exactly one of the most radical kind. The fundamentalists were under no illusions, however, they admitted unreservedly that they were thoroughly beaten. Their plight is pitiable. They had the courage to state their convictions but they are unable to make their deeds conform to their words.

It would seem reasonable to expect that if the truth were recognized as the issue, no compromise should be accepted. There is an alternative to the programme outlined by Mr. Boynton: If the liberals are not men enough to leave a church to which they have ceased to be loyal and if they remain in undisputed control of it, there is but one thing left for those to do who are truly loyal—it is their duty to separate from the false teachers and leaders as a public testimony of their unalterable convictions. The defeated fundamentalists are not determined enough

to do this. This is surprising indeed, when one considers that in other times Baptists were known as dyed-in-the-wool separatists who would found a new communion upon the slightest difference in merely external matters.

The fundamentalists take their defeat too meekly. It is pathetic to witness their capitulation to the brute force of mere votes. After complaining that the whole convention was nothing but propaganda for the modernist views, the floor leader of the fundamentalists boils down his demands to the very minimum and lets the tidal wave of unbelief engulf him. All he asks for is a little more consideration for his party in the Baptist church papers. He says, "We ought to have a church organ to represent the entire church and not simply one class. We don't think a church organ should berate, belittle, and vilify a minority as large and as respectable in character as the fundamentalists. All we ask is for the elimination of the partisan attitude." That is little enough—and they will not get even that.

And there you have before your eyes the active process of the dissolution of American protestantism. The old denominations are wrecked. They are mere shells. The Christian faith will not die out but those who were guardians of it for centuries are now its enemies. They do not merely lead the fight for unbelief but they stifle what little life there is left in their midst. The American protestant has lost the power to rejuvenate himself; he allows himself to be voted into submission.

If it were not for our Lutheran church and a few straggling sects (and these latter weighted down with the dead weight of much false doctrine) Christian truth as an official doctrine of a church would have disappeared from our land.

When a man like the Rev. Boynton raises his voice and speaks out boldly he only invites calumny and in the end keeps his opinions alive (if he does even that) by keeping them to himself. Boynton did not lack aggressiveness. He mentioned by name seven great leaders of the Baptist church who have forfeited their right to be called teachers of Christian faith but who are now in honored positions and are teaching the future pastors of Baptist congregations. These are the men he names: The Rev. Dr. Henry Clay Vedder, professor of church history, Crozer Theological Seminary, Chester, Pa.; the Rev. Dr. Spencer Byron Messer, professor of systematic theology, Crozer Seminary; the Rev. Dr. Frank G. Lewis, librarian, Crozer; the Rev. Dr. W. H. P. Faunce, president of Brown University, Providence, R. I.; the Rev. Dr. William Frederick Bade, professor of Semitic languages, Pacific Baptist Theological Seminary, Berkeley, Cal.; the Rev. Dr. Gerald Birney Smith, professor of Christian theology, University of Chicago; Dr. Shailer

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Matthews, dean of the divinity school, University of Chicago.

Many names could be added to the list. And every American denomination could make up a most comprehensive list of its own. The camp is in the hands of the enemy. There is but one way to save what is to be saved. To make the line of cleavage between faith and unbelief marked so plainly that every one may see it.

Our times need fearless men; men unafraid of the power of those who have majorities on their side.

Are Lutherans really aware of the fact that they are the chosen people in this day and generation to uphold the lamp of truth to a world sinking into the darkness of unbelief?
H. K. M.

A Deluded Age That the time of superstition and delusion is not past in spite of all the talk of enlightenment and progress, is ably attested by the following from the Wisconsin News:

Faith is the great healer!

Miracles of faith — faith in God and His power and goodness — are being worked at the Church of the Holy Cross, West Allis, where every Tuesday, St. Anthony's day, persons of all creeds fill the church and crowd the aisles to pray for health and whole bodies.

Old and young, rich and poor, the halt and the blind, come from far and wide each Tuesday for the masses. Here they kiss the silver spoon, a relic of St. Anthony possessed by Father Schroeder, pastor of the church, pray for strength and health and depart for further prayer in their homes.

Miracles are being worked, claim the faithful. The lame are walking, the eye-sight of the blind is slowly coming back, and new strength is the reward of the believers.

Among those who weekly kiss the relic and pray for healing are Delores and John Deller, 7 years old twins, 499 19th St., children of Mrs. Louise Deller, who claims the children are improving. John has defective eyesight, and little Delores has been a sufferer with eczema since babyhood. Hundreds of others attest to cures.

"Where gods are not, spectres rule," says a proverb; Holy Writ has it better, Jesus says of those

that continue in his word: "The truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."

Yes, indeed! "Faith is the great healer." Continuing in Jesus' word, we are guarded against the error of assuming that the ills of the body are the only or the chief evil by which we are beset. Faith heals the soul and gives it vision better to know the things of time at their true value. Then we come to know that many of the so-called ills of life are but blessings in disguise—a wholesome discipline for the soul's health.

"They kiss the silver spoon, a relic of St. Anthony." What a rank, heathenish practice, and in an age that prides itself on its enlightenment! A priest asking reverence for St. Anthony's spoon and forgetting St. Anthony's God! Yes, truly, where a people does not "kiss the Son" there "darkness shall cover the earth, and gross darkness the people." There enlightenment and progress in things temporal only show more clearly, by contrast, the darkness that is in man when he lacks Jesus, the light of the soul.
G.

A Correction Mr. W. P. Elson of the Lutheran Bureau of the National Lutheran Council asks us to publish the following in correction of an article we recently translated from the *Lutherische Kirchenzeitung*:

Through *The Northwestern Lutheran* (Milwaukee) the attention of the Lutheran Bureau has been called to an article appearing in some recent number of *Lutherische Kirchenzeitung* criticizing the Bureau for mailing to the editor of *Kirchenzeitung* a copy of an address delivered by Mr. C. H. Boyer of Chicago to the Lutheran Brotherhood of America convention in Toledo in May. Editorial objection is first taken to what Mr. Boyer has to say. The chief criticism of the Bureau however consists of the following words at the conclusion of the article: "Well this address was heard at the L. B. A. meeting in Toledo, and the Lutheran Bureau of the National Lutheran Council has used our money to give it the widest possible circulation. This all speaks volumes!"

The facts are these:

The National Lutheran Council has not used the money of the editor of *Lutherische Kirchenzeitung*, or any other contributor to its funds, for this purpose. The transcript of the speech referred to was issued by the Lutheran Bureau for the Lutheran church press and certain newspaper editors at the request of the Lutheran Brotherhood of America, and with money which was provided by the L. B. A. for the purpose of publicity. The Lutheran Bureau aims to give publicity to any prominent or worthy Lutheran cause which requests its services.

Had the Lutheran Bureau, on its own responsibility, issued the story of Mr. Boyer's speech, it would have been because the Bureau considered it important for the Lutheran editors to read. Its importance for this purpose is established by the editor of *Lutherische Kirchenzeitung*, who wrote an editorial on the subject.

We gladly comply with the request of the Lutheran Bureau, as we do not desire to do any one an injustice. Who paid for the publicity given Mr. Boyer's

address, we considered of minor importance, as our interest was to call the attention of our readers to the dangers that threaten a church from self-constituted organization within its bonds. J. B.

* * * * *

A Strange Selection Recently a so-called Christian hall of fame has been dedicated in the Episcopal Cathedral of St. John in New York. At the entrance to the choir there is a marble parapet with twenty panels, each containing a carved wooden figure, representing, one to a century, such individuals in history which assumptively have most influenced the development of the Christian spirit. The figures, we are told, "are not all ecclesiastical, but have been chosen with the idea of selecting in each century the outstanding man who has contributed most to the moral and spiritual growth of mankind in Christendom. In the early centuries of the Christian religion, these figures were, of course, connected directly with the Church and the dissemination of Christianity, and after the appearance of the medieval rulers who supported it, prelates of the Church again came forward as leaders in the great movements of religious reform."

The characters representing each century are selected in the following order: 1st century, St. Paul; 2nd century, St. Justin Martyr; 3rd century, St. Clement; 4th century, St. Athanasius; 5th century, St. Augustine; 6th century, St. Benedict; 7th century, Gregory the Great; 8th century, Charles Martel; 9th century, Charlemagne; 10th century, Alfred the Great; 11th century, Godfrey of Bouillon; 12th century, St. Bernard; 13th century, St. Francis of Assisi; 14th century, John Wycliffe; 15th century, Columbus; 16th century, Archbishop Cranmer; 17th century, William Shakespeare; 18th century, George Washington; 19th century, Abraham Lincoln.—The last panel is left blank for "the great figure which is to appear with the present century."

This gallery of famous individuals in the world's history strikes us at once as showing a strange selection considering that these individuals were chosen with reference to their influence on the development of the Christian spirit during the past 19 centuries of the Christian era. With the exception of St. Paul representing the 1st century, of St. Athanasius and St. Augustine representing the 4th and 5th century, and of John Wycliffe and Archbishop Cranmer representing the 14th and 16th century; we fail to find and characters among the ones selected who have moulded the spirit of Christianity in the past centuries. Or have Justin Martyr and Clement of Alexandria really contributed much to the spiritual growth of Christianity, when both have so far departed from the Gospel preached by St. Paul, that neither of them preached the fundamental truths concerning sin and grace, and the redemption and justification through faith in Christ as the only salvation of sinners, but

whose ethical conception of Christ rather laid the basis for gnosticism? And what of those individuals who form a group of monks and secular rulers in the medieval age and who were but allies of the Pope in his spiritual despotism over the whole of the Christian Church, like St. Benedict, Gregory the Great, Charles Martel, Charlemagne, Alfred the Great, Godfrey of Bouillon, St. Bernhard, St. Francis of Assisi? Have these added most to the moral and spiritual growth of mankind in Christendom when during their times the Christian Church had, due to the monstrous ingratitude to the pure Gospel on her part, sunken into deeper moral and spiritual degradation?

Coming to the 17th century we find it represented by William Shakespeare. Was Shakespeare a Christian leader of his age? If he was, it must be evidenced by his dramatic works, for he is known as one of the greatest dramatist in the literary world. Yet his literary productions neither bear the Christian type, nor could they possibly have shaped the moral and spiritual standard of society at large; for the latter never understood Shakespeare's plays, as to be morally influenced by them. Great spiritual leaders who would influence and mould the morals of the people are and must always be understood by the common people, as for instance, Luther was with his simplicity of faith. Shakespeare was not one of them.

Finally we are not at all surprised that in this so-called Christian hall of fame the 18th and 19th century respectively are represented by figures of George Washington and Abraham Lincoln. Being a Christian hall of fame dedicated in America it would, to some, appear but proper that the two greatest Americans should be represented in this gallery of fame. Yet great as these two men were in their places as political leaders who have helped to shapen the destiny of our country, we fail to see that they have "most influenced the development of the Christian spirit" in the 18th and 19th century throughout the world, inasmuch as they were in no wise called to be spiritual leaders in Christendom.

A strange selection indeed, this Christian hall of fame! It again demonstrates the fact that with the Calvinistic churches Christian and secular ideals can hardly be kept separate from each other, that with them Christianity and the Kingdom of God are more or less mundane. No wonder that these selections of spiritual leaders compare with choices that appeal to Mr. H. G. Wells, the author of "Outline of History." When asked: "Who in character and influence has left the most permanent impression on the earth?" Mr. Wells in his answer gave six names in the following order: Jesus of Nazareth, Buddha, Aristotle, Asoka, Roger Bacon and Abraham Lincoln.

In conclusion we would say that while we feel sorry for St. Paul for having been placed into this "Christian hall of fame," we are glad to find Martin Luther,

the one spiritual leader who has left an impression on the Christian Church and the world at large, as none other since the days of the apostles,—absent. Neither of the two men will find themselves here in all around good company.

J. J.

A MASONIC FUNERAL

There are some things that cannot very well but be noticed by one who is in attendance at a funeral by the Masons—if he looks, listens, and observes.

One of these things is that the ceremony is intensely religious from start to finish. And why should it not be, seeing that it is a funeral service? It would seem that it is a matter of course that such a ceremony must be religious. How could it be anything but that? And yet we often hear it claimed by members and non-members that Masonry is a social affair only and that it has nothing whatever to do with religion. This talk is as much to be believed as it would be to say that the theater-goer has nothing to do with the theater and the dancer nothing to do with the dance. Masonry and religion are one and inseparable. And he who doubts this statement can get it verified by attending a Masonic funeral.

'Tis true, there are some puerile performances that one would hardly look for in connection with a religious rite, but this is something that is characteristic of the secret orders and of all false worship, for that matter. The Scripture passages read, the prayer offered, and the demeanor in general can certainly leave no other impression than that this thing is a religious affair throughout. He who will deny that Masonry is a religious institution must be either inexcusably ignorant, or helplessly stubborn, or both.

But what kind of religion is it, this religion that Masonry hands out to its followers as the best that is to be had? Is it the religion of the Cross? Is it the religion of Jesus? Who will for a moment be able to make himself believe any such thing,—if, at a Masonic funeral, he stops, listens, and thinks? Not only is the name of the blessed Savior deliberately left out of a Masonic funeral ceremony, but anything and everything that could or might allude to God's way of salvation through Jesus, the Christ, is judiciously evaded there. The name, person, and salvation of the Redeemer of the world is no more wanted at a Masonic funeral than it is wanted in hell. And yet there are some so-called Christians who will not only countenance this thing, but try to find their heaven on earth in it.

It was Dr. Herrick Johnson who said: "My chief objection to Masonry is that it is Christlessly religious." That's it exactly. That's voicing the sentiment of the whole Christian Church on earth—so far as this Church is entitled to the name Christian. Here it is that we find the main reason why every loyal minister

of the Gospel and also every true follower of Christ not only takes exception to the lodge, but looks upon it as a blasphemous institution, abominable in the sight of the only true God, whom the thoroughly hardened devotees of the "orders" know they are not worshipping and less hardened, but ignorant and deluded adherents of the cult dream that they are bringing homage by practising such abomination.

And that Christian ministers can so absolutely lose themselves as to get in line with these modern idolaters at their funerals and try to finish up the act by reading Bible passages in which mention of Christ is made! No wonder that at one of these funerals, where a pastor, who was to come in lastly with a "word or two," in trying to read John 11:25-26 by way of closing, lost himself at the start and was not able to catch on again, but had to substitute something of his own to pull through. He got what he deserved in trying unequally to yoke himself with unbelievers.

Alas, what a sway this Christless religion has over the minds and hearts of the unregenerate and impenitent Church people and non-Church people alike! Blindfolded they are.

And in order to know that we have not been shooting above the mark in bringing the indictment "Christlessly religious" against these institutions, one does not need to know the secrets of the lodge at all. One needs only to attend a lodge funeral, or to read carefully the various manuals, rituals, monitors, and other publications of the lodge itself, books and periodicals that have the endorsement of the lodge, are published by it, are acknowledged by it as authorities, and are for sale to any who may care to buy.

Then again, take a look at the "brethren" in attendance at a lodge funeral, those who constitute the partakers properly. What a mixed crowd! There is the deist and the atheist (present day), the Jew and the Gentile, the Mohammedan and—the "Christian." And this is perfectly proper according to a lodge man's way of looking at it, since in the opinion of this "brotherhood" one religion is just as good as the other, and any and all of them constitute a sure passport to heaven. And hence they "make a stab" at merging all these faiths into one.

And sure they are of getting to heaven by believing each one as he pleases and chooses and by living up to their principles. What a delusion, this lodge religion!

This considering false religions as good as the only one true religion of the Cross and trying to love all religions alike is what Dr. O. Olsson correctly termed "spiritual freeloivism" and went on record as saying that from a Christian view-point this is one of the strongest indictments against the secret lodges.

Then there is, too, the temperate man and the drunkard, the moralist and the libertine, the "good"

man and the bad man—all bound for the same heaven and all sure to be there when they die. What a heaven, this lodge-heaven!

And bound together these lodge brethren are, too, with the most horrible oaths to stand by and up for each other in thick and thin, and to defend and "help" one another in all dilemmas, justly or unjustly so. This revelation is a thing which belongs not to the lodge room alone. It is echoed and reechoed over the very grave of the dead in the words "So mote it be," which are repeated in chorus time and again in response to the "master's" charges and "amens."

What an institution, this Masonry! How can a churchmember permit himself to be found in this company? Where is his Christianity from the day he enters till the time he turns his back on the lodge forever?

J. H. NELSON (Augustana Synod, Swedish Lutheran), in Lutheran Companion.

GRACE AND TUCSON

Grace is the sign of Christ and Him crucified. Grace is the subject of the song of the Christian. And so it is that the little band of Lutherans in Tucson named their church after that altogether lovely quality in God, the fountainhead of our salvation — Grace. And God our Savior has also rewarded Grace with grace.

Now twelve years ago, principally through the energetic appeal of Mr. Frederick Hann, our Synod laid hold of the work in Tucson, Arizona. How wonderful the course of the Gospel of Grace was to be in that city none dreamed at that time. All seemed a decided venture. Tucson at once was "wide open" and Catholic, still real wild west and mostly Mexican. These characteristics were inbred in the city since its inception in 1692, when the Jesuits founded their Mission San Xavier del Bac. Within the last years John Barleycorn has been dethroned and driven across the Border and with him has gone much of the wildness, leaving the Pope and the Mexican behind, although neither of the latter remain in the strength of pristine days. Into these conditions and into the field dominated by Loyola came Luther's Gospel through the agency of our Synod — grace again, both to Synod and to Tucson.

Our first resident pastor was the Rev. Paul Hensel. During his pastorate the neat chapel belonging to the congregation was built, a place of worship for Grace that then seemed much too large, but now begins to close in more and more on the worshipers with each succeeding quarter, so that Grace has begun to cast about for a site for a larger place of worship. Such has indeed been the course of Grace ever since Christ sent her out into the world from Mount Olivet by the hand of His disciples: she has ever been seeking wider places to dwell in in the whole world, and the child of Grace in Tucson follows the example of her mother.

When the Rev. Hensel accepted a call to the East, Grace at Tucson was without a shepherd for a year until in the fall of 1917 its present minister, the Rev. W. F. Beitz, took charge. Sad to relate, soul statistics seem to be reduced in our assembly to the voice of a whisper; occasionally a stage whisper is allowed; but finances quite generally make themselves heard in stentorian tone. Of course, this is but natural, since soul statistics take of the essence of the spiritual, while money is decidedly a barometer of the material; and Synod, being an assembly of such as are described by Paul, using himself as a type of all, in Romans 7, is more impressed by figures written in metal than in spirit. Let Grace in Tucson first speak therefore with the stentorian, afterwards with the whispering voice.

In the last five years Grace has paid a debt of \$1100 resting on the chapel; has improved the same at an expenditure of \$150; built a parsonage at a cost of \$3000 (\$2000 of which was given in the will of a friend of Grace); went equal part with the pastor in the purchase of a car. Grace expects to meet a budget of \$2100 this year to cover the current expenses of church and school, \$300 of which, however, is intended for Synod treasuries. You will note from this that Grace in Tucson has become independent of the support of Synod. Independence, with a thankful heart toward the Father of Grace, who had extended His helping hand through Synod, came with the first of the present year. Grace, wherever found, always strives towards independence of its sisters so that it may the more depend upon her Father and lend aid to its struggling sister Graces.

Stentor hath spoken; now for the still, small voice. Compare what it has to say with what has already been said and see if it be not the more important. Grace in Tucson numbers but 24 voting members; has but 80 communicant souls resident there; has 100 souls all told. But Tucson enjoys a far-flung and merited reputation as an asylum for such, whom the white plague has singled out, for there are few places where the Father lets His sun shine more friendly during fall, winter, and spring than just there. Many a body marked for the death of a tubercular has here found health and life; many a Lutheran tubercular, the victim not only of bodily tuberculosis, but of the white plague of the soul, doubt and unbelief, has found not only a cure for the one sickness, but also for the more dreadful second malady — in Grace. This past winter saw twenty-five Lutherans that could worship with the congregation, who were there for their health; twenty-three others were there who were not able to attend services, whom the pastor visited weekly to supply them with store of grace.

Grace in Tucson has not failed to hear the admonition of her Lord, "Feed my lambs." Not for Grace to say as the pastor of one of the most important English congregations in Synodical Conference in the East

(also one of the wealthiest, as the pastor is one of the "lights"): "Certainly, the parochial school is a very important factor in our church life; but we shall not put one in our congregation until we can put in a full school of eight grades with eight teachers." (Why not say what the statement really implies: "We don't want any parochial school.") Os as another English pastor among us of an equally universal reputation, whose congregation under his leadership is about to build a church said to call for well over \$100,000: "Of course the ideal thing is to have a parochial school; and we ought to have one." This from the pulpit; but not a cent for such a school. Endorsing the principle and condemning it in practice. Much as the Indian medicine man is unsparing in vituperation of the devil, and yet serves him with heart and soul.

Despite the ever-recurring shift, that a parochial school "cannot find footing in a purely English congregation"; despite the fact that Grace, being in the West, might expect to encounter peculiar difficulties in the way of such a venture; despite the fact that Grace was still a mission congregation whose pastor was pressed for time to make the many sick calls and attend to his other pastoral duties; nevertheless, under his lead Grace decided for a parochial school as the only adequate means of complying with the command of her Lord, "Feed my lambs," the pastor himself being the teacher. The first year of school brought out seven children to sit at the feet of a Christian teacher, and to learn to look at God's creation at the hand of the Word of Grace. The next year saw fifteen, half of whom were the children of parents outside of our circle. Next school year promises to find from twenty to twenty-five pupils. (Let yourself hear the whispering voice tell you how the school is proving one of the chief successes of Grace in Tucson as mission agent and also as a producer of salt of the earth). Unsolicited the Mission Board of the Southeast Wisconsin District has offered their aid in securing to the flock in Tucson a teacher, so that the energies of the pastor may in some degree be set free for the ever-increasing work of Grace.

We have every reason to thank the Father for His grace toward our sister in the Southwest, and to pray for grace to emulate her.

"WHERE IS JOHN?"

"Where is John?" asked Mr. Chambers, on coming home from business. "He was late to dinner last night, and he's going to be late again tonight."

"I saw him with that Trilby girl," answered his daughter, Dorothy. "She is a new girl in town, pretty, but terribly rude and bold. I'm sure she's not nice. I do wish John would'n't go with her."

It took Mr. Chambers a long time to get out of his overcoat and take off his gloves. Generally he was

full of boyish spirits when the day's work was done. Now he was very quiet, and he looked long and absently out of the window.

Presently the door opened, and John came in.

"John," said his father, "I want to show you something."

Relief and interest showed instantly in the boy's face. The dreaded question was not to be asked after all.

Mr. Chambers led the way to his workroom in the attic. There were his carpenter bench and his tools and his lathe, and in the corner was the electric motor that worked it. John had seen them all many times.

"What is it, father?" he asked.

Mr. Chambers laid his hand upon the motor. "John, by means of this a mysterious power becomes mine. We call it electricity, but no one knows what it is. We only know that if we treat it in the right way, it will enable us to do wonderful things. It will work our mills, and light our houses and streets, and run our cars. It will enable man to do more than any other power that has been discovered. But at the same time, if you treat it in the wrong way, it will strike you dead."

"Yes, father, I know that," said the young man.

His father turned to him with an earnestness that John had never before seen in his face. "There is another power very like that in its results. There is the mysterious feeling that men have for women and women have for men. Treat that right, and it will bless your life and ennoble it, and make you ten times, yes, a hundred times, the man you could ever be without it. Nothing on earth will do so much for you if you treat it right. But treat that feeling wrong, and it will curse you, and blast your life, and kill your immortal soul!"

For a moment they looked each other squarely in the eye. Then together they went downstairs in silence. In the hall below, John put his hand on his father's arm. "I know what you mean, father, and I know it's true!"

—Youth's Companion.

COME OVER INTO POLAND, AND HELP US

Since November last we have had a Missionary in Poland. At that time various Lutheran congregations in Poland made an urgent appeal for help to the Wisconsin Synod. Politically the Polish people received their independence after the great war. Religious freedom was also established in so far that it was left to the individual congregation to decide whether or not it desired to be governed by the state. The general sentiment seems to be to establish congregations independent of the control of the state although the general superintendent, Bursche, is exerting every effort to create a state church. A letter from Lodz states that his efforts at the general convention June

20, 1922, at Warsaw were futile, since the delegates present were decidedly against such state church establishment.

Dr. Zoekler, Stanislaw, wrote to our representative, Rev. Engel thus: "Have you forgotten us? I read in a newspaper from Lodz, that you are delivering lectures everywhere in that neighborhood in the interest of establishing free churches. Is it not known to you that at no other place there is greater desire to establish free churches independent of the state than right here? Nearly all the younger pastors favor a free church in spite of the great material losses which they will have to endure."

K. Horn, an evangelist, wrote to your Board, "We need not be surprised that the thought of establishing a free church has spread so rapidly in Poland. I have been traveling for over a year to visit our fellow-Christians and to preach unto them the gospel of free grace through Christ Jesus. I have advocated the idea of establishing a free church. Why? Because I do not see any other way to get back to sound Lutheran church life. And we desire nothing more than this, to be freed from the bondage of the state consistory. In the person of Pastor Engel we have received the right man at the right moment, who is lending his valued aid in the fight against the state consistory.

An appeal from Lodz dated July 2, was directed to the Mission Board to send a missionary. "We desire to hear the word of Life, and therefore beg the Mission Board of the Wisconsin Synod to send us a pastor. We have had the pleasure of hearing Pastor Engel, and wish to thank you for your having sent him to our Lutheran Zion."

The congregation at Stawischin extended a call to the Wisconsin Synod, signed by the church council. For two years this congregation has had no pastor. It is no small congregation. They tell us that they number 6,000 souls.

In short, our Synod has a vast mission field in Poland, greater than we had expected when we delegated Pastor Engel to help in the reconstruction work of the Lutheran Church in Poland. It is evident that Pastor Engel can not do the work singlehanded. We must send a second man. And what is the Board to do with that call from Stawischin where 6,000 hungry souls are crying for the Bread of Life? The Wisconsin Synod is the good Samaritan. I am sure that we have many willing hands to help fill the coffers of our Mission treasury, in order to make possible the work we now have begun in Poland. We appeal to our Christians and extend the call to them, "Come over into Poland, and help us."

—Patience is a habit of endurance, and Christian patience implies submission to the will of God.

—Robert Haldane.

WHAT OTHERS SAY

Paying for What Is not Bread

For luxuries—not by any means meaning things that are wicked, but the whole assortment of modern commodities which folks could do without and still be happy if they only thought so—it is calculated by some industrious statistician that the American people spend annually twenty-two billions of dollars. In this list are included "smokes," movies, candy, cosmetics, jewelry, furs, soft drinks, chewing gum, races and pleasure trips. If some of these items might be supposed to include elements of real use, approaching necessity—like furs, for instance, which certainly do keep some people warm in some seasons of the year—yet subtraction for that cause would no doubt be easily offset by additions that might be made from classes of expenditure of which this calculator takes no account. He has not made any allowance for automobiles, because obviously the automobile in its largest uses has become a civilized necessity. But a lot of the cars that careen along avenues and highways these days, if they are not luxuries themselves, surely carry a lot of luxuries with them. And the gentleman of the figures has not said a word about bootleg whisky and decorated vice. Quite likely therefore he is duly conservative when he says Americans squander over twenty billions yearly.

But what do they spend meantime for the highest things—the things undeniably worth while? For education, says this authority, counting in all the public schools and state universities and church institutions, Americans pay annually one billion dollars. That's one example. For the churches half as much would be a liberal guess. Nobody wants to see Americans quit buying all luxuries. But couldn't they redistribute their outlay more seriously and get a lot more value for their money? —The Continent.

From A Bible Teacher's Address

These "arrows" are from the note books of two persons, all of them having been heard by both at one of the International Sunday school training camps. Are the fundamentalists of our great denominations willing to continue to sacrifice young people and give money for this sort of thing? How would you like to find it in your daughter's note book? This is not an isolated case. The instructors go from camp to camp each year:

"Jesus Christ never literally fulfilled one single Old Testament prophecy."

"John 3:16 is out of date."

"Dogmas are awful and this idea of the Bible being infallible is the worst one of all."

"There are heresy hunters right here on these grounds. They don't want to accept anything unless it is 'orthodox.' I don't know what orthodox means."

"You have no business to be trying to save your soul.. Jesus said, 'He that saveth his life shall lose it.'"

"The world has turned out exactly the opposite from what John said it would in Revelation."

"The prophets contradicted each other and then Jesus came along and upset all their theories."

"The fundamentalists and the Mormons and a lot of other objectionable 'isms' are the outcome of just that sort of thing."

"You do not have to believe in the virgin birth in order to believe in the divinity of Jesus. Paul said nothing about any virgin birth."

"The principal function of the Sunday school is not to teach the Bible."

"Hagar took Ishmael and ran away from Sarah, but Abraham went out and got them, reinstating them in his home."

"No, God did not say what the prophets record. The prophets said it. Do you suppose God is so small as to have to do what those men said he would do?"

—F. E. S. in *The Continent*.

Mere Mechanical Busyness

We can easily imagine that Jesus had seen in the religious workers of his own time abundant reason for insisting on this inner equipment for spiritual service which alone can make it effective. There was no lack in his day of those who thought they were doing the Lord's service. One considerable company of them—the scribes and Pharisees—were very careful to go through the motion of religious service with special attention to correctness of form. But Jesus and every one else saw that their laborious activity was absolutely without real influence on the lives of their fellows or the progress of the kingdom; it lacked the inner impulse of spiritual vitality, the contagious spirit of sincere good-will, which God quickens in the hearts of his fellow-workers, and which alone makes their work to prevail and endure. From that day to this there have been those who have laboriously or energetically gone through the motions of Christian service—with similarly barren results. In our time it is not so much perhaps the punctilious formalism of the Pharisee, as it is the galvanic activity of those who think they can save the world and themselves by much busyness about religious interests and undertakings; that reminds us again how utterly spiritual service depends for its value on that quickening spirit of reality and vitality which men can never achieve for themselves, but only God can create and bestow. How sorely we Christians of the early twentieth century need to pray to be delivered from the futility of mere mechanical busyness! For that never saved any soul nor really advanced the kingdom—nor ever will.

—The Baptist.

CONVENTION OF THE MINNESOTA DISTRICT

The third biennial convention of the Minnesota District convened at Nicollet, Minnesota, from June 21st to 27th. There were some 10 ministers, teachers, and lay delegates in attendance. The opening services were conducted by Rev. Im. Albrecht, president of the district, preaching on the text: Luke 14:28-33.

Each session was opened with a brief service, Rev. Polzin officiating as chaplain. The forenoon sessions were chiefly devoted to the discussion of the two doctrinal papers. Prof. E. R. Blifernicht, director of the Dr. Martin Luther College, read a paper on "How does diligent attendance of congregational meetings further the cause of the Kingdom of God? Thesis I. Diligent attendance of congregational meetings is a part of sanctification in regard to which we Christians have grown lax. II. Diligent attendance of congregational meetings can only be achieved by diligently applying the Word of God. III. Diligent attendance upon meetings brings a blessing to congregation, home, and Synod. The second paper was presented by Prof. M. Wagner which had for its theme The New Testament Conception of the Church. Thesis I. Wherever the Holy Ghost uses the term *ekklaesia*, church, in the New Testament, He speaks in the strictest sense of the word, of the true believers only. Thesis II. Although this church by its very nature, its faith, can be known to God alone, yet by the confession of faith in the means of grace it also becomes apparent to man that a branch of the church of God is present at a given place. Thesis III. Knowledge of the true conception of the New Testament of the term *ekklaesia*, church, is vital because outside of the membership of this church there is no salvation. Thesis IV. Since there is no salvation outside of the membership of the church of true believers, hence the knowledge of this fact must urge us on with an earnest zeal and cheerful willingness to extend the boundaries of this church by the preaching of the gospel. Resolved to have both papers printed in the German and English language. The papers to be submitted at the next convention are: 1. Woman's Position in the Church—Rev. W. J. Schulze. 2. Solace and Blessings of the Sacraments as Means of Grace—Rev. E. G. Fritz. 3. The Ministry—Rev. G. A. Ernst.

With the exception of two, all the old officers were reelected. Prof. A. Schaller declining to act further as secretary, the Rev. Edwin Sauer of Morton became his successor. Mr. Wm. Kelm of St. Paul was elected to act as member on the committee on missions in place of Mr. Snell.

Rev. Chas. Stoll, Negro missionary, gave an interesting talk on Negro mission. He showed, as reported in the *Missionstaube* and in the *Lutheran Pioneer*, that results in Negro mission are more encouraging than in any other foreign mission field. May

God make our hearts eager and our hands willing to share the abundance of this world's riches and spiritual blessings with the people going about in spiritual darkness.

China mission. The Synod appointed delegates to the session of the Joint Synod and of the Synodical Conference. They were instructed to favor any action in behalf of the China mission being taken in charge by the Synodical Conference.

Home mission. From the various reports submitted to the Synod it was shown that we have some very promising mission fields. But if we want to carry on our work effectively we need financial aid. It may not be very agreeable always to hear or read so much of financial matters, but it can not be helped. We do not consider enough nor realize, what our duty is towards our fellow-Christians, and that new doors are opening to us at home and in foreign countries. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:10.

The report regarding the attendance of our different institutions was a favorable one. The Board of Directors of the Dr. Martin Luther College was reminded of the authority given them to fill the chair of professorship created by a resolution of the Joint Synod some time ago. A committee was appointed to look for suitable building grounds outside of Milwaukee for our Theological Seminary, and report the result to the committee appointed by the Joint Synod.

Friday evening in a special service the Revs. F. Zarling and H. Schaller delivered the sermons. The Sunday services were conducted by Rev. J. Hink in the forenoon, and Rev. Paul Spaude in the English language in the evening. In both services a short address was given by Rev. C. J. Albrecht in the German language, and Rev. J. Plocher in the English language, commemorating the 50th anniversary of the Synodical Conference. In the closing services, Monday evening, Rev. J. Schulze officiated.

For the first time since a number of years the former mode of boarding and lodging the guests free of charge was followed, accommodations being provided by the Trinity congregation, acting according to the word of the apostle, Rom. 12:13: Given to hospitality; thereby setting an example deserving to be followed by others. This was ably expressed by Rev. Boettcher, who, by request of the Synod, tendered a vote of thanks to the congregation and its pastor.

The convention adjourned at 12 o'clock Tuesday noon singing the first stanza of the hymn: Now thank we all our God.

PAUL HIPPAUF.

MORE ARMS

There is, or until recently has been, an embargo on arms into Mexico. We beg to remind the reader, however, that in spite of our proximity to this turbulent

neighbor, there is no embargo whatsoever on the arms needed to carry on the war in Arizona. It is a war against Satan, Sin, and against Superstition, both Apache and Roman. It is a fight to the bitter end, for between the Holy Spirit and the powers of the Antichrist there can be neither truce nor peace.

Our Mission forces are gradually being strengthened in numbers, but we need arms, many and varied. The Holy Bible will, of course, ever continue to be our large calibre instrument of attack. One has no idea of its versatility until placed into predicaments such as we are daily. There is no Roman propaganda so subtle and vague that Scripture cannot be raised at an angle to reach and blast it with a charge of pertinent passages, and there is no snipers' nest of false claims and doctrines so cleverly camouflaged that it cannot be located and exterminated by Holy Writ. Therefore send us Bibles, and more Bibles. Have no fear that we will receive so many that any of them will ever serve as dust-accumulating souvenirs on our centre tables. Bibles are actually worn out in Arizona, and all extra copies lurking about in the missionaries' libraries have long ago been drafted into service.

For the many skirmishes and hand-to-hand encounters we need, in addition, a varied array of smaller weapons. Some of them are enumerated in the following without further ado: The monthly "Junior Northwestern" and any other juvenile paper published by a Lutheran synod, viz., "Lutheran Young Folks," printed by the United Lutheran Pub. House of Philadelphia, @ \$1.00 per subscription; "Sunshine," by General Council Pub. House of Philadelphia, @ 30c per subscription; also the "Olive Leaf," issued by the Augustana Book Concern of Rock Island, Ill., @ 60c per subscription. The weekly "Olive Leaf" is the only paper we have found to be really adapted to the needs of the younger English-speaking Apache children. The latter publishing house also puts out the only Bible Histories that can be profitably used in our work, viz., "Bible Primers of the Old and New Testament," @ 40c each. Each book contains 52 beautifully colored pictures of the respective Testament, with the story on the opposite page written so simple that it sounds almost 'Indian.' (Apropos, these little books are so precious that no family with growing children should be without them.) We have actually distributed hundreds of these books and have not yet begun to fulfill the demand. Please! Furthermore: Testaments, prayer books, "Certificates and Mementos of Baptism," pictures of the Savior and others, wall mottoes, Junior Lesson Helps, Sunday School leaflets of all kinds, colored primary leaflets in particular, and Scripture Text Reward Tickets not to be forgotten. These tickets are veritable bayonets of defence for the Indians for they never fail to commit the verses to memory.

You Sunday School teachers, will you not please ask your pupils to save and collect all of the Sunday School

literature that they receive and send it to us? It matters not whether it bears the date 1922 or 1915; it is always up-to-date with us. Some time ago a congregation in Dakota sent us about a hundred pounds of assorted literature, but this station happens to be right on the firing line where an uninterrupted engagement has depleted our entire supply. We are again clubbing away with the stocks of our muskets and can already see considerable more than merely the whites of the enemy's eyes. Please!

For recreation in our reading rooms, during the periods of rest between battles send us those stereoscopes and pictures from your garrets, juvenile story books, good pictures of any kind for our scrap books, back numbers of magazines like the *Geographic*, *Travel*, *Asia*, etc., easy games having educational value, some phonographs that have been replaced by larger ones, but omit the jazz records for it would be treason to supply Satan with his own weapons. A slide projector that could be sent from station to station is a piece of equipment devoutly to be wished. And lastly, cut out this want list so you will ever know what we need most, for remember we are fighting your battle as well as ours. A victory will be to the Savior's glory, but a defeat to your disgrace. So, again, PLEASE! E. E. G.

PREACHERS AND EVOLUTION

"Let me say something concerning evolution, sired in the brain of agnosticism, nursed at the breast of infidelity and nurtured best in the atmosphere of atheism," says Rev. "Bob" Shuler of Los Angeles, in his monthly paper.

"By evolution, I do not mean development, progress, advance. Nor does the evolutionist mean these things by his doctrine, save as a lure to the simple. By evolution, I mean the effort that doubting and often hostile men have made to rob God of the credit for having created by the simple process of his authority and power all things that are. God says: 'In the beginning God created.' Evolution says: 'From a beginning creation is self-creative.' God says: 'And the Lord God formed Man.' Evolution says: 'Man evolved from a squirming, jelly-like, lowest form of semi-living organism. God's declaration is one of supreme ability and unbounded resources, resulting in life and being, in man and the universe. Evolution's declaration is a cunning challenge of the claims of God.

"Without a moment's hesitation I affirm that any preacher who brings God down to the size that the evolutionist's God must assume will split his own spiritual power asunder and divide the influence and gripping hold of his message many times. That preacher's brain may remain as large as though he had a simple faith in the God of revelation, but his soul will dwarf like a rose in the desert. His eloquence may be as superlative as the music of the laughing rivulets of the wild hills,

but it will be as empty and meaningless as the wail of a lonely wolf when the moon is gone. In culture and scholarly attainments he may excel, but in ability to lead a thirsting soul to a fountain of refreshing he will undoubtedly be a blind, groping, staggering guide. Those whose selfish and sinful lives are most easily justified by discussions far removed from sin and grace, from death and life, from eternity and its two homes on either shore of the gulf no mariner shall ever traverse, may get great comfort from sitting under the messages of such a minister, but the little lost sheep, thorn-pierced and moaning its woe to the crags and peaks, will never be brought back to the fold by such as he. There can be no positive note, no fire of zeal, no mighty passions for the souls of the lost in such a man or in such a message.

"What I have said as to the effect of the size of God upon the preaching of His ministers, I say with emphasis as to the result upon that same ministry of the size of God's book. These shorter Bibles simply shorten God. These abbreviated Scriptures are little less than efforts to squeeze Deity into little man-made molds. Revelation is as reasonable as God and when you question the inspiration of the Bible you simply brand the forehead of Jehovah with a question mark. A Bible according to the scholarship of men is not a Bible according to the revelation of God, and the sooner the ministry chooses between these two varieties, the sooner will we settle the question as to whether preaching will be in the miniature in future or with the power and unction that characterized it in those glorious days when the multitudes fell like trees upon which the fires from the storm clouds had descended." —The King's Business.

DEFEATED THEMSELVES

Dr. Leander S. Keyser writes about the Baptist convention as follows:

"It seems to me that the liberalists defeated themselves at the recent meeting of the Northern Baptists at Indianapolis, Ind. They rejected the confession of faith proposed by the Fundamentalists, but adopted the following statement in its stead: "The New Testament is the all-sufficient ground of faith and practice, and we need no other." That certainly is a very conservative statement, and as far as it goes all conservatives can accept it.

"But do the liberalists themselves stand on their own platform? Let us see. Dr. Harry E. Fosdick was a leading spirit among the radicals at the convention. In his notorious pre-convention sermon, in which he made an almost pitiable plea for "tolerance," he rejected the following doctrines: the plenary inspiration of the Bible, the virgin birth of Christ, the vicarious or expiatory atonement wrought by Christ, and the second coming of Christ in visible form 'on the clouds of heaven.' Yet all those doctrines are

taught in the New Testament! And the New Testament is the very creed that the liberalists proposed and that was adopted by the convention.

"In view of these facts, the pitiful plea for 'tolerance' is certainly irrelevant. It would be far more to the point for the conservatives to make a strong and manly plea for logical and ethical consistency on the part of the liberalists."

—Lutheran Church Herald.

ISRAEL'S REJECTION OF CHRIST

Jerusalem, in haughty pride,
Love's counsel thou hast cast aside,
Despising Shiloh's suff'ring!
O Israel, in godless mood,
Thou callest down His precious Blood
On thee and on thy offspring!
This holy Blood indeed shall come
On thee and thine in vengeful doom!
Thy proud and stately walls shall fall,
As through the years the foes enthrall
Thy scattered hosts.
Behold, and see!
Thy Lord was He
Whom Thou didst slay on Calvary!

Thou, Who for my salvation's sake,
Upon Thyself the Cross didst take,
Dear Jesus, spotless, holy!
Grant that Thy sacrificial Blood
May reconcile my soul to God.
Grant me, though poor and lowly,
By virtue of Thy Blood the grace
In faith and hope my path to trace.
This holy Buckler of my Faith
Can solace me in life and death!
And when my course
On earth is o'er,
Then may I soar
To dwell with Thee forevermore!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the Swedish)

A WOMAN PSYCHOLOGIST

The newspapers are giving us an abundance of sensational novelties. It would seem that only that which is startling and nerve-racking is entitled to much publicity. We read a great deal about pretty women whose beauty is all on the outside and precious little about women who are beautiful within, and who are the staff and stay of the Church and the home. What is morally and spiritually off color in thought and conduct is advertised and enlarged upon, and what the best people in the country are doing to make the world a holier and happier place to live in receives scant notice. Goodness is poor advertising for the press. It does not pay. The rank and file of the people are not supposed to be interested in it. Christian psychologists who still believe in the Ten Commandments and the Gospel of the Son of God get little or no hearing. But let a woman psychologist

like Mrs. McCollum go about lecturing on marriage and casting the weight of her influence against all that makes marriage worth while, and the press will herald abroad her views from the Atlantic to the Pacific. She would make marriage so delightfully a matter of free choice that if a woman elected to dissolve the marital relationship, she should be accorded that right. As an easy step in that direction, she advises women to retain their maiden names and allow the children to choose the name of the parent they love best! Wonderful psychology! But what a return to the ethics of the South African tribes! The women of the country who still believe that Christ is a safe Teacher to follow may be relied upon to resent such rotten psychology. Verily, psychology is making havoc with some people's religion and common sense.

—The Lutheran.

NOTED IN PASSING

The other day I was talking with one of the professors in a very prominent medical school. We were speaking solely of diseases, but he made the significant remark: "We are not going as strong on the germ theory as we used to"—we, of course, meaning his medical brethren, and because of his position he is conversant with the medical writings of other lands as well as our own. The rest of that particular conversation is immaterial; he was speaking solely of medicine and medicaments. But it has sent my mind afield in varied directions. For instance: What about that "primordial speck of protoplasm" that lay in the slime for a quadrillion of years, until it reached up into monkeydom and in another billion years into manhood? What of our youth of to-day if they find Primordial Speck being hustled into the discard, just as they have been introduced to him?

—Selected.

Eighteen centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures, after copying almost innumerable and after having been tossed about through ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings—a fact that stands alone in the history of such ancient literature.

—E. F. Burr.

Our work for God is the best work that we can do. But there is a better work than that. It is God's work for us. If God is better than man, God's work must be better than man's best work. A missionary writes to a friend: "You will be glad to know that God has been, as He always is, working for us in answer to prayer. Isn't it so much more blessed to think that He is working for us rather than that we are working for Him! Our work always ends in defeat; His work always ends in victory!" And so, if we want to do better than our best, we can be guaranteed this as we yield ourselves wholly into the Lord's keeping, and ask Him to use us, body, mind, and spirit, as a human instrument with which He will do His work. The Master Workman is a wonderful workman. As we let Him do this, the blessed result will be that people will not be thinking of us, but of Him. — and to turn people away from all thought of us to see "Jesus only" is the best work that God Himself can do.

—Sunday School Times.

It annoys me that able men should consult with ghosts whose only possible superiority consists in their being out of the body. Why should they be the wiser for that? I should as soon expect to gain wisdom by taking off my clothes, and to lose it by getting into bed; or to rise into the seventh heaven of spirituality by having my hair cut. If I were you I would have nothing to do with such a low set. They are the canaille of the other world. It's of no use to lay hold of their skirts, for they can't fly. They are just like vultures—easy to catch, because they're full of garbage. I doubt if they have more intellect left than just enough to lie with. —David Elginbrod.

FROM OUR CHURCH CIRCLES

Theological Seminary

Our Theological Seminary at Wauwatosa, Wis., will begin its new year on Wednesday, September 6th, at 10:00 a. m.

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.

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.

Wisconsin Valley Conference

The Wisconsin Valley Conference will convene, if God so wills it, on September 19th and 20th at Nau-gart, Wis. Kindly inform Pastor Geiger at your earliest convenience if you are planning on coming by car or if you could have someone meet you at the station in Wausau or Merrill.

Papers will be read by the Rev. W. Parisius, A. Sitz, W. Keturakat, G. Thurow, and Theo. Kock.

Sermon: Rev. W. Fuhlbrigge (W. Gieschen).

Confession Services: Rev. J. Henning (O. Hensel).

G. J. FISCHER, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet on Sep-tember 26th and 27th, at Menominee, Mich. (Rev. G. Schroeder). Papers will be read by the Rev. West-phal, Doehler, and Wojahn. Sermon: P. Bergmann—Heidtke. Confessional address: C. Doehler—W. Gutzke. PAUL C. EGGERT, Sec'y.

Renovation of Church

Sunday, August 6th, was a day of rejoicing for the St. John's Church of Bay City, Mich.

By the grace of God she was able to reopen her newly decorated and renovated church to the Lord's service.

In the morning Prof. A. Sauer preached the sermon.

The evening service was conducted in English by Rev. C. Waidelich. May the Lord grant his grace to the congregation and protect the church against all danger. "Lord, I have loved the habitations of thy house and the place where thine honor dwelleth." Ps. 2:8.

ED. RUPP.

50th Anniversary Celebration

On July 9th our congregations of the Wisconsin and the Missouri Synods in Winona County, Minn., at Lewiston, Norton, Silo, St. Charles, Hart, Wilson, Ridgeway, Nodine, and Winona, celebrated the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America.

One local pastor, Rev. Paul Koehneke of Town Hart, and three outside preachers were secured for this occasion: Prof. John Meyer of our Theological Seminary at Wauwatosa, Wis., Rev. Alb. Winter of the Ladies' Seminary at Mankato, Minn., and Prof. E. R. Blifernicht of Dr. Martin Luther College at New Ulm, Minn.

In order to facilitate the preaching schedule, St. Martin's and St. Matthew's congregations of Winona held a joint service in the former's church; Silo, Norton, and St. Charles combined with Lewiston in St. John's Church; Wilson extended an invitation to Hart and Ridgeway; and because of the great distance between sister congregations, Nodine celebrated alone.

Although the weather was rather unsettled, good sized audiences listened to inspiring messages in both the German and English languages.

The total collection for the day, including the offerings of the Winona County, Lutheran Sunday Schools, amounted approximately to \$600.00 and was placed at the disposal of the Negro Mission.

God bless our Synodical Conference and its work!

PAUL FROEHLKE.

Ordination

July 9th, fourth Sunday after Trinity, Luther Voss, a member of this year's graduating seminary class, was ordained under authorization of President W. F. Sauer, in his home congregation at New London, Wis., by the undersigned. AD. SPIERING.

Installations

Authorized by the Rev. G. M. Thurow, President of the West Wisconsin District, the undersigned ordained and installed Erwin Abelmann, a graduate

of our seminary, at Warren, Wis., August 13th. May the Lord prosper his laborer!

Address: Rev. Erwin Abelmann, R. R. 1, Warren, Wis.
J. H. ABELMANN.

The undersigned authorized by the President of the Nebraska District, Rev. M. Lehninger, installed Rev. A. Schumann as pastor of the St. John's Church near Firth, Nebr., on the eighth Sunday after Trinity.

Address: Rev. A. Schumann, R. F. D. 1, Firth, Nebr.
E. C. MONHARDT.

By order of President Im. Albrecht the undersigned installed Rev. G. E. Neumann in the St. John's congregation at Bay City, Wis., on the ninth Sunday after Trinity.

Address: Rev. G. E. Neumann, Bay City, Wis.
WM. PETZKE.

Acknowledgment and Thanks

The undersigned begs to acknowledge with thanks the receipt of a box of bedding from the Ladies' Aid of St. Martin's congregation at Watertown, South Dakota, to help equip our new sick room in the girls' dormitory. May the Lord bless these who so kindly donated.

E. R. BLIEFERNICHT.

Parsonage of Grace Church, Oshkosh, Dedicated

In the fall of 1921 Grace Church, of Oshkosh, decided to replace its old parsonage with a new structure. The work was done during the following winter and spring. In June it was completed. It is beyond doubt one of the very best parsonages in the state. Nothing that could make it more useful was omitted. It is in every respect a credit to the congregation. The formal dedication was held July 16th, in two services, German in the morning and English in the evening. The pastor, the Rev. E. Benj. Schlueter, was assisted by H. K. Moussa, who preached in both services.

Candidates for Northwestern College Faculty

The vacancy in the faculty of Northwestern College having been duly advertised and the call for the nomination of candidates issued, the following names have been submitted to the Board of the College for consideration at the election which is to be held on September 13th:

- The Rev. F. Brenner, Hoskins, Nebr.
- The Rev. E. Ph. Dornfeld, Milwaukee, Wis.
- The Rev. H. Fleischer, Hustisford, Wis.
- Professor W. Hermann, Ph.D., Chicago, Ill.
- The Rev. W. Hoenecke, Milwaukee, Wis.
- Professor Carl Kionka, Clinton, Iowa.
- Professor Karl Koehler, Watertown, Wis.
- The Rev. H. K. Moussa, Jefferson, Wis.

- The Rev. Paul Peters, Ph.D., Detroit, Mich.
- The Rev. George E. Schroeder, Menominee, Mich.
- The Rev. A. P. Sitz, Rib Lake, Wis.

Any communications concerning these candidates must be in the hands of the secretary before the day of the annual meeting, September 13th.

H. KOLLER MOUSSA, Sec'y.

Notes

From Dr. Martin Luther College at New Ulm and from Northwestern College at Watertown come reports of unusually large lists of new students who have expressed their intention of enrolling when the fall term begins. New Ulm has been compelled to look about for suitable help in handling its enrollment.

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Professor Karl Koehler, who last year substituted for Professor Westerhaus, has received and accepted the call recently tendered him for a permanent position in the faculty of Northwestern.

* * * * *

The latest obtainable news concerning the health of Professor Schlueter is most cheering. He is progressing nicely toward recovery.

MISSION FESTIVALS

Morgan, Minn., Zion's Church. Speakers: J. Baumann, M. Pfothenauer. Offering: \$88.00.

Sixth Sunday after Trinity

Olivia, Minn., Zion's Church. Speakers: J. Bade, Geo. Scheitel. Offering: \$156.20.

Seventh Sunday after Trinity

Mission Parish of Minocqua—Woodruff, Wis. Speakers: W. Fischer, W. Eggert, A. Lengling. Offering: \$172.00.

Eighth Sunday after Trinity

Danube, Minn., St. Matthew's Church. Speakers: A. J. Dysterheft, Prof. K. Schweppe, H. Hopp. Offering: \$150.00.

Sheridan—Seaforth, Redwood Co., Minn. Speakers: E. Sprengeler, M. N. Carter. Offering: \$143.00.

Broomfield Township, Mich., Zion's Church. Speakers: B. Westendorf (English), C. Strasen, Sr. Offering: \$101.05.

Ninth Sunday after Trinity

Bristol, Wis. Speakers: Arthur Berg, Victor Brohm. Offering: \$71.41.

Darfur, Minn., St. John's Church. Speakers: Ernst Birkholz (German and English), Edward Birkholz. Offering: \$128.28.

ITEMS OF INTEREST

Ecclesiastics May Supervise Wine Making

Rabbis, ministers and priests may supervise the manufacture and distribution of altar wines in their specified territories, under new regulations being considered tonight by Revenue Commissioner Blair in accordance with an opinion by Attorney General Daugherty.

The prohibition act, Mr. Daugherty held, indicated an intention on the part of congress to place in the hands of the church itself a power whereby it will never be forced to use inferior products for sacrament nor ever be left without means of supplying its needs for sacramental wines.

—Chicago Tribune.

Man Buys Stock of Bibles, But Only to Burn Them

Another Bible burning by bigoted Catholic priests and their followers is reported, this time from South America. Rev. A. C. Douglass, Presbyterian missionary at Medellin, Colombia, on an itinerating trip recently entered a new town which had never before seen a Protestant missionary. A merchant came and asked the missionary if he had Bibles to sell, and hearing that he had, made an offer for the entire stock. The purchaser said he wanted to distribute the books among the people in the mountain a few miles back of the town and so, unsuspectingly, Mr. Douglass disposed of his stock.

But a few hours later, attracted by a crowd gathered in front of the Catholic church, the missionary pushed his way through only to discover his sold-out stock of Bibles being thrown on a huge bonfire and burned under the supervision of the local priest. Two policemen guarded the pyre, and refused to allow Mr. Douglass to take away any fragments of burned Bible leaves. He did succeed in getting a snapshot

of the event, however. Many of the people of the town disapproved the priest's action and expressed their disapproval to the missionary. And the surprising fact is that the most outspoken of these critics were members of the church party.

—The Continent.

Soviets Publish Details of Church Jewel Loot

Dispatches from Helsingfors state that the soviets have published the results of the confiscation of church treasures in thirty provinces, including some of the most wealthy. In part, they follow: Gold, 300 pounds; silver, 125 tons; jewels, 600 pounds. The jewels include incruusted precious stones besides an enormous amount of emeralds, sapphires, rubies and amethysts. The diamonds are so numerous that they have not yet been counted or weighed. Some are of fifty carats and have the purest coloring.

—Chicago Tribune.

An "Appele"

The following bit of "English as she is wrote" is said to be copied from a placard posted above an alms box in the cathedral of Milan, Italy:

"Appele to Charitables. The Brothers (so-called of Mercy) ask some slender Arms for their Hospital. They harbour all kinds of diseases and have no respect for religion."

—The Christian Advocate (New York).

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