

# The Northwestern Lutheran

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Jan 24  
65 N. Bridge

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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## TIDINGS OF SALVATION

"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: "Thy God reigneth." Isaiah 52, verse 7. Romans 10, verse 15.

How beautiful upon the mountains  
The feet of heralds are who tell of peace!  
Who publish tidings of salvation,  
And offer captive souls divine release  
From Satan's pow'r, from sin, and death, and hell,  
Through Christ, the Virgin-born Immanuel!

Conceived in sin, dead in transgression,  
Man cannot keep Jehovah's Holy Law.  
All vain his earthborn, carnal strivings  
To hold his Maker's perfect claims in awe.  
Self-righteous works for sin cannot atone,  
Nor hide from eyes divine the evil one.

But God sent His dear Son from Heaven,  
Christ Jesus, holy, sinless, undefiled!  
A perfect righteousness He rendered,  
That sinful mortals might be reconciled.  
The spotless Lamb His Blood as ransom gave,  
A lost, condemned, rebellious world to save!

His all-sufficient, perfect merit  
As ransom-price for all the world sufficed!  
Forgiveness, cleansing, life eternal  
Are God's free gifts of grace through Jesus Christ!  
All who believe are justified by faith,  
Free from the Law! Free from the pow'r of death!

His Holy Spirit witness beareth  
Through His blest Word that His redeemed are heirs  
And children of a gracious Father.  
Eternal life in Salem's realm is theirs!  
His Word and Sacraments console and bless  
The while they journey in earth's wilderness.

The ris'n, ascended, mighty Savior  
Now prays in glory for His ransomed Own!  
Their Advocate, their Burden-Bearer,  
He pleads their cause before the Father's throne!  
On earth they heed His blest, divine command  
To bring His Gospel truth to every land!

"O comfort, comfort ye my people!"  
The tidings of the sweet Evangel ring!  
"Break forth, Jerusalem, in gladness!"  
"Thou faithful Zion, praise Thy Lord and sing!"  
O'er all the earth the message sweet proclaim:—  
"Salvation full and free, in Jesus' Name!"

How beautiful upon the mountains  
The feet of heralds are who tell of peace!  
Dear Savior, bless Thy tidings-bearers!  
Sustain them in Thy Truth; — their faith increase,  
Till, saved by grace, Thy blood-bought Church shall rise  
To share with Thee the bliss of Paradise!

Tune: Jehovah, let me now adore Thee.

Anna Hoppe.

## THE BEATITUDES

Matt. 5:3-12

### Introductory Remarks

Are the Beatitudes the discussion of which we wish to enter on in our meditations meant for the world in general, or are they spoken to the people of God only? Do they form the basis for the solution of moral, social and political problems which have ever been confronting the world from the days of Christ to this day? There are those who look upon the Beatitudes as a program for moral, social, and political reform, even as they see in Christ a social and political reformer only.

It was so even at the time of Christ. A swift glance over Palestine in those days will make this plain. The social, industrial, political, and religious conditions of the Jewish people were fast becoming intolerable. Ring rule was universal. There was no escaping it, for there were no popular elections. The political "bosses" were appointed at Rome, and these treated the Jews as vassals. Exorbitant taxes and revenues were exacted and collected from them, often by military force. No wonder, that to the Jews the "publican" or "tax-gatherer" were the most odious names.

Enormous fortunes, usually obtained by fraud, were the property of a privileged few, while the gross of the people were suffering under want, and even poverty. Multitudes were unemployed. The labor market was glutted. Christ has left us a picture of the many willing hands standing all day idle in the market place because no man would hire them.

Moreover religious liberty was rudely assailed. It is said of Emperor Cajus, that, after various minor vexations, he gave orders to set up his own image in the temple of Jerusalem. The Jews had abundant cause to fear that the Romans would interfere with the exercise of their religious worship, and take away their laws, their religion, and their country.

Thus their religious belief, their patriotism, and their industrial life had been outraged. But their passions had not been numbed. The more desperate and courageous spirits instigated the people at large, by all means, to get rid of the oppressive power of Rome. Revolution of some sort was brooding.

To a people thus on the brink of desperation, oppressed by a ruthless foreign power, their industrial life outraged, and poverty prevailing, Jesus Christ appeared. But they did not see in Him the Savior of

sinners who would bring about their reconciliation with God. They rather regarded Him as a social and political reformer. The people hailed Him as their deliverer who would wield the powers of the Almighty against their common enemy. They welcomed Him as the king of Israel who would raise her to former glory, and as the great benefactor who would furnish them with bread and make this life on earth a life worth living.

It is so to this day. Men regard Christ as a great teacher, as a moral and social reformer who has come into this world to change intolerable conditions, to relieve the poor, to raise society to a higher standard, to establish a kingdom where justice and universal peace reigns, in short to make this world a fit place to live in. Hence they see in His Sermon on the Mount, particularly in His Beatitudes, a program for social reform.

But what did Christ do, when He appeared among His people? It is true, He had the profoundest sympathy with all. He knew of the injustice inflicted upon the Jewish people by the Roman government, knew that the Roman empire was the most corrupt, most vile and destructive. He also knew the experiences of the poor, for he had not where to lay His head; nor were the trials of workmen unknown to Him, for He had worked for years at the carpenter's bench. He knew how all suffered, and why they suffered. He heard the cries of unfair wages, and the abuse of wealth on the part of the rich did not escape His notice. The wrongs and mistakes of the social order were all apparent to Him.

Yet Christ never preached a reformation of the social order. He never railed against the corruption of the Roman empire, nor aroused animosity against that oppressive power. On the contrary, He admonished His people, "Render unto Caesar the things which are Caesar's." So far from lifting up His voice against these things He exhorts to submission and peace.

Social reform, deliverance from the Roman yoke, industrial progress and civilization were not His theme. No, His theme was: "The Son of man is come to seek and to save that which was lost," — the Gospel of salvation to lost and condemned sinners.

And so in His Beatitudes He voices a doctrine far different from what the Jews had expected. In them He told the people, terrible as their condition was, what they needed most, and what they needed first was a change, not in their circumstances, but in themselves. "It is not so much your circumstances that are intolerable," He tells them, "but your sins that make them so, and unless your hearts are regenerated to a new spiritual life, the change of circumstances avails you nothing." Speaking of the blessedness of the poor in spirit, of those that mourn, of the meek,

of those that hunger and thirst after righteousness, etc., the Lord certainly describes an inward state, showing that such blessedness presupposes a new birth, and that His kingdom is spiritual.

The Beatitudes are indeed a platform, but a platform of an entirely different type than the world would make of them. We often hear people say, "The Sermon on the Mount with its Beatitudes is the highest type of religion, and I care for nothing more." But do such really understand the teachings of the Lord given here? These can be understood by none save those who, by the grace of God, have become children of the heavenly Father, citizens of His kingdom. Yea, no one can be in such a blessed state as described here, nor experience the same unless he believes in his Savior Jesus Christ.

These Beatitudes express comforting and reviving experiences which all true believers in Christ make more or less, such experiences being fruits of faith produced by the Holy Ghost. As one advances within the kingdom of God, as he increases in grace and in the knowledge of Jesus Christ, as he becomes grounded in the true Christian faith, he will experience these Beatitudes in an ascending scale, each of these springing from the preceding. They are portraiture of the citizens of the kingdom of God.

Again the promises attached to the Beatitudes show the character of the latter. The blessings promised here are not to the liking of the carnal world. All men pursue happiness. "Who will show us any good?" say many. Ps. 4, 6. But most of them mistake the end, and form a wrong notion of happiness. The general opinion is, happy and blessed are they that are in possession of the treasures the world offers, of wealth and honor and power, that spend their days in mirth and pleasure; that can manipulate so to live as to escape as much as possible sorrow and misfortune, and as to get rid of the evils common to mankind. Others again would seek happiness by fulfilling the Law's demands, and by making themselves useful to their fellowmen, to society and the state.

Our Lord Jesus, however, corrects this fundamental error concerning true happiness. He gives quite another notion of blessedness and of a blessed people. The blessedness which Christ promises is not one which follows by fulfilling the precepts of the divine Law, but one that is offered by the Gospel and which is received by faith in that Gospel. It is designed to invite souls to the Son of Man that they might find rest and peace in Him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11, 28-30. The way to happiness is here opened, and made a highway to heaven.

Moreover, this blessedness is designed to remove all discouragement of the weak and poor who receive the Gospel, by assuring them that the Gospel of Christ did not make those only happy who were eminent in gifts, graces, comforts, and usefulness, but that even the least in the kingdom of grace, whose heart is upright with God, was happy in the honors and privileges of that kingdom.

Finally, it is designed to settle and sum up the articles of agreement between God and man, by letting us know what God expects from us and what we may then expect from Him by conforming to the characters set forth in the Beatitudes, and depending in true faith upon the promises attached to them; and all this coming from the mouth of Jesus Christ, we are assured that from Him, and by Him, we are to receive both the seed and the fruit, both the grace required, and the glory promised.

J. J.

#### COMMENTS

**"Elks Look After Boy Scouts"** In its April issue, the Christian Cynosure prints the following notice from the Elks Magazine: "As many as 200 troops of the Boy Scouts are being looked after by the Elk lodges."

We are not at all surprised. When the Elks look after the Boy Scouts they are looking after their own, just as a father looks after his children. They Boy Scout movement is an offspring of the lodge. It has the same "undenominational" religion, the same attempt to effect righteousness without Christ, the common brotherhood of man (especially, however, the brotherhood of men bound together by an oath and by obedience to their officers), an oath, secret signs of recognition, and so forth. Therefore we say, if the lodge looks after the Boy Scouts it is looking after its own.

We could be content to let it go at that and to continue to try to keep our boys out of the Boy Scouts as we strive to keep our men out of the lodges. But there is another angle to the case. Many churches, too, look after Boy Scout troops, though some have already been made wiser by experience. The hope of such churches is that they will in this manner be able to retain their hold on the boys of the church, the hold which membership in a troop outside of the church tends to loosen. So they organize troops among their boys exclusively and place them under scout masters who belong to their organization.

In his tract, "Y" Religion and Boy Scout Morality, which we recommend to our readers, Prof. Th. Graebner points out that this cannot well be done. He reminds us that the Boy Scouts are frequently ordered to attend the services and the social affairs of different churches and that their oath demands implicit obedience. He says:

In all such cases of joint work and worship all members of the troop must, in obedience to their oath, participate. It might be said that this necessity would be obviated if the troop were entirely composed, say, of Lutheran boys and the Scout Master himself a Lutheran. But wherever there are three or more troops, a Local Council must be organized, and this Council appoints a Scout Commissioner, who is the superior officer of the Scout Master. The Scout Master is expected to obey his orders, as the boys must obey the Scout Master. When the Commissioner orders the troop out for some Church Rally, the troop and its Scout Master cannot refuse. We find this in Scouting, December 1, 1915:

Dear Commissioner:—

Will you please give me your experience or your thought in regard to the extent of the authority of the commissioner to order troops to take part in rallies or council-gatherings, and if Scout Masters who do not respond, or attempt to respond, with their troops to requests to attend such meetings are in any way liable to discipline of any sort? If a Scout Master arranges for his troop to participate in such a meeting, is an assistant Scout Master liable to suspension who takes part of the troop on a separate outing? — James M. Ropes, Commissioner.

The official reply reads as follows:

I think that an assistant Scout Master who takes part of the troop off on a separate outing when a Scout Master has planned some other activity is displaying a spirit which is not true to Scout-work. A reprimand would have its effect, but a repetition might be **punished by suspension.**"

That is proof enough that the official attitude of the Boy Scouts makes it impossible for a church to have its **own Scouts.**

But this proof would hardly be needed. The Boy Scouts are not so many individual people; they represent a principle, a principle, at that, which we are compelled to witness against in the name of Jesus Christ. That principle cannot be detached from their name nor brushed from their uniform. Whoever employs the name and adopts the uniform creates the appearance that he is in harmony with the principle they represent. The impression the name and the uniform make on the public that does not hear us and on our people that do hear us will always be stronger than anything we can say against the wrong principle. We are identifying ourselves with a movement which conflicts with the teachings of our church.

And there is more than the mere appearance. A subtle influence emanates from the outward symbols of any principle that carries to our heart the principle they express. We are not immune to the humanitarian religion of our day. We feel its appeal day after day. Resistance is gradually worn away, till we suddenly find that it has overpowered us. We must battle constantly; we must take a decided stand; we must confess openly and decisively; we cannot afford to place ourselves and our people in the way of temptation.

Let the lodges look after the Boy Scouts, but let the churches maintain their testimony against them by word and deed!

J. B.

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**The Apache Scout** A little periodical bearing the title *The Apache Scout*, Vol. 1, Number 1, has just come to us. We extend a sympathetic welcome to it at its initial appearance. It ought to find many interested readers in our circles, for its opening announcement tells us it is "published bi-monthly by your missionaries in the interest of the work of the Apaches of Arizona." That is our work, therefore we ought to be desirous of gaining an intimate knowledge of its progress — the peculiar difficulties with which it is beset, the hardships it entails, the joys and successes with which it is crowned and the prospects which the future seems to hold up to us. The readers of the Scout may expect to read of all these, for the first number states: "It is our intention to have each number of the Scout portray some special portion of our work among the Apaches"; and they are to get their information from a most reliable source, for we are assured that "the Scout is the official representative of your workers on the Apache Mission field."

Of course, we, too, are supposed to be an official channel through which news from all the different departments of the synod's work flows to the synod's individual members; but we do not apprehend any narrowing of our sphere of usefulness by the advent of this new departure in the synod's news service.

Many smaller items of news, while of importance locally and to other workers in the field, would prove of smaller interest to the distant reader. Here the local Scout may be of great service. Again, writing up Scout news may be just the necessary incentive and stimulant to writing for the larger official organs. Therefore we echo the word of greeting voiced by one of the Mission Board: "God-speed, that is what we wish for you, little Apache Scout."

The Scout is published bi-monthly and costs 50 cents per year. Address: E. Edgar Guenther, White-river, Arizona. G.

**An Appeal** An appeal for contributions, but not addressed to us. An Episcopalian is in a letter to the Living Church seeking to enlist the interest of his fellow church members in a worthy cause. And still an appeal to us, an appeal that should stir our hearts, the figure of a sturdy priest who refuses Government aid for his school, "that the children may go out into the world knowing **where** and how to find God." Twenty-one years of constant struggle for a Christian ideal, twenty-one years of sacrifice for the spiritual benefit of the children of others. That constitutes a powerful appeal to us for our own children and our own schools. What if all of our Lutheran parents were filled with this spirit and were as willing to make sacrifices for a noble cause? Our church schools would be filled to overflowing; there would be Lutheran high schools in all centers of population; our colleges and seminaries would grow in size and in efficiency. But read the story for yourself:

Readers of the London Church Times, may possibly have seen the weekly appeals for the Support of the Church schools of St. Peter's, London Docks, London.

The rough history is as follows:

In 1902 a bill was passed in England whereby the control of Church schools passed to the Government, who undertook to pay for supplies and teacher's salaries, on condition that the schools were made subject to Government supervision. For their part, the respective Church bodies were to defray the cost of maintenance and upkeep of the school buildings. A clause was inserted in the bill to sanction religious teaching of a more or less undenominational character.

As a result, the vicar, Father Wainwright, refused to surrender his schools, and 700 children, over to the tender mercies of such a system, deeming it a crime to betray the purpose for which the schools were originally built.

For twenty-one years, this wonderful old priest of God, located in the slummiest, and dreariest part of the East End of London Docks, has been pleading for, and, so far, has been successful in collecting, the wherewithal to keep the schools going — this to ensure, as he says, "that the children may go out into the world knowing **where** and how to find God." It may be interesting to you readers to know that Father Wainwright is the last of the curates of Father Lowder, a pioneer who, under the influence of the Oxford Movement started the mission of light and truth in this dreary spot which has grown into a center of faith and works. J. B.

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**W. J. Bryan, Candidate** This time the silver-tongued orator from the Platte, as he used to be known, is a candidate for election to the office of moderator of the Presbyterian Church. Another candidate of prominence is Will Hays, the present dictator of the moving picture world. Each candidate stands for a certain programme that would be carried out under his tenure of office. If Hays receives the most votes it would mean that the Presbyterians do not intend to enter into doctrinal disputes the next year but are girding their loins for a gigantic drive to endow their fund for the relief of retired ministers. In this connection they have been speaking of \$15,000,000. If Bryan is the choice it

would mean that the Presbyterians are going to try to clean house in the matter of doctrine, at least in so far as it applies to the ideas preached by Dr. Harry Emerson Fosdick. Briefly described, the Fosdickian doctrine (or lack of it) is a rather shallow, moralistic rationalism.

Bryan is making a brave effort to approximate the historic, confessional position of the Presbyterian Church. He gets publicity easily; he always was a favorite of the press. That has made him a leader of the conservatives. The real leaders, if anything is to come of the attempt to rescue Presbyterians from the lowest type of modern religious slush, are those who might be represented by the ministers of the Philadelphia presbytery. These ministers formally called upon their church to demand that Dr. Fosdick cease his preaching, or else give up his Presbyterian charge. If the conservative wing proves the stronger, and if it is thought that the time for a public airing of the question is ripe, one of these ministers (two or three are being mentioned) may be the choice.

A little vanguard engagement between Bryan and Fosdick has been fought with honors about even. Bryan referred to Dr. Fosdick as the most "altitudinous of the higher critics," and Fosdick countered rather cavalierly, "O, the poor bean! I do not know enough to be a higher critic, for a higher critic is a highly specialized scholar." Both gentlemen are right. Bryan is right, for Fosdick soars to such heights that criticism is left far behind. And Fosdick is right, he really "doesn't know enough"; as for Bryan's being a "bean" — our knowledge in matters botanical leaves us in the lurch, in this field. Dr. Fosdick may be the "specialized scholar" whom he so much admires.

H. K. M.

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**"They Gave After Their Ability"**

"They gave after their ability unto the treasure of the work," the Jews, Ezra tells us, who were preparing to rebuild the temple. We learn something of their spirit when we read: "They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required, and afterward offered the continual burnt offering, both of the new moons, and of the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord." They gave so gladly because they sought and had obtained the blessings with which Jehovah blessed his people. It was not a burdensome duty they were performing to satisfy his demands: "When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto

the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Joyous builders they were, who considered it a sacred privilege to be permitted to rebuild the house of God. The seventy years of their captivity in Babylon had taught them what it means to be without their temple with its services, its message of grace, its sacrifices and prayers, and its congregation of worshipers. How had they not mourned its loss; how bitterly had they not repented of their ingratitude and disobedience that had compelled God to give them into the hands of the Babylonians; how had they not yearned, hoped and prayed for the restoration of the sanctuary. Their hope, sustained during these long years by the gracious promises of the prophet of God was now to be fulfilled. "His mercy endureth forever towards Israel," they sang; with shouts of joy they laid the corner-stone. Undoubtedly they had enough to do to rebuild or restore their homes, but it was the temple that they wanted above everything else. They gave after their ability unto the treasury of the Lord.

In the Lutheran Witness we find a discussion of an article in the Presbyterian which throws further light on their spirit.

"Be Ye Separate!" — Speaking of the attitude maintained by Nehemiah and his coworkers, when they were rebuilding Jerusalem, toward the heathen about them who wished to join in the great undertaking, but were not permitted to do so, the Presbyterian says: "This (refusal on the part of the Jews) is in harmony with the New Testament doctrine of separation and is in violent contrast with the spirit of our times, which seeks to break down the lines of separation between the Church and the world with its hybrid religions, and which is ever seeking to gain the support of the generous, friendly citizens and to interest the inhabitants of No Man's Land. When the Church accepts the friendship of the world, she pays for it by the yielding of her principles and the covering of her testimony." In other words, the Church pays a terrible price whenever she employs the friendship of the world to extend her influence. The price is that she herself becomes worldly and obnoxious in the sight of God. Including lepers in your regiment will increase the number of soldiers, but do not forget that it will soon prove the ruin of the whole force.

At the same time, as the Presbyterian points out, Nehemiah and his brethren had "a mind to work." "They came back home, and they loved God and His city and His house. Their inspiration was from within and not from without. With their minds and hearts, their intelligence and love, they set upon their work and high purpose, and quick and accurate invention was always present. It would be well if more of this spirit prevailed in the Church today, and that the work was carried on by the conviction and faithfulness of the individuals separately and the people as a whole." Where the "mind to work" exists, where there is a holy zeal for God's cause, the need of assistance from the world will not be felt at all. If we ever cast longing looks upon the bags of gold which the world possesses, and begin to inquire whether we could not receive aid from those quarters, is it not high time that we should ask ourselves whether we are really willing to do the work God has called us to do?

We are now called to build a house to the Lord, our new seminary. We are not men who have gone through a Babylonian captivity, but men who have for many years enjoyed and who are at the present enjoying the fullness of the grace of God. We have our churches, schools, colleges and seminaries, our teachers, professors and preachers. We are free to worship our God according to the dictates of our conscience. We are not facing the problems of returned exiles who have to rebuild or restore their homes, we are living in ease, if not in affluence. That is owing to the mercy and patience of God, who has not dealt with us according to our deserts. Often enough have we been ungrateful and disobedient. But he has spared us. Have we less reason to sing, The mercy of God endureth forever toward us? Are we singing and shouting with joy as we prepare to build a house to our God? Are we giving after our ability?

J. B.

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**Solving or Dissolving?** Everybody can see that the churches are losing ground — especially those who do not belong to any church. And almost everybody knows that church attendance is far from being what it should be; of this we are assured especially by those who do not attend themselves. These latter quite frequently tell us church people about their discovery in a way that thinly, very thinly veils the accusation: That's your fault, why don't you do something to get us fellows interested? And not infrequently they give us very good advice — good, that is, for the wastebasket.

Now and then a minister feels called upon to bring his intellect to bear on the subject and proposes measures that are sure to cure the evil of non-attendance. The advertising man has had — still has — his inning. Publicity, we are told, will do the work. Catch the public with some novel trick; that'll fetch them. Then again, why not make the church inviting? Give the people what they want, then they'll come. Offer amusements, entertainments; engage in helpful activities; instruct them in the things in which they are interested.

And still others modestly take up some device of their own, as does a Minneapolis pastor, who recently expounded his plan to the Church Club of Chicago. Briefly, let the whole family, parents and children, come to church (in their car perhaps). Give the children a five minute address and then dismiss them to the parish house where they will be in charge of their Sunday School teachers while the parents stay for the regular church service and all go home together with a minimum loss of time. In this way the whole family is at (or near) the church at the same time; there will be more children in Sunday School and more of their elders in the services.

But is that a solution? Does that not take those from the services who should be there? It is a cure that does not solve the trouble but it does aid the dissolution of the family bond in church. Many of us are too indifferent in the matter of church attendance of children. Infants and the very young may not profit consciously, but of all the habits that the young human may acquire, the parent can feel sure that the church-going habit is the least harmful and the very one which may lead to the highest gain. When the child's power to gain knowledge by understanding is considered too little developed to profit by church-going, he is nevertheless acquiring a thousand habits of life that we will in later years recognize as a proper part of his life and character, and he himself will later make use of them with full understanding. If I am a Christian, why should I hesitate to help my child form the habit of going to church, knowing that very soon, much sooner than most parents think, the child will understand? Church-going is a habit, that is, one becomes accustomed to go, to go on certain days when there are services; it is the best habit in this world. Those who unthinkingly fall into the error of condemning "habitual" church-going are forgetting that our life depends on our habits — breathing, eating, walking, most of our work is done as a matter of habit. That does not prevent our doing these things from choice, because we know they are beneficial, even essential. Perhaps washing my face, including neck and ears, is a habit; but it is a habit I cultivate from choice. If something should happen that would prevent me from washing some morning I should be quite unhappy, not because my cherished habit was disturbed but because I want to be clean. At the same time it is proverbial that in the days of boyhood when this washing habit was formed, our mothers had to be quite watchful or their pets would have carried much of the grime they accumulate in their play for weeks.

If habits are such dreadful things, then think of the truly dreadful habit of staying away from church. And that habit is as easily contracted in childhood as at any other time.

Your child's place at the time of worship is with you in church. It should not be taken out of church even for Sunday School. The Minneapolis pastor's cure for non-attendance at church is no cure; it breeds non-attendance. Most forced cures for that evil are as bad as the thing they are to cure. There is but one way to bring people to church and to hold them there, and that is to preach the Word of God in season and out of season to young and old. If then they stay away it is their loss; a loss they have chosen to take.

The fear of making church-going a matter of habit must originate from the stories of those ex-Christians who relate how they were tortured by hardhearted

parents and forced to spend their Sunday mornings in church while their more fortunate playmates were fishing or playing ball. They always imply that they might have turned out better church-goers, if not better Christians, if they had been left to shift for themselves on Sunday mornings. That is absurd. They showed at an early age the same disregard for spiritual things that they retained in later life. Their parents tried to help them. But even Christian parents cannot always succeed in transmitting the spiritual heritage to their children. Hereditary Christianity is not entailed property. It may easily be lost.

Let us see the children in church. They learn to read early nowadays: let them sing with us the hymns that are our prayers. Let them learn at their earliest that the Third Commandment, so beautifully explained by Luther, should not be broken by children or their elders any more than, say, the Fifth. And as young Christians, the youngest of them can be made to feel that it is a joyous occasion when we go to hear the Word of God and not an ugly task.

It is quite usual for us to blame the children for our own sins. We call them wayward after we have neglected our debt to them in the most wayward manner. Complaining about the difficulty of bringing children to church on Sunday mornings is too often quite easily explained: Too often we just "send" them. Let us really "bring" them. When they see that we are eager to come to church and are happy in our reverence for what we hear it will help them get over the notion that church is a place of torture for the young and at best a refuge for the very old who have no other place to go, and that is not intended for active grown-ups like father and Uncle John and Aunt Maybelle.

H. K. M.

### SEMINARY NOTES

Everything seems quiet in the Building Committee, but that is on the surface only. At present Mr. Fred Gamm is doing the most work, though the Committee meets every now and then. He is corresponding with every minister in the synod. We do not believe that there is one case where the correspondence is entirely one-sided. There are many responses, and most of them are encouraging. Do not hesitate to write Mr. Gamm for any information or assistance you may desire.

—We want to free our synod from debt. It is to be feared that most of us do not fully realize what this debt means to us. If every one of us could be the Treasurer only for a day, we might understand better. Put yourself into the place of the man who constantly receives demands on a treasury that is empty. How would you feel if you were compelled to seek continually to ask banks and individuals for loans. You would not like to do it and still you are actually doing it, for the Treasurer represents you.

With the debt increasing steadily, the joy goes out of our work in the synod. It is most depressing chiefly to those who are directly in the service of the synod. It is a drag on the various committees and boards. It blinds us to opportunities to do the Lord's work and makes us unwilling to vote appropriations. It cripples us inwardly and outwardly. Let us get rid of the debt. We can wipe it out by one united effort.

—We are too busy at home to participate in the collection for the seminary and the debts of our synod. We are collecting for our own building fund, as we need a new school or a church. It all depends on who says this. If it is a congregation that is alive to its duty toward the common cause, this reply indicates a real interest in the synod's work. The object is not to escape from this collection, but to postpone it for a few months in order that it will turn out better. The congregation is the best judge in this matter, if it is right-minded.

But this reply is sometimes made where the congregation is not at the time engaged in a special work. It cannot be denied that there are congregations that need to be aroused to see their duty toward the brethren in the synod.

No sharp line should be drawn between the home work and the synodical work. Whatever we do at home or abroad is done for the One Holy Christian Church, the Kingdom of God. No one can recognize his duty toward the home congregation and deny that he has the same duty toward our institutions and our missions.

It is a mistake to believe that the home congregation will suffer, if its members take a too active interest in the work of the synod. Check up your books, and you will find that they who contribute liberally for our institutions and missions are at the same time the most liberal contributors and the most active workers at home. A congregation that is now encouraging its members to give for the seminary and for the debts is enriching and strengthening itself. Failure to do this, will result in apathy toward the work at home.

The reason is it is love for Christ and His Church that counts, and love grows as it works. It is the same love for Christ and His Church that the congregation must appeal to in its members for the home work. The person who is led to narrow his interest down to the lines of the home congregation will soon narrow it down to his own home and, eventually, to his own person.

—We ask for one and one-half per cent of every earners income of 1922. That is not a legalistic demand. We know that some will not be able to give that much, though their number should not be large. It is the willing gift, or, rather, willing giving, that we are after.

You are not held down to the one and one-half per cent. Give more as the Spirit moves you.

—Some congregations have informed Mr. Gamm that they will not be able to collect before next fall. That should be done where it is clear that a collection at this time would prove a failure. But as many of us as are able to do so should collect now and have their contributions in by June first.

The work of collecting will be continued till every congregation within our synod has afforded its Christians an opportunity to co-operate with the brethren.

J. B.

### HAS IT ALWAYS BEEN THUS

We are not ready to admit that the world is not growing better. In fact, to confess that it is not would deny the efficacy of the Holy Spirit in the task of regeneration. That certain aspects of human conduct are rather discouraging and certainly raise a question of progress, is another matter. Not infrequently do we hear one say, in answer to an expressed fear for society, "It has always been thus." They refer us to our great-grand-parents, who deplored the conduct of the youth of their day with precisely the same apprehensive note as is sounded at the present time.

But the distressing comment to make in this connection is that what our grand-parents considered with horror is rather passé today; and though the same plaint is sounded now as then, the cause of that lament is considerably accentuated. Like a drug addict, the dose has continually to be increased to produce an effect. The youth of today are permitted certain indulgences with utter complacency that two or three generations ago would have been regarded with positive horror.

"Permitted," did we say? Rather, they indulge without asking permission; and that is the tragedy. From time to time parents raise the question of propriety, but the final word is usually with the young man or woman. They do not spend much time in making their decisions either. Home rule is practically broken down; the school makes little or no pretense at moral supervision, and the Church is slow to leap to the rescue. All the while organized vice — plotting, scheming vice — is at work.

A dark picture? Admitted. There are brighter colors that could be thrown in here and there, but the shadows are entirely too accentuated for comfort or assurance. What is needed is a revival of authority in the home. Ancestral worship is an aspect of Chinese religion that we Americans cannot approve. There is no danger of its ever being considered. We here and now would be perfectly happy if only parental regard could be in vogue. If only children would remain amenable to parental decision until they at least

pass through high school, hope would then be more tangible and we might look for a better day.

—N. Chr. Advocate.

### AN HIGH MOUNTAIN — MOUNT OLIVET — SEMINARY HEIGHTS

Luke 4: 5ff. "And the devil, taking Jesus up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time and said unto Him: all this power will I give thee, and the glory of men — if thou wilt worship me, will all be thine." The lowly Lamb of God, burdened with a load known to a few — John knew of it, lifted his finger crying: Behold the Lamb of God which taketh away the sins of the world — as in a grand panorama views all the coming and present kingdoms of the world. All seems grand in the highest degree. All is clothed, as it were, in a dazzling hue of glory. The cup of joy filled to the brim. The throne of world supremacy, the dream of the most ambitious, a reality offered for a seemingly trifling favor. A terrible temptation! The Son of Man fights it down, hard labor of His soul though it cost Him. The Servant of the Lord descends a victor from the tempting heights, carries on the burden, shoulders the ignominious cross, chooses the thorny path that leads to the very depths of the pit, just for the sake of not having us swallowed up by the deep of destruction.

Luke 26: 50. "And Jesus led His disciples until they were over against Bethany (Mount Olivet, Acts 1: 12) saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." This is three years later. Again on a mountain. No tempter here. He and all his principalities and powers are spoiled and a triumph made of by the Great Shepherd of the sheep whom God has raised from the dead. Now He has assembled his little flock, who had abided with Him in His temptation, for a last farewell that would however unite Master and servant for a still closer union. Again the kingdoms of the world are presented to His view, yea, laid under His feet: All power is given unto me in heaven and in earth. He has attained at world supremacy. The chariots of heaven are descending and the celestial legions are about to escort the Lord of the universe to the throne of heaven. Just one more care: Father, I will that all those which Thou hast given me, shall behold my glory. This will be the one great issue of the times to come: All things shall be gathered under Him, the Head. To that end: Go ye, and teach, preach my gospel which I have prepared, earned, established by my own blood, the blood of the Son of God. The little band descended from Mount Olivet. What they accomplished is written in the Book. But the end is not yet.

1900 years have gone by. A great work and one in accord with the Savior's parting words is under



way this month. A series of literature has been addressed to every congregation, a set of copies for each member. A heights again was talked of, the new Seminary Heights. They too are serving who stand and wait, stand and believe. My simple faith beholds the glorious Savior on the crest of the beautiful Seminary Heights. With Him our hopes are even now realized, the great work completed, in operation. Every succeeding year at high summer a new little band of chosen ones wending their way up to Seminary Heights, and as the seasons roll on, their number increases. Every following June a proportioned number descends, to go into the world, His world. Sustained by His strength, that is mighty in the weak; filled with His spirit, they overcome the world by being witnesses unto Him. To be witnesses unto Him, to preach that precious gospel, is not the privilege of these select few, it is every Christians real work. These men are doing my work. And I am concerned with those who do my work. The surroundings, the environments where this work is being prepared for, will be either to my credit or discredit. Our city on the hill, an institution of true Lutheran type, a well equipped seminary that — God willing — may last until the end of the world is in itself a message, testimony sermon, a monument. These facts have been presented to us, not in the flashy, boisterous, untruthful modern manner, but fashioned after the sane fashion of the Son of man, who Himself is the Truth and has confidence in this truthful language to accomplish its own end.—A simple Christian by the wayside.

#### "FLUNKING" ON THE BIBLE

Ignorance of the Bible is often astounding, and a most flagrant instance is reported of a body of students of the University of North Dakota. Eight quotations from the Bible were asked of 139 students, we are told, and only eight and one-half per cent of the students passed an average of seventy-five per cent, the average for the whole body being less than forty per cent. As analyzed by The Watchman-Examiner (Baptist) from an article in the Journal of Education by Professor Vernon B. Squires, the examination figures show that

"Seven per cent could not name a book of the Old Testament, and less than fifty per cent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteromy,' 'Deuteromoty,' 'Deuteromeny,' 'Deuterominy,' 'Goshua,' 'Salms,' 'Nehimiah,' 'Joob,' 'Jobe.' Fourteen named 'Hezekiah' as one of the 'Books of Moses.'

"Among original ideas were the mentioning of Old Testament books, 'Paul,' 'Timothy,' 'Titus,' 1 and 2 Romans,' 'Philistines' and 'Xerxes.' The answers in regard to the New Testament were still more un-

satisfactory. Twelve — eight and one-half per cent — were unable to mention a single book; only forty-six — thirty-three and one-third per cent — mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned '1 and 2 Judges.' Seventeen mentioned 'Paul,' or 'St. Paul,' or 'Paul's.' Three suggested 'Simon,' two 'Jacob.' There was the mention of 'Thelesians,' 'Phillipi,' 'Thomas,' 'Lazarus,' and 'Samson Agonistes.'

"We are weighed and found wanting."

—The Literary Digest.

#### CHURCH AND SCHOOL BADLY NEEDED IN ATLANTA, GEORGIA

Dear Friends:

The pastor and members of St. Mark's Mission are very desirous of Church and School buildings for Atlanta. The buildings now used are inadequate for the fast growing work of this city. About a month ago, during our devotion in the old building used for school, the floor gave away. Therefore, our school building is condemned and cannot be used another season.

Our membership is not so large, and is made up of humble people not so well blessed in this world's goods. However, each Sunday our little chapel is well filled — which has a seating capacity of only one hundred and fifty. You can readily see for a Negro population of Atlanta of 80,000 this is far too small.

Once we can get these poor people into our church to hear a sermon from a Lutheran pulpit they are always anxious to come back again. At first, when they move here from the country, they are afraid of our church which they call a new church. They know no church save the Baptist.

Besides, our church is poorly located on a sewer and the streets leading to it are so impaired that in case of several deaths recently the undertakers refused to bring the bodies of our dead to the church.

Although we have very good attendance at services — because of the overflow of people driven from the country by the boll-weevil — this has made work scarce and wages low — we are unable to do great things ourselves and must call on our friends in the North to help us.

A student of Concordia College, Springfield, Ill., reading an account of our crowded condition in church sent us one dollar to start a Church Building Fund for Atlanta. Who will be the next? May God open many hearts to hear the cry of Macedonia and come over and help us. This is the only mission that we have in the state of Georgia.

John Alston, Pastor,  
St. Mark's Mission, Atlanta, Ga.

## BURNING BIBLES

By H. Strachan

The following incident occurred some months ago on the occasion of an itinerating evangelistic trip undertaken by the Rev. C. A. Douglass, Presbyterian missionary in Medellin, Columbia, S. A. Accompanied by two native helpers, both of whom were with us at the Antioquia conference and described the scene to us in graphic terms, he arrived at an interior town named Ituango, of a few thousand inhabitants, and about four days distant on mule back from Medellin. But we prefer to let Mr. Douglass tell the story in his own words. In a letter describing the incident he says:

"My object on a recent evangelistic trip was to visit a number of towns that had never been visited by a missionary. About mid-day on Wednesday came the most exciting event of the trip. A man known to us to be a traveling merchant came to Don Vicente and wished to buy a number of our Bibles and portions to sell at the farm houses on the mountains round about. This man took stock of all we had with us, and then closed the bargain accepting the whole quantity at the price named. Soon a boy came running in crying, 'They are burning the Bibles.' I snatched up my kodak and ran out to the plaza which was near, and sure enough, there in front of the church they had a pile of straw burning, and they had all of the Bibles we had just sold to the trader, and they were tearing them in pieces and dropping them on the fire. The priest was standing there directing them, and two policemen to see that not a leaf escaped the fire. When they saw the kodak they seemed pleased, and the priest especially, for he pulled his cassock straight and smoothed it out and posed for the picture.

"After I took the picture I tried to get some leaves of the Bibles half burned but they prevented me. I offered to buy them. Then later I secretly offered a boy twenty centavos if he would get me even one leaf half burned. The ever present small boy can generally move a mountain for that price, but he failed this time. The policemen watched until the last bit of paper was reduced to ashes. The crowd under the direction of the cura gave a number of 'Vivas' (hurrahs) for the church and for the virgin, for the pope, and for the nuns and one for the cura. The action of the cura was very much disapproved by many of the conservatives, which is the church party. There is much sentiment in our favor there now and many that openly say they would gladly receive us and listen to our message when we return."

As a direct result of the Bible-burning above described another priest, who was assistant to the one responsible for the act of vandalism, felt his soul rebel against the whole proceeding, and to such an extent did the ferment of protest and indignation work within his heart, that he decided to cast off the ties that

bound him to such an intolerant system. Accordingly he paid a visit shortly afterwards to Mr. Barber, the missionary in charge of the work in Medellin, and made known his feelings and intention, seeking at the same time counsel as to his future. Mr. Barber suggested that he break loose immediately, and for the time being go out with another ex-priest on a colportage trip. This he did but did not prove much of a success at the job. This contributed to discourage him a good deal. Then on his return from that trip the archbishop and some of the leading clergy got hold of him and persuaded him to return to the church and ministry. With the feeling of disappointment still upon him he yielded to their insinuations and was immediately sent as priest to another district. The now awakened conscience however, would not thus be stilled, and so after a very short interval he was back again in Medellin, having thrown up his charge for good this time. On our return from Antioquia we met him at the church. As a matter of fact he came to attend our meeting that night, but as he was still dressed in his priestly garb, it was thought better, in order not to attract attention, that he should sit in a side room where he could see and hear everything without himself being seen. After the meeting was over I had a talk with him, when he informed me that it was the Bible-burning incident that had decided him to break loose from Rome. I suggested that he come around the next day and have a further talk, which he did, and it was on this occasion that I took a picture of him. As the result of counsel from Brother Barber he discarded his clerical garb, and the following night he sat amongst the audience in ordinary attire. Work has been promised him in an interior town as an accountant, and he has gone to this place, where he soon expects to marry, which would most effectually terminate his connection with the Catholic Church. As he is still far from understanding experimentally the truth of the new birth, we commend him to the prayers of our readers that God may indeed bring him not only out of Rome, but into the kingdom of our Lord and Savior Jesus Christ. —Latin-American.

## HOW A MINISTER MET A GIANT

In early manhood the Rev. Mr. H. preached among the roughest colliery districts of England and Wales. In his reminiscences, he tells about an encounter with "Big Jack." This giant collier had been angered by the attempt of previous "parsons" to reform him and he sent word to Mr. H. that he would thrash him if he came to see him. Mr. H., nothing daunted, went to the miner's cabin one morning and gave a loud knock.

The door flew open, and Big Jack's enormous figure filled the doorway. Beyond him, the clergyman caught sight of a table roughly set for a meal, and a number of round-eyed children with their spoons poised half-way.

"I've had a long walk. May I come in and sit down to breakfast with you?" he inquired.

"Tha mayn't," said Big Jack, truculently. "That bain't coomin' in; I be coomin' out. And I've heerd what tha's said o' me, and tha knows what to expect, man. I be a-going to lick thee; I be a-going to lick thee now."

"Very well," agreed the parson, "but I should put up a much better fight if I had breakfast first; and if there is going to be a fight, it seems a pity it should not be as good a one as possible."

"I bain't going to fight thee; I be going to lick thee," corrected Jack, grimly. "Tha can't fight."

"Perhaps not, though if you assault me I shall try," agreed the parson. "But at any rate, I can take a licking. Only I'm quite sure I could take it better after breakfast. I am feeling extremely hollow."

Jack glowered for a long moment, then made way for his visitor with a hospitable roar of invitation: "Come in and fill thee oop, then, tha comical little bunch o' pluck! Time enough to lick thee arter, if us finds a licking needful."

The hospitality so formidably qualified was promptly accepted, and by the time the meal was ended, neither "us" nor either one gave any further thought to the averted "licking." They had become firm friends.

—Selected.

### THE ELK'S FUNERAL SERVICE

The following is taken from the "Ritual of Special Services," published by the Grand Lodge, B. P. O. E., 1912, as given in a late number of the Christian Cynosure:

(To be used when the Session of Sorrow has been performed in the Lodge Room, or at the residence of the family of the deceased Brother.)

(When the body shall have been lowered into the grave, the Esquire will quietly redirect the Lodge formation, officers taking their stations, the same as during the performance of the regular ritual.)

Exalted Ruler — My brothers, we are assembled at the last stage in life's pilgrimage with all that is mortal of our departed brother, and ere we consign it to the close embrace of mother earth, let us invoke the support and counsel of the Grand Exalted Ruler of the Universe.

Chaplain — O Thou Grand Exalted Ruler of the Universe, Thou dost teach us in Thy Holy Word that Thou dost not willingly afflict or grieve the children of men; but in Thy wise providence Thou hast seen fit to pluck from the fruit of Thy planting, and to visit us with a keen personal sorrow in the death of a beloved brother. May this cloud which now hangs heavily about us be dissipated in sunshine and calm, and those who mourn be sustained and comforted in Thy unflinching goodness and mercy. Bless

us in the benevolent and protective work of our Order, and so direct us in observing and advancing the principles upon which our fraternity is founded that we may ever wear the badge of Thy fellowship, the crown of Thy approval. For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen. (Brothers responding, Amen.)

Exalted Ruler — Brother Esteemed Leading Knight, how should we write the faults of our brother?

Esteemed Leading Knight — Upon the sand.

Exalted Ruler — Brother Esteemed Loyal Knight, how shall we record his virtues?

Esteemed Loyal Knight — On the tablets of love and memory.

Exalted Ruler — Brother Esteemed Lecturing Knight, what should be the covering of his grave?

Esteemed Lecturing Knight — The broad mantle of Brotherly Love.

Exalted Ruler — (depositing forget-me-not in the grave) — And as Fidelity requires a fitting symbol, I place the last floral tribute of Elkdom with the remains — the tender flower of remembrance, the sweet forget-me-not.

Sleep, then, my brother, in the assurance that thy name will ever be remembered, and that we shall meet again in the land of endless calm. My brothers, the Lodge is closed.

No difference what the moral character of the deceased Elk has been, he is consigned to the "land of endless calm." Good or bad, they are brothers in life and all given a passport to heaven when they die. This is characteristic of the ritual of every secret society. According to the ritual for burial ceremonies there is no such thing as a bad Mason, Odd-fellow, Red Man, Knight of Pythias — they all go to the grand lodge above.

Very frequently the chaplain who reads the ritual and offers the prayer is immoral himself. What a travesty the whole thing is on Christianity, yet preachers of every grade are yoked up with these ungodly associations. —The Free Methodist.

### NELLIE'S GIFT

Did you ever want anything awful bad and then have it come? Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just "splendor-if-ic," and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cuddled-up house and your papa has to buy bread and shoes for so many the money all flies away before it gets round to what little girls want.

I don't know how aunt found it out unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden, and do so many things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit, but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sunday-school, and by-and-by I didn't, for we have such a good Sunday-school I forgot everything else. A missionary man told all the folks about some poor little children away off; how the fire had burned down their schoolhouse, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving it to Jesus. Think of that! Just the same as giving to the dear Christ-child! I just supposed everybody would give. Why, some of the folks are worth as much as ten dollars, or a hundred, and yet that basket stayed 'most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had, it said so. So I slipped mine off and dropped them into the basket, and I was glad if my throat did choke all up. But pretty soon, when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything, and he asked again, "Did any little girl drop her gloves in the basket by mistake?" It was awful still in the room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help and hadn't any money, but I knew how that poor woman in the Bible gave her two mitts, and so —" Then those folks just shouted, they did! and I felt as if I'd like to drop right down through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-t-e-s don't spell mitts, what does it spell? 'Course I cried, but my teacher put her arm round me and whispered, "Never mind, little Nellie"; and she stood up and said, with her voice all trembling, "Dear friends, this little girl has given her greatest treasure; have we older ones done as much?" Some way, the money just poured into that basket after that, and the missionary looked gladder. They brought my mitts back to me, and teacher said she would show me how to get some money to give. But, oh, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly (though I didn't know what he meant), "A little child shall lead them." —A Tract.

## DANCE IF YOU WILL

In the face of all the good advice given to people against dancing, they continue to do so. They refuse to listen. They have no fear that anything will harm them. They really bring themselves to believe that those who advise against such pleasure are narrow-minded and Puritanic folk. They love it so well they will not be advised. They will not listen to anyone who warns them. Sometimes it seems that the moralist and observer of human conduct might as well go out and, like the historic canine, bay the moon, or blow his breath upon the floating clouds of the immeasurable sky. At least his work is as fruitless as such an act. He is compelled to stand by and witness people going over the brink to destruction, one after the other, against all the warning he gives.

Recently Upton Sinclair, the socialist and versatile student of modern life, had this to say about the modern dances:

"I know what these modern dances mean. They come to us straight from the brothels of the Argentine. Others have come from the jungle, where they were natural. The poor creature of the jungle has his sex desire, and nothing else. He is not troubled with brains. He does not have a complicated social organization to build up and protect, consequently he does not need what are called 'morals.' But we civilized people need morals, and we are losing them."

Other men than the ministers and church deacons and reformers are beginning to see the curse of the dancing mania upon our American life. Take whatever attitude we will of leniency and indifferentism, we must face the fact that a most distressing situation prevails in a church and a community when the people go wild over dancing.

—Western Christian Advocate.

## "BACKING INTO HELL"

On a recent Saturday night, the writer was traveling between Canton and Carrollton, Ohio, at which latter place he was to preach the next day. About nine o'clock, a man arose near the front of the car, and in a full, clear voice, that could be heard above the rumble of the train, delivered a religious hortatory address. He evidently was well acquainted with the Bible, both Old Testament and New, and accepted the whole as the Word of God.

The brother, in his address which, while not very connected, abounded in striking truth, spared no one, regarded all as unconverted, told all what to do to be saved and what would be the result of salvation.

He used several times in the course of his talk an expression that profoundly impressed the writer. He said, "You have your eyes on God and you are backing into hell." Balaam, in conferring with Balak, and seeking the wages of unrighteousness, had his eyes on God and was backing into hell. Saul, dis-

obeying God, and seeking counsel from the Witch of Endor, had his eyes on God and was backing into hell. Various New Testament characters had done the same thing. He told his audience they were doing this thing, and he told them how they were doing it.

He referred to Jehoiakim's endeavor to cut the Word of God with his pen-knife and his failure to destroy it in the fact that he not only found another roll written, containing all that was in the former roll, but "many like words" added. The speaker paid his respects to those modern Jehoiakims who endeavor to destroy the Word of God and of the futility of their efforts. He did not make his personal application, but doubtless many in that car-full of people approved of the application of the Word of God itself to all who attempt to subtract from its precious truth, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the Book of Life, and out of the holy city, and from the things which are written in this Book."

If this Book is the Word of God, what then? How sad to think that while these men, who would be wiser than God, cannot destroy His Word, yet they may influence many to accept their conclusions, lose their faith in the Book of God, and, on its testimony, lose their souls.

—R. L. C., in Lutheran Companion.

#### REPORT ON THE PACIFIC NORTHWEST CONFERENCE, HELD AT ELLENSBURG, WASHINGTON

On the Normal School campus at Ellensburg, Washington, the tourist will find a marking stone, the inscription of which indicates that the particular spot is the center of the state. The state is justly proud of its enviable position in the Union, and Ellensburg, because it is the hub of the state.

Our geographical location is most favorable also in a churchly way. With the exception of Yakima, Ellensburg is better adapted for our pastoral conferences than any other of our stations. The average traveling expense of our spring conference, held here April 18th to 19th, was less than ever before.

Many of the brethren looked forward to this conference. Ellensburg was a field of which they had heard much and seen less. We, too, were glad to have them with us as our guests, because we wanted them to get acquainted with our problems and with the spirit which pervades our work. Ellensburg might have been one of the best fields in the Pacific Northwest, it might have been the hub also of our Lutheran activities in the far West, but alas! like the great West in general, it became our mission field altogether too late. We are now picking up the crumbs where years ago we might have sat ourselves to a full table.

Ellensburg has perforce followed out the Wilsonian policy of "watchful waiting" for the past decade, watchfully waiting for Synod to give a little attention to its orphaned child. One does not know the vitality of a man until he has had to fight with death. That has been Ellensburg's fight for these past twelve years. Those who were intimately acquainted with the field doubted not its inherent vitality and its potentialities for growth and they heartily deplored the fact that it was not even given a chance.

We have hopes to believe that this chance has now come. We are receiving substantial evidence from the general Treasurer to back up our hopes, thanks to the General Mission Board and to all those who have for the past two years hewed to the line.

The visiting pastors who were acquainted with our problems were, therefore, little surprised at the enthusiasm shown throughout our congregational circle. We are thankful for such enthusiasm, also for the one or two conservatives who will act as a helpful brake in our new undertaking; our funds were not easily gotten and we don't want to squander them recklessly. We will buy our future church home, praying God for understanding and applying our hearts unto wisdom.

With the exception of brother Hinderer, all answered to the roll-call. Brothers Koehler and Matzke made the trip per "Lizzie" from Mansfield over Vantage in six hours. How glad we were to see one another again, to give and take new inspiration for our work!

Our sessions were packed with business. Several papers were on the tapis, but time was too limited to hear them all. "St. Paul as a practical missionary," a paper read by Rev. Janke, gave helpful suggestions to us all. In general his paper was a warning against the modern trend of being resourceful, progressive, and liberal at the expense of "preaching Christ and Him crucified." Rev. Sydow's paper, of archeological nature, sought to compare orthodox Lutheran preaching of today with that of the Apostolic Fathers.

Because not all our laymen in the West, and probably in the East also, are clear in their minds as to the real purpose of pastoral conferences, the local pastor asked Rev. F. Soll of Yakima, President of our District, to give a talk during the last session, when the congregation was especially invited, on the subject: Why do pastors meet in conference? Rev. Soll pointed out that such meetings were necessary for the pastor's worship, their mutual edification, their scholarship, and to satisfy their natural craving for sociability.

On Wednesday evening a special conference service was conducted for which Rev. R. Janke of Clarkston preached the regular sermon and Rev. Sydow delivered the confessional address.

On Thursday evening the pastors were entertained at the home of Mrs. R. Hoffnauer with a brief program arranged by the Ladies' Aid. Immediately after the program many of the brethren took the midnight train back to their own flock, spiritually strengthened for their work and wishing that they might sometime meet in Ellensburg again.

R. A. F.

#### NOTED IN PASSING

Three factors are involved in the great loss of membership due to changes of residence. The first is the individual's indifference to his church relationship; the second is the lack of interest on the part of the home Christians to inform leaders of churches of the arrival of prospective members; and the third is the carelessness of well-established churchmen in failing to search out and win the letters of new arrivals. Blame for absolute failure cannot be laid on any single factor.

—Western Christian Advocate.

There are some people who put culture in the place of a new birth, wrote the late D. L. Moody. Culture is all right in its place, but culture will not admit anyone into heaven.

Suppose I have a field, and begin to plow it the first day of April. First I plow it one way, then I plow it crosswise. Then I plow it again, and harrow it, and roll it, and brush it, and cultivate it, working at it six days in the week from April to October.

My neighbor comes along and says: "Moody, what are you doing in that field?"

"I am cultivating it."

"What! Are you going to put nothing in it?"

"No, I believe in a high state of cultivation."

My neighbor would laugh at me for my folly. Yet that is just what people are doing who are substituting culture for conversion. Unless the seed is sown in the field its cultivation will amount to nothing. Unless the grace of God is planted in the heart we cannot see the kingdom of God.

"Marvel not that I said unto thee, Ye must be born again!"

—Lutheran Church Herald.

We are in danger of overrating activity and underrating service. As ministers and Christian workers we are not free from this charge. Overorganization sometimes means underaccomplishment. Dr. Maltbie B. Babcock once said, humorously: "The best kind of committee is a committee of three where one member is dead and the second one is sick." Yet, no man valued the proper use of organization, committees and division of the privilege of service more than he did. What he had in mind was the lessening of the "spread" of energy and the increase of direct personal efficiency.—The Continent.

"Humor has become so important an element of modern, and especially of American life, that it almost seems as if the worst thing one could say of a man nowadays is that he lacks a saving sense of humor." This blighting charge could not be brought against Luther. He was full of joy and of jokes. Like Lincoln, he often knew how to meet a hard situation with a jest, and, like Shakespeare, he was addicted to the bad (?) habit of punning. Sometimes he would good-naturedly talk of the weaknesses of his companions. Bugenhagen's prolixity in the pulpit furnished him a mark for some satire. Thus he told how a woman excused herself for putting half-cooked food before her husband by saying that she thought Bugenhagen was going to preach that day, and that, if he had, the meat would have done to a crisp.—Preserved Smith.

Calvin Coolidge says: "In these days children get about what they ask for, not what the wise judgment of their parents should dictate. Their pockets are filled with money and out they go to purchase pleasure, all the pleasure their easy money will buy. The taste for pleasure is formed as the taste for thrift and work is killed. Later on, in a natural development of things, the taste for pleasure becomes so strong that it must be satisfied at any cost. If crime has to be resorted to that price is paid."

—Dearborn Independent.

#### FROM OUR CHURCH CIRCLES

##### An Urgent Request

All pastors of the Synodical Conference, who have former members living in Iron Mountain, Michigan, are requested to send the names of such to the undersigned, that our missionary may give them the necessary attention.

Fr. Schumann, chairman of the mission board of the North Wisconsin District, Sawyer, Wis.

#### Delegates of the Southeast Wisconsin District to the Joint Synod 1923

##### Milwaukee City Conference:

Rev. A. Bendler, substitute C. Lieberum.

Rev. C. Gausewitz, substitute M. Kionka.

Rev. J. Jenny, substitute B. Nommensen.

##### Congregations:

St. Marcus.

Bethel.

##### Southern Conference:

Rev. S. Jedele, substitute R. Buerger.

Rev. J. Toepel, substitute O. Heidtke.

##### Congregations:

Elkhorn.

Kenosha.

##### Eastern Conference:

Rev. P. Burkholz, Jr., substitute Paul Gieschen.

Rev. Herm. Gieschen, substitute Fr. Graeber.

##### Congregations:

Apostel.

Kirchhain.

##### Dodge Washington Conference:

Rev. F. J. Bliefert, substitute O. Toepel.

Rev. A. J. Grothe, substitute H. Fleischer.

##### Congregations:

Huillsburg.

Hustisford.

##### Arizona Conference:

Rev. E. Arnold Sitz, substitute F. Uplegger.

##### Teachers:

A. Mayer, substitute E. Kirschke.

A. Ehlke, substitute E. Timm.

H. Jaeger, substitute F. Schulz.

E. Krause, substitute W. Kirschke.

H. Eggebrecht, substitute A. Brockmann.

F. Falk, substitute W. Prahl.

Henry Gieschen, Sr., Sec'y.

**Delegates of the West Wisconsin District to the Joint Synod**

**Pastors and Professors:**

W. Motzkus, substitute W. Baumann.  
 W. Eggert, substitute G. Fischer.  
 A. Sitz, substitute O. Kehrberg.  
 P. Froehlke, substitute C. H. Auerswald.  
 H. W. Herwig, substitute J. W. Bergholz.  
 J. Mittelstaedt, substitute E. Zaremba.  
 P. Monhardt, substitute Geo. Kobs.  
 O. Kuhlow, substitute Theo. Thurow.  
 L. C. Kirst, substitute M. Raasch.  
 W. Pankow, substitute W. P. Hass.  
 H. W. Schmeuling, substitute W. Huth.

**Teachers:**

H. Jaeger, substitute Chas. Kelp.  
 Ben. Kalb, substitute O. Hellermann.  
 Chas. Brenner, substitute Gilbert Glaeser.

**Congregations:**

Keystone, substitute Wisconsin Rapids.  
 Marshfield.  
 Chaseburg, substitute Whitehall.  
 Cream, substitute No. La Crosse.  
 Elroy.  
 Burr Oak.  
 Watertown.  
 Columbus.  
 Ft. Atkinson.

L. Kirst, Sec'y.

**Delegates of the Pacific Northwest District to Meeting the Joint Synod, 1923**

Rev. Wm. Lueckel, substitute Rev. R. Janke.  
 Lay delegates elected by St. Paul's of Tacoma, Wash.  
 Wm. Lueckel, Sec'y.

**Red Wing Delegate Conference**

The Red Wing Delegate Conference will meet, D. v., at Caledonia, Minn., June 5th and 6th. Papers to be read: Christian Instruction, O. Hohenstein; Lodge Question, Eickmann; Confessional Announcement, Wichmann. Sermon: Hohenstein (Hinnenthal). Confession address: Petzke (Limpert). Rev. R. Jeske kindly requests all announcements to be sent that he has them by May 20th. E. G. Hertler, Sec'y.

**Rhineland Pastoral Conference**

The Rhineland Conference will convene in Monica, Wis. (Rev. J. F. Henning) on May 28th and 29th, 1923.

Papers to be read by the Revs. H. Heidel, Wm. Huth, H. Schmitt.

Confessional address: W. Huth (Krubsack).

Sermon: H. Schmitt (Heidel).

Jos. D. Krubsack, Sec'y.

**Conference of Western District of Dakota-Montana**

The Delegate Conference of the Western District of Dakota-Montana will meet, D. v., at Elgin, North Dakota (Rev. Ad. Lenz), June 2-4.

Papers by the Revs. F. Traub, P. Schlemmer.

Sermon: Neumann (Fuerstenau), German. Traub, English.

Confessional Address: Wittfaut (Gamm, Sprengeler).  
 W. F. Sprengeler, Sec'y.

**Conference of Eastern District of Dakota-Montana**

The Delegate Conference of the Eastern Dakota-Montana District convenes at Marshall, Minn., (Rev. Edw. Birchholz) from June 12th to 14th.

Papers are to be read by the brethren, O. Klett and Edw. Birkholz.

Confessional address by O. Klett (M. Keturakat).

Sermon by J. C. Bast (Edw. Blakewell).

Announce, please! Edw. W. Kolander, Sec'y.

**Delegate Conference of the Crow River District**

Will meet, D. v., in the midst of the congregation of the Rev. Hy. Albrecht, Hutchinson, Minn., R. 3. The Rev. H. Albrecht will present a paper. Opening session June 5 at 9 a. m. Closing June 6 at 5 p. m. Services on evening of the 5th. Preachers: The Revs. W. Haar and Hopp resp. Confessional address: The Revs. Schuetze resp. W. Pankow. Let none fail to attend as the time will be most profitably spent in the interest of labor in the vineyard of our Lord. Let our record be unbroken at 100 per cent attendance. Kindly announce in due time number of representatives from parish. J. C. Siegler, Sec'y. p. tem.

**Eastern Conference**

The Eastern Conference will meet on June 5 and 6 with Rev. G. Schmidt at East Troy, Wis. First meeting at 10:00 a. m.

Preacher: Wojahn (Bast).

Papers by the Revs. Gundlach, Wojahn, Kneiske, H. Gieschen.

Please announce yourself.

Ph. H. Hartwig, Sec'y.

**Chippewa Valley Conference**

The Chippewa Valley Delegate Conference will meet at Menomonie, Wis., with the St. Paul's Congregation on May 24th at 9:30 a. m.

Rev. Wm. Keturakat will present a paper on The Synod Finances. Wm. A. Bergmann, Sec'y.

**Lake Superior Conference**

The Lake Superior Conference will meet at Sault Ste Marie, Mich., with Rev. J. C. Masch, on June 5th and 6th.

Sermon will be delivered by Wojahn (Heidtke). Confessional address: Gutzke (Roepke). The service will be conducted in the English language.

Paul C. Eggert, Sec'y.

**Change of Address**

Rev. A. Koelpin, Government Ave., Wauwatosa, Wis.

**Change of Address of the Cashier of the South East Wisconsin District**

Until further notice kindly send all remittances for our district to my residence, 300 Oakland Ave., Milwaukee, Wis. Chas. E. Werner, Cashier.

**ITEMS OF INTEREST**

**Ancient Ruins Found In Mexico**

James Philomon, a captain in the aviation forces during the world war and now an engineer at Chicago, on his return to Mexico City recently reported the finding of an immense prehistoric City in the state of Colima, at the foot of the Colima volcano, according to a story from Mexico City, copyrighted by The Tribune.

While prospecting for cement he found the remains of the city under lava beds and the primitive civilization was beneath the cement deposits beneath the lava. The upper city possesses several pyramids, one of which is large.

The older city beneath the lava also possesses pyramid heads which rise through the lava beds, which were 20 feet or more in thickness. The bases of the pyramids are below the gravel and cement deposits under the lava, a distance of over 40 feet. Philomon believes that the city is several thousand years older than the flows of lava which cover it.

Near the ruins, which cover several miles, are caves of vast extent, on the walls of which are curious ancient hieroglyphic writing, with masses of broken pottery on the floors. These are signs of habitations of long ages ago.

Philomon extracted from the upper city large stone figures, presumably ancient gods. These are handsomely carved, showing that they were made by a race well advanced in civilization, though not even tradition remains of the founding and occupation of the city, or of the race which built it. The city had streets paved with cement similar to what was found in its natural state there yesterday. —Milwaukee Leader.

**Reviving the Sanhedrin**

Sir Herbert Samuel, the British High Commissioner of Palestine, revived the Sanhedrin, the great council of the Jewish nation, before whom our Lord, the Apostles, and Stephen were tried. The original body numbered seventy members; we are told how many were present at this time, but Sir Herbert's speech was compared to "the first appeal of Nehemiah after the return from Babylon," by the New York Sun.

The members of the ancient Sanhedrin had to be fathers of families in order that they might be able to sympathize when cases involving domestic affairs were brought before them. If this rule was in force at the time of Stephen's trial,

and if, as many suppose, Saul of Tarsus was a member of the Sanhedrin at the time, Saul must have been a married man or a widower and a father. An interesting item.—The Lutheran.

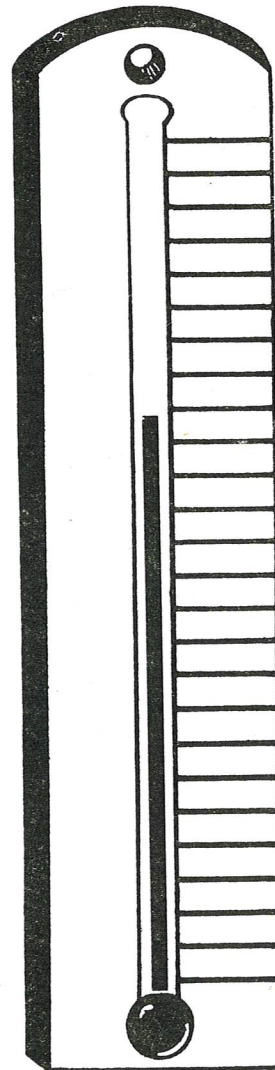
**The Latest — Woodmen of the World Radio Church**

The following radio announcement was picked up May 3rd from broadcasting station W. O. A. W. at Omaha, Nebr., operated by the Woodmen of the World Life Insurance Association, W. A. Frazer, Sovereign Commander.

Don't forget the regular dance program tomorrow (Friday) night and the radio church services at the W. O. A. W. radio central at 9:30 a. m. and again at 9:00 p. m. The Rev. Mr. Brown will preach one of his characteristic sermons. Join the radio church, the largest church in the world. Beautiful engraved membership certificates are now being printed. The only requirements for membership are that you listen in to at least three sermons and send us a statement to that effect. A membership certificate will then be mailed to you free of charge. A. B. K.

**Synodical Barometer**

Collections authorized from July 1st, 1921, to July 1st, 1923 as per budget (see synodical report page 120—\$510,350.00.



510,000.00, June, 1923
488,750.00, May, "
467,500.00, April, "
446,250.00, March, "
425,000.00, Feb., "
403,750.00, Jan., "
382,500.00, Dec., 1922
361,250.00, Nov., "
340,000.00, Oct., "
318,750.00, Sept., "
297,500.00, Aug., "
276,250.00, July, "
255,000.00, June, "
233,750.00, May, "
212,500.00, April, "
191,250.00, March, "
170,000.00, Feb., "
148,750.00, Jan., "
127,500.00, Dec., 1921
106,250.00, Nov., "
85,000.00, Oct., "
63,750.00, Sept., "
42,500.00, Aug., "
21,250.00, July, "

Budget authorization .....	\$510,350.00
Receipts up to March 31st, 1923 .....	382,027.04
<b>Remainder to be collected by July 1st, 1923</b>	<b>\$128,322.96</b>