

# The Northwestern Lutheran

Jan 22  
1921  
Vol. C  
No. 13  
P. 13  
N. 65  
R. 13

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57

Vol 8.

Milwaukee, Wis., June 26, 1921.

No. 13.

## PRAY WITHOUT CEASING

When the clouds of trouble gather,  
And afflictions grieve thee sore,  
Child of God, pray to thy Father.  
Prayer availeth evermore!  
In His Scriptures thou canst trace  
The abundance of His grace.  
Bring thy faith-filled supplication,  
And receive His consolation.

They shall never be forsaken,  
Who trust Him in confidence.  
When by earthly ills o'ertaken,  
He remains their sure Defense.  
Christian, though it oft appears,  
That unmoved thy cry He hears,  
Cling to Him, His Word obeying,  
Let despair not hush thy praying.

Praying, knocking, calling, crying,  
Is a Christian's noble art!  
In true faith on God relying  
Floods with peace the troubled heart!  
Grace and help the faithful win  
Who confide alone in Him!  
They who trust His mercy glorious  
Leave the trial-field victorious!

Know how wondrous is God's manner  
In the guidance of His own!  
He lifts high faith's glorious banner  
When all mortal strength has flown!  
Though He seemeth silent now,  
Still He lives! Pray on, and bow  
To His will when griefs assail thee.  
Never will Jehovah fail thee!

Let His Holy Word e'er guide thee,  
Grant thee patience 'neath the cross.  
Fear not, when earth's ills betide thee,  
When in storms life's bark doth toss!  
God's blest Truth thy Light remains!  
His own solace thee sustains!  
Place thy trust in Him securely,  
Pray, and thou wilt conquer surely!

O my God, be praised forever!  
Since my heart has known Thy grace  
Vain is ev'ry foe's endeavor  
Faith's blest vision to efface!  
As at morn the heav'n-sent dew,  
Thy sweet grace is ever new!  
Grateful homage let me bring Thee,  
Endless Hallelujahs sing Thee!

ANNA HOPPE,  
Milwaukee, Wis.

(Translated from the German)

## These That Have Turned the World Upside Down Are Come Hither Also.

Acts 17: 6.

"These that have turned the world upside down"—is the designation of some Jews in Thessalonica and of "certain lewd fellows of the baser sort," whom these Jews had succeeded in enlisting in their cause, for Paul and Silas. They mean that these men are mischief makers, troublesome fellows and seditious, at that, for "these do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

In this they were raising a most unjust accusation against these preachers. Paul and Silas were not conspiring against Caesar; they were not stirring up class hatred; they were not intent upon disturbing the peace of the community. All they had done was to preach, "opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ."

The Christian is never a trouble maker or a revolutionist in the ordinary sense of the word, but a quiet, peace-loving citizen, a helpful neighbor, a faithful worker, a just employer. All he wants to do is to live his life in faith in Christ Jesus, rear his children in the nurture and admonition of the Lord, and preach the Gospel of Jesus Christ to others also. True, that he will do, in spite of all opposition. So every country should be glad to number the Christian among its inhabitants.

And still the persecutors of Paul and Silas were not far from being right; these men were indeed, by their very preaching, turning the world upside down. And that is what the preaching of the Gospel is doing to-day and will continue to do to the end of the world. The accusers here, and all other accusers of the Christians, are wrong only in this that they resent that which they should welcome with heartfelt gratitude. The world in those days was all wrong and the world to-day is entirely wrong. To turn it upside down means only to set it right for its own good.

The accusers of Paul and Silas profess to be very jealous of the honor of Caesar, who was to have no rival, to say nothing of a superior. Does this not remind us of Adam who wanted to be like unto God, and of the people who built the Tower of Babel as a monument to human greatness? Things were all made wrong when man put himself in the place of God instead of worshiping his Maker; when in unbelief man

shaped the course of his life away from God instead of toward God, for "of him, and through him, and to him, are all things: to whom be glory for ever. Amen." And this man is doing in every phase of human life and in every field of human endeavor. Against the Lord's "I am the Lord thy God" man asserts his own sovereignty. Man declares himself to be god, while God says he is totally depraved and corrupted. Man wants to be his own savior, while Scripture says, "Salvation is of the Lord." Man boasts of the sufficiency of his reason, while God directs man to His revelation. Man lives for this world, while he should strive toward everlasting life. Whatever man does by nature, he does from wrong motives. When he makes progress, it is in the wrong direction.

History shows us in what direction the Roman Empire was going under its Caesar. Its course led to destruction. The entire world is simply working out its final ruin. To turn it upside down; to put Jesus Christ over all men as king, means to turn the world from darkness to the light, from destruction and shame to salvation and everlasting glory, from slavery to freedom, from unrest and despair to peace.

Let all who are permitted to say, "These that have turned the world upside down are come hither also," say it with gratitude for the grace of God, praying:

"Turn us, O God of our salvation, and cause thine anger toward us to cease. Shew us thy mercy, O Lord, and grant us thy salvation." What a blessed turning!

"Surely his salvation is nigh them that fear him; that glory may dwell in our land.

"Mercy and truth are met together; righteousness and peace have kissed each other.

"Truth shall spring out of the earth; and righteousness shall look down from heaven.

"Yea, the Lord shall give that which is good; and our land shall yield her increase.

"Righteousness shall go before him, and shall set us in the way of his steps." J. B.

### COMMENTS

**A Sunday Discussion** Maybe some of our readers thought Sunday had passed,—we mean the revivalist with the cognomen "Billy." His day is not over yet, it seems, nor can we properly consider it over until we have heard out the still cheaper imitators who always follow in the wake of such characters and by their bad taste and worse performance mark more distinctly the trail left by their original. That such developments are expected we gather from a recent article in the Wisconsin News. As a head it bears the question: Pastors Here to Use Slang Sunday? The reason for this question is then stated in the following:

"Don't be shocked if you hear some well chosen slang words uttered from the pulpits of the Presbyterian churches of Milwaukee next Sunday as the gospel is expounded.

"At the national conference of delegates from all parts of the United States at Winona Lake this week, the meeting was set in a turmoil when one delegate took the floor and congratulated the Presbyterian ministers for refraining from the use of "gutter slang" in the pulpits.

"The next morning another delegate, believing that remarks had been aimed at Billy Sunday, introduced a resolution endorsing the well known evangelist and his methods in the pulpit. This resolution was passed.

"This was the message brought back to Milwaukee to-day by Arthur S. Bartelt, assistant district attorney, who represented eastern Wisconsin at the conference.

"Here is what prominent Presbyterian ministers of Milwaukee had to say in regard to the "slang" question.

"The Rev. Charles A. Carriel, pastor of the Bethany church, Washington Street and Fourteenth Avenue—'It is important to use the kind of language that the common people will understand.'

"The Rev. Paul B. Jenkins, pastor of the Immanuel church, Astor and Martin Streets—'I'm for Billy Sunday in whatever he says or does. The question of slang from the pulpit is merely a question of what kind of slang it is. Most any sort of language within the limits of decency which brings results is all right from the pulpit.'

"The Rev. Bertran G. Jackson, pastor of the Westminster church, Farwell Avenue and Belleview place—'I do not like slang from the pulpit. This, however, is no criticism against Billy Sunday or his methods. It is sometimes necessary to use a street language to reach a certain class of people. My church is no place for slang.'

The pastor last quoted says, "My church is no place for slang;" yet he has just said: "I'm for Billy Sunday in whatever he says or does." What he accepts as fit by such an unqualified endorsement you may see by the following which we reprint from the Lutheran Witness:

"Billy Sunday was shocking and unfit years ago, but the element that is trailing him is demanding even worse. In speaking of the sins of the patriarchs in a recent sermon at Indianapolis, the press reports him as saying: "Why, God took Moses by the nape of the neck and said: 'It's the past tense for you, Mose.' Moses made his mistake, yes. And even old Noah, after he got out of the ark, planted him a vineyard and made a little home-brew, yes. Even Abraham. Yep, Abe made his misstep. Old David, you know, he saw one evening as he was stepping out some, a woman who was the wife of another man, a woman who was famed

for her beauty. He put her husband in the front ranks where he would be sure to get it in the neck, so Dave could claim the widow. And old Solomon, he was a bird, and he made Brigham Young look like a piker."

"In speaking of conscientious objectors, Mr. Sunday, slightly mixing politics and religion, is quoted as saying: "Conscientious objectors are so low down that I couldn't spit on them; in fact, they are so far down below us that it would take an airplane to go to hell. They are far worse than the damnable foreigners who refuse to accept our government. They can take their dirty rotten carcasses off our sacred soil."

"He paid his respects to several parties by saying: 'The rivers of our land will run red with blood before the land of Jefferson is run under foot by these dirty devils, stinking, steerage scoundrels of radicalism. He is the lowest-down varmint this side of hell who seeks to tear down this Government. I have doubted whether God ever created such lice as that. I'd rather live in hell with Nero and Jezebel and Emma Goldman than to live on earth with these vultures of society. I would rather be a maggot in the foul heart of a dead polecat. They would steal their own bowels from their bodies and sell them to the sausage factories.'

"More could be quoted, but this will suffice to point the lesson which revivalism teaches.

"There are two who are paving the way for such disgraceful methods in the Church; the one is the sensationalist who is aping this kind of church-work without having the strength and ability of the original. The other is the sleepy, half-hearted, lukewarm church-worker and member who so wearies the ardent lover of God's vineyard that he drives him almost to any extremity in order to escape from the discouragement of lethargy, neglect, and inefficiency. Where preacher and people are working with Pentecostal fervor and Pauline faithfulness and diligence, there will be no demand for these disgusting, sensational methods.

"How desperate is the case of these churches whose higher institutions of learning are in the power of rationalists and evolutionists, while the masses are offered these unfit and unsavory semipolitical tirades of the revivalist!"

We are of the same mind, of course. If the message which the Church has for the sinful world does not deserve acceptance on its own merits, nothing we can do will save the situation. Sensationalism clouds the issue, cheapens the Cause, discredits the messenger and is a poorly veiled insult to Him that has called us to His service. G.

\* \* \* \* \*

**Little Troubles** The Savior's words to one of the sisters at Bethany, "Martha, Martha, thou art troubled about many things," were forcefully

brought to our mind when we read the following in the Herald and Examiner:

"A resolution prohibiting tobacco users from attending the ninety-second annual synod of the Reformed Presbyterian Church of North America, in convention here, was defeated yesterday by a large vote. The Rev. Dr. R. C. Wylie, Pittsburgh, said those using tobacco "ought to attend the synod to learn better."

Let us hope that the large vote by which the above mentioned resolution was defeated was given in the spirit of Him who says, "But one thing is needful;" and not with the Martha-sentiment of "ought to attend the synod to learn better." G.

\* \* \* \* \*

**An Awful Visitation** An example of the dreadful consequences the post-war wave of Spiritualism is inclined to bring in its wake, is given in a report from Berlin, Germany, by Karl von Wiegand. We quote the following from the Herald and Examiner:

"Crazed by the study of spiritualism, the entire family of eleven members of a bricklayer of Talkirchen-dorff, had to be placed in an insane asylum."

"In order to obtain 'entrance to pure light,' the man and his family began to demolish all furniture and clothing in his home. The upholstered furniture they heaped in a pile and set fire to it, because they were an 'overthrown king's throne.'

"The man was just about to sacrifice the three year old illegitimate child of his daughter to the 'pure light' as a 'burnt offering' when the volunteer fire department of the town, summoned by the neighbors, surrounded the house, and subdued the man and his family after a terrific struggle, before he could carry out his plan of killing the baby and burning it on the 'overthrown king's throne' made up of the demolished furniture of the house."

God has said of Spiritualism and all like practices: "For all that do these things are an abomination unto the Lord." "Be not deceived; God is not mocked." G.

**SELECTION OF CHARITABLE OR BENEVOLENT OBJECTS**

There is such a thing as a wise charity or benevolence. It is an affair of heart, head, and hand for it implies an intelligent sympathy or interest, a definite purpose, and a practical business sagacity acting in unison.

It is often a most perplexing question to the possessors of wealth so to give to accomplish true charity and to practice benevolence worthy of its name during life or after death. Before one can intelligently act in the selection of a charitable or benevolent object

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

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

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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

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

he should take a general survey of the purposes toward which benevolent gifts may be directed and the principles underlying such gifts.

From a mere humanitarian point of view the main purpose of charitable or benevolent gifts is to better the condition of man, physically, intellectually and socially. It is to furnish physical relief, to aid the needy, defective, and sick, both young and old, through hospitals, asylums, homes, and charitable institutions, to promote education, to improve the social condition among the people at large. From a Christian viewpoint, however, it is gratitude to the Lord, glorifying God, in serving the cause of His Kingdom on earth, that constitutes the main purpose of benevolent gifts. To a Christian believer the aim of all of his charitable work principally must be the promotion of that work which Christ came into this world for—the salvation of immortal souls, the founding and maintaining of His holy Church. As Christ Himself, after His ascension, continually is presenting gifts unto men—evangelists, pastors and teachers—for the perfection of the saints, for the work of the ministry, for the edifying of His body, the Church,—so should the benefactions of a Christian serve for the purpose of leading men to their Savior. Knowing what he owes to his beloved Lord, as well as that he is but a steward of what God has given him in earthly possessions, the faithful servant will select such objects upon which he wishes to practice benevolence, which tend to serve the great and glorious cause of the Gospel.

Hence the objects of charity or benevolence for which endowments may be made are easily defined for a Christian. They may be enumerated as the advancement of the work of the Church in its educational institutions—preparatory schools, colleges, seminaries, theological and normal—in its domestic and foreign missions, or as a charity—work among the poor, needy, destitute, sick—orphans, feeble minded, etc., in its charitable institutions, the character of such work being essentially Christian.

With this field of charitable or benevolent objects to choose from the question may present itself, what consideration should move the mind of the giver in

making his choice of objects to which he will give of his wealth. The first consideration most naturally should be the selection of the purpose which appeals most strongly to the mind and good judgment of the giver. If it is an educational institution of the Church, the donor should be convinced of its importance for the furtherance of Christ's Kingdom in preparing young men for the ministry of the Gospel and for Christian day-schools, of the efficient and splendid work that is being done there to that effect. He should be assured of the fact that these institutions adhere strictly to the doctrines of the Bible, being uncontaminated from the spirit of modernism, teaching the old truths as God has revealed them in His Word, and that thus they are a true nursery of the Church of Christ, and of the Lutheran faith in particular. If it is work in the missionary field the giver may ask himself, is the mission a promising one? Has it come to stay and likely to continue for generations? Is it sufficiently supplied with missionary forces? Are the laborers acting in such missions faithful in their work? Do they work for the Lord and His kingdom only, perhaps under much privation and self-denial? Has the race among which such mission is carried on been benefited in such away that, after years of incessant and arduous labor, Christianity has impressed its benign influence upon the people? Or if it is a charitable institution maintained and supported by the dues of church members, like the Children's Home Finding Society, the Home for the Feeble-Minded, training school for deaconesses, etc., the donor should determine such questions as these: Is the institution wisely managed? Is it assured the active and disinterested co-operation of a numerous body of supporters? Is the necessity for such work likely to continue? Will the gift tend to strengthen worthy hands already at work?

Having decided on the choice of a charitable or benevolent object, and determined the questions connected with it, the giver should consider, furthermore, the particular needs of such institutions or missionary enterprises, and determine whether his gift is to contemplate the expenditure of money for the general work carried on or for special phases and needs of such work. The latter may require the buying of land for an institution of the Church, the erection of a new building, of a dormitory, of a spacious library in which students can meet for reading and study, the purchasing of musical instruments, pianos, pipe organ, or it may be necessary to extend missionary work, to open new fields, to establish mission schools, etc.

No one will question the propriety of such considerations. Not only will they tend to bring the Lord's work we are doing, in its various phases, vividly before one's mind, but they may also open many an opportunity hitherto not thought of seriously nor presented to the Lord in our prayers—opportunities for further-

ing and increasing the manifold work of our beloved Church.

Nor would we neglect such opportunities. Those of us who enjoy the blessings of wealth should, indeed, regard it a privilege and a pleasure to render substantial support in the form of endowments for the various phases of Church work. And as opportunities open more and more and demands are pressing, we should not procrastinate such work. As the years of our lives grow fewer there is more to be done for God and His children than our times and means can achieve. And what a precious legacy this would be if one can still serve the Lord and His cause in old age by offering part of his wealth to such service! It brings great serenity and satisfaction to one's days of declining vigor to feel that his work will go on through many years yet to come. To give something to God makes one feel allied to Him who gave all for us. It will even serve for the benefit of one's heirs. It gives them a perception that the one they have occasion to revere and love had higher aims than mere money getting. Giving such generous gifts not only blesses men but it glorifies—makes glorious—God. To have produced such children of benefaction reflects honor and glory upon the Father.

J. J.

## THE RELIGION OF NATURAL MAN

### Freemasonry as a Science of Ethics

(Taken from "The Genius of Freemasonry," J. D. Buck, 1907)

"By Ethics is understood, the basis of morals, the principles of action, the rules of conduct. We thence determine our rights, our duties and our responsibilities; what we owe to ourselves, our fellow-men and to God.

"Few people seem aware of the fact that this whole subject can be reduced to an exact science so as to bring out the principle of action in any given case. The principles of science are exact. The rules or methods of applying these principles in any given case depend upon judgment, discrimination and experience.

"The man who is thoroughly grounded in the principles of ethics, who is convinced of their truth and sufficiency, and who desires, and really intends to do right, will make few mistakes. He will be guilty of no glaring injustice, and he will continually measure the application of all these principles of conduct by his previous experience. His failure and errors in application will show him what to avoid in future action. He will learn by his mistakes no less than by his success. All this presupposes perfect sincerity on his part and the determination to do right.

"Ethics deal first and foremost with individual intelligence and personal responsibility.

"As to Individualism and Collectivism, or individual conduct and Socialism, there need be no confu-

sion whatever. The basis of society is the Individual. He comes first, the aggregate afterward. In any case, and under all conditions and circumstances, such as are the individuals in any aggregate or community, such that community will be. . . . If the majority of individuals are intelligent, just and fraternal, the social status of the community will be high; but not otherwise. The greatest difficulty at the present time lies in the fact that too many persons are indifferent. They are involved in the ambitions, the necessities, or the ease of their own lives, and they injure the community by default of duty, often as much as the law-breaker and the vicious do by exploiting it.

"Now, civic duty lies at the basis of all morals and of all individual ethics. Hence we are brought back to the point of departure—the principles that underlie and govern the conduct of individual life, the Science of Ethics. Given: Individuals imbued with right knowledge, determined on right action, and we shall have the ideal state.

"The education of the individual, then, is of the very first importance; and by education, is meant, knowledge of the principles of conduct and the rules of action that secure at once the greatest good to the individual and the community.

"In the first place, we must get rid of the fallacy that any real or lasting good can be secured by, or to the individual, that is injurious to his fellowmen.

"No resources of life are in their essential nature injurious nor to be despised. All depends upon use. Morals, or ethics, determine how they may be acquired, and how they ought to be used; and in the acquirement and use of these resources we come back to the principles that underlie and determine the character of the individual.

"Now, the basis of character is determined by the principle of personal responsibility. Take away personal responsibility by relegating it to the keeping of another—be it Church, Pope or Priest—and morals are at an end. The individual is reduced to an irresponsible automation. He will do whatever his conscience-keeper tells him to do, and assume that it is right or justified because his conscience-keeper says it is right. Discriminating choice and rational volition that determine what we call free moral agency are no longer present.

"If the individual is lacking in intelligence, he cannot discriminate as to the basis or result of his action. If he acts under restraint or constraint, the act is at most but partly his own, and he can be held only so far responsible. We may thus see that intelligence, volition and freedom determine moral responsibility.

"Next come the standards of justice, equity and right. These determine our relations to others. The one word Fraternity, or the principle expressed in the Golden Rule, defines our highest and best relations to others. The real good of one is the good of all, and

reciprocity measures and determines justice. The individual governed by this principle gives and takes, is equally ready and willing to give or to receive. This is Fraternity in its deepest, broadest and truest sense. Founded upon exact justice, the flower of this tree for the healing of the Nation is Love, and its ripened fruit is Brotherhood.

"Science deals with facts derived from experiment, observation and experience. The foregoing deduction of principles agrees with all the facts, and the results in every case known to man of these principles, clearly conceived, intelligently applied and consistently carried out, has been to the mutual happiness and well-being of all concerned.

"We are therefore justified in concluding that we have here the exact formula of the Science of Ethics, the basis of Morals, the conditions of the greatest good to all. . . . Now if every individual realizes his personal responsibility, that is, listened to the voice of conscience and acted up to his knowledge of right and wrong, the social conditions would be everywhere changed immeasurably. If right knowledge determined right action, that is, at once secured it, our social conditions would show great improvement.

"The Science of Ethics as taught in Freemasonry undertakes to secure to each individual right knowledge, and at the same time inspire him with an unalterable purpose to use every inducement to secure right action. It impels each individual to make a personal application of the lessons taught. . . . This education of the candidate occurs through appeal to his reason, his understanding and his conscience. He is not "indoctrinated." There is no dogmatizing."

So far we quote Mr. Buck's words. His last assertion is not new to those of our readers who have read other articles of this series: we are told again and again that Freemasonry does not theologize, does not dogmatize. The emphasis with which he stresses this thought would entitle us to assume that the school whose disciple he is does not profess to bring Light, Life and Knowledge to the natural man; it but brings to his consciousness what it finds in him; it develops, encourages, refines, if you like, but that is part of this creed, it does not "theologize," it does not "indoctrinate." So it truly is by its own confession the Religion of Natural Man. Or do you doubt the propriety of calling this System a "religion"? What more appropriate name for a system which proposes to teach us to "determine our rights, our duties and our responsibilities; what we owe to ourselves, our fellow-men and to our God?"

Progress under this system is by means of "education" and "this education occurs through appeal to his reason, his understanding and his conscience." If reason, understanding and conscience are to be appealed to, they must be in the person approached, or the task were vain. How anyone can appeal to a man's

conscience and yet leave aside all thought of the God to whom we are responsible for every thought, word and deed—that would seem impossible to some of us; yet it must somehow be feasible to a system that does not theologize and yet produces "the tree for the healing of Nations." We are told that "Conscience is the soul's intuitive recognition of personal responsibility"—responsible to whom? The word "intuitive" may furnish us a clew: it is inborn in man to know all that he needs to know about God. So there is no need of any revelation: with "revelation" it seems theologizing, dogmatizing, indoctrinating and the like enter as through a breach in a wall and it is soon over and past with man's glory of an "intuitive" fitness to do his duty by himself, his fellow-man, his God.

That is, by the way, just what God says of man in His Word; and that is the reason why natural man will have none of it, calls it theologizing and dogmatizing. Now, these two are diametrically opposed, the revealed religion and the religion of natural man, the Bible and Freemasonry! you cannot choose both, nor can you make a beautiful harmony of the two. To the man who fulfills all obligations to himself, to his fellow-man, to his God,—to him comes heaven as a well-earned reward; but God says to natural man, "do not try to 'educate' yourself up to it for you are by nature bad to the core, and you must therefore fail of your purpose." To all others there is but one way open to enter the kingdom of heaven: Jesus describes it to a "Golden Rule" man in John 3. May we all find and keep to the path which Nicodemus found. G.

### SOWING IN TEARS

It is seed-time in Palestine. The farmer has plowed the ground. The soil is ready for sowing. The farmer goes into his house to get the wheat. But as he takes the seed, his children begin to shed tears and cry, "It is the food, father. It is our food. If you sow that, we have nothing to eat!"

But though the grain is needed for immediate food, it has to be sowed. Tears came to the farmer's eyes, and he "goeth forth and weepeth, bearing precious seed," and sows his grain. W. M. Thompson, in "The Land and the Book," says, "In seasons of great scarcity, the poor peasants part in sorrow with every measure of precious seed cast into the ground. It is like taking bread out of the mouths of their children, and in such times many bitter tears are actually shed over it." But the farmer has the promise of the Psalmist: "They that sow in tears shall reap in joy."

Said a Seventh Day Adventist recently, "We have no pastor of our own. We had one for a year, but we could not keep him. We need our men in the mission fields. In our little congregation the tithes annually amount to \$1400.00, but we send that money to headquarters, where it is used for mission work.

We have a pastor who comes to preach to us about four times a year. During the rest of the time one of our members who understands the Message well conducts our Sabbath worship." Are the Adventists not taking the bread away from the children? Are they going into the uttermost parts of the earth, and neglecting Jerusalem? Are they bringing the Gospel to the heathen world, while poor Lazarus dies of his wounds at their very door? Is their coat dearer to them than their shirt?

Though the Adventists are Schwaermer and pervert the Gospel of Jesus Christ and raise false hopes about the second coming of Christ, yet their missionary zeal is wonderful and their mission tactics are in many respects praiseworthy and worthy of emulation.—

The season of mission festivals is at hand, when the Lutherans of the Wisconsin Synod will again make special efforts in arousing their interest in home, Apache, and Negro missions. Will we lay our gifts on the collection plate "in tears"? Or will we hold back our money because we think we need it for that new church or that new parsonage? The old church is still serviceable, and the old parsonage would still do for many years. But the neighboring congregation has such a beautiful church, and such a modern parsonage, and has given its pastor a six-cylinder car. And we need a bowling alley and a pool hall for our young men, and a spacious hall for the ladies' aid and the young people's society and the men's club. And our organ has only one manual; we must buy a larger one. And really, don't you think we should have chimes in our church?

No, we cannot afford to give much for mission this year. We have to look out for ourselves. Of course, we may have to go into debt considerably, which means that we shall not have much money to spare for missions for a number of years to come. But what of it. Let's attend to our local affairs first. And after we have a church property of which we can truly be proud, then we will do so much more for missions. If we put up a magnificent church building, we shall draw more people into our church, and thus do mission work right at home. Besides, if people want to move far out West, let them build their own churches and pay their pastors themselves. We had to "scratch," too, until we got to where we are now. And as to the Indians and Negroes, well, the results have been so meager that they do not warrant the immense expenditure for which the missionaries are always clamoring. It is natural that they ask for those appropriations, for their work is their hobby, and they are enthusiastic about it, and they do not think of the large sums that we need right here at home. Why some of our larger congregations have annual expenses that are almost as large as the annual budget of the Indian Mission. Judging from the way some of our

mission enthusiasts ask for appropriations, they must think that the Synod has the golden touch of King Midas.

Negro and Indian mission is all right, but we cannot afford to carry it on on a large scale. It is poor business policy to build schools for the Negro and the Indian as long as our parochial schools are not up to the standard. Charity begins at home. The shirt is closer to us than the coat. First in Jerusalem, and then in Samaria, and then, if there be a surplus of funds, in the uttermost parts of the earth. Let us first minister to those of the household of our faith. Besides, we have not enough men for manning large mission fields.—

Friend, if the Adventists reasoned thus, they would not be able to spend so many millions for mission work all over the globe; and they would not be able to send out the hundreds of missionaries they do send out, for they do not send them out in dribblets of one and two, but literally by the hundreds.

What of it if we do have to worship in our old church a little longer? Is a chapel in the Black Belt or in Arizona perhaps not more necessary just now? What of it if our pastor has to live a few more years in the old parsonage, which is still quite comfortable? Should we not rather build a decent home for some missionary who has lived in an old shack about long enough? What of it if our pastor does not get an eight-cylinder car this year, since it will be more for his personal comfort than for practical use? Should we not rather buy a Ford for some missionary who is wearing out shoe leather, and using up his strength, and wasting precious time tediously attempting to cover a fraction of his extensive field on foot or horseback? What of it if because a liberal donations for mission purposes we or our congregation have to forego some things the lack of which will be inconvenient to us and even make us sad! We are sowers of the Gospel, either directly or indirectly. And in times of scarcity, such as we are just passing through in this country, it may be necessary to "sow in tears." But listen, friend, what the Lord says: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed (and what is more precious than the Gospel of Jesus Christ?), shall doubtless (mark that word!) come again with rejoicing, bringing his sheaves with him." (Psalm 126.)

A READER.

#### FROM WHITERIVER TO WASHINGTON

Some time ago a group of our foremost White Mountain Apaches made a trip to Washington in company with their agent. The list was headed by the noble Alchesay, chief of all the White Mountain Apaches, and a good friend of our Mission. The other members were: Baha, the former's son, and his probable successor; Altaha, the Croesus on Cedar Creek

whose cattle roam over a hundred hills; John Taylay, the shrewd old chief of Cibecue; Hoke Smith, an educated Apache whom the Lord is using in a singular way in the spreading of the Gospel; and lastly our own Jack Keyes, who went as acting chief from East Fork.

The reasons that prompted their going were various. Alchesay is getting old, and if he had known the old saying would probably have said that to leave this old world without having seen Washington would be like having been in Rome without seeing the pope. Altaha felt that white man's cattle were eating too much grass away from his steers, his "all same brothers" and wished to tell the Commissioner so. The rest had other reasons perhaps, but a little sifting would have revealed a common impulse; all wished to see the other side of the mountain,—the incubator of the white man, the automobile, train, binders, telephone and the other contrivances that have penetrated their little world.

On the morning set for their departure all were on hand, dressed not in "G" string and war paint, but in real conventional style. Many were the conjectures of the little crowd of by-standers as to "Who's their tailor." Your missionary said nothing, though he knew. Had he not received most of these clothes from you and other Mission friends, had he not spent hours in perfecting those fits and used all the persuasion of a son of Jacob while doing so? But he felt well repaid for his trouble for these superbly proportioned men, well-fitted, certainly stood in sharp contrast to the poor creatures one finds crawling about in hotel lobbies and the pages of clothing catalogs.

After bidding good-bye to all, our friends embarked on Government Fords to cover the 90 miles to Holbrook, the railroad station. On the first portion of this road are several steep grades and it was only with the application of much foot and hand power that one of the Fords could be coaxed to negotiate the last one. On reaching the summit Alchesay looked depreciatively at the snorting machine and commented: "All same old mare, wants to go back home to its colt."

From Chicago Altaha sent a postal card to his friends, remarking that he had seen the big water, had walked on ice, and that this city very much resembled our own section of Arizona,—high mountains and deep valley!

At Washington they were first taken to all the points of interest. Nothing seems to have impressed them more than the visit to Mount Vernon, where they could see many of the things that had actually been used by Washington. They seem to share, in a measure, our own reverence for the man, some of whose words, in the light of subsequent events, have proven themselves veritable prophecies. After the first two days they were permitted to roam about at will. The labyrinth of streets were simply as so many trails to

them, and in noting every peculiarity as they passed it, they had no difficulty in retracing their steps. From the top of the Washington monument they were able to pick out every course that they had taken in the sea of houses below them. Not even a little restaurant where they had once eaten a meal could escape their eye. To break the monotony of the evenings the movies were resorted to, but Keyes, who had seen a few previously, balked here, saying that if white man could depict only adultery and divorces he had no desire to see them.

When the time arrived for our friends to present their wishes to the Commissioner the agent courteously offered to withdraw in order that they might feel free to bring up any matter whatever that might be burdening their hearts. But these Apaches are no back-biting cowards. They insisted that the agent be present to hear every word that might be spoken, and the Conference that followed only served to strengthen the bond of trust between subject and agent. In 'civilized' society it may not be good form to be so straightforward, but our Apaches having only limited opportunities, we must be patient with them. Apropos, the Savior appears to have been somewhat backward also for there is certainly no trace of simulation to be found in His treatment of men, whether it be John or Peter, an arrogant Pharisee or a penitent publican. Perhaps the Lord would bestow greater blessings to communities, yes, even to congregations and Synods, if we would all retrograde a little in this respect.

When the agent returned he reported that it had been an honor rather than a responsibility to be in company with these men. Wherever they went people turned to cast a second admiring glance at these kingly natives of Arizona. Men marvelled at their physique and natural poise, the youthful tread and bearing of the older ones, their good manners, the ease and grace with which they fitted into their environment. It mattered little, for instance, whether Alchesay was conversing with the Commissioner, witnessing a meeting of the Senate, crossing a congested street corner or manipulating silverware in the dining room of his hotel; he was ever your dignified nobleman, a gentleman in the true sense of the word. But on a moment's reflection, is this really so strange? Does a deer gamboling over rocks and briars in the forest need to be taught the essentials of grace, or does an unspoiled child in its play have to be warned against clumsiness? The section of Arizona in which our friends live has not yet been blighted by the civilization that made the world safe for democracy. Physically also, the country is still in a large measure 'good' as the Creator made it 6000 years ago. Even at the present time the Apache is permitted to move about in his little world with little molestation like the deer or the child at its play. There is beauty, there



is rhythm and music in nature that influences those who move under its spell. How could our friends have been otherwise than graceful and well-mannered! It is only when fettered by the thongs of would-be progress that one becomes clumsy. Grace and many other gifts, as for instance the appreciation of good music, are a natural inheritance of the children of nature, and to acquire them we must look back and not ahead of us. David, weighed down with the armor of Saul was a clown, but David, the shepherd boy, was "goodly to look to."

However, there is one thing that the Apache does not know by nature. He may know how to walk among men without fear or embarrassment, but he does not know how to conduct himself before God, "for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." They appear to realize that they "are aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Like the artificialities of our social order so the spiritual conduct of the natural man is a perversion. The Lord was pleased with Israel when penitent, yet how displeased with their idolatrous antics at the foot of Mount Sinai when they fell away from him! Similarly, how distasteful must be the customs of the natural Apache to the God whom he knows not, when an epidemic comes or a drought or some other visitation. What meaningless songs are then composed to chant away the evil spirits; what a peculiar array of articles are drafted as talismen to keep them distant; what heathenish ceremonies are inaugurated to overawe them; how ridiculous are their travels by night to throw malevolence off their trail, and on the other hand how heartrending their sorrow when it overtakes them! And how distressing it must be for them to feel all along that their spiritual manners instead of being pleasing to God are an abomination to him. Scripture tells us that without faith it is impossible to please God, and how can they have faith before the object of true faith is revealed to them!

But God does not wish them to remain so ill-mannered. He is revealing the cause to them. Gradually, from the Word of God they are learning that sin is a reproach to them and that their iniquities have separated between them and their God; but they are also learning, that to acquire the manners that appear pleasing and graceful to God they must look, not ahead to some man-made ideal, but back, back to Eden and back to Calvary and be born again like Nicodemus. The Gospel of Christ which is the power of God unto salvation is being carried to almost every camp.

Not long ago Alchesay confided to his missionary his disbelief in the efficacy of Apache superstition.

"I know that our medicine men are helpless," he said, "I know that there is nothing that can help us but a true knowledge of God and his son Jesus." At the close of the missionary's sermon to which God seems to have granted His Spirit in good measure, Alchesay repeated over and over at intervals: "Never in all my life have I felt so happy and peaceful." Who can deny that his is the peace of God that passeth all understanding! Alchesay is acquiring the manners that will not embarrass him in the Lord's kingdom, and he does not have to go to Washington to practice them. But as mentioned above, Alchesay is getting old. One of these days he will be taking another trip to a capital city, the new Jerusalem. Have we any reason to doubt that he will be even more at ease there than he was at Washington?  
E. E. G.

### WHAT OTHERS SAY

#### Rome and the Anglican Church

From the Southern Cross, a Roman Catholic newspaper published at Cape Town, South Africa, we learn that the Rev. Reginald Wynter, vicar of Tainton, with his wife and children, will shortly be received into the Catholic Church.

We learn from the same source that "All Souls' Day" was reinserted in the calendar of the Church of England at a York convocation and that the action "aroused considerable comment among both Anglicans and Catholics." The paper says, "The proposal was carried by an overwhelming majority, despite the vigorous opposition of the Protestant bishop of Liverpool, who declared that it would open the door wide to masses for the dead and other practices entirely alien to the Church of England."

The same paper charges American Methodists with making the present starvation and wretchedness among the Austrian people a campaign to win the sufferers from their faith to Protestantism. The Catholics hold up their hands in holy horror at the suggestion of Protestants adopting any of the tactics of Romanism to gain converts.

Another bit of insight into the deceptive methods adopted by the representatives of that church is discovered by a question asked of the editor of the Southern Cross and his answer to the same. The question is as follows:

"If a priest were asked in a court of justice about something he had heard in confession what would he say?"

Here is the answer:

"He can truthfully say that he knows nothing about it, and asked explicitly whether So and So told him such and such he may say that he did not. What the priest hears in confession he hears as the representative of Christ, and he possesses no right to make any use of it."

A pretty representative of Christ surely, when he will lie outright. If he would claim that he could not conscientiously reveal the secrets of the confessional, that might be admissible in law, and the court might excuse him; but to say that he knew nothing about it, or to deny that such a thing was said to him, is simply lying outright, and can have no justification whatever.—The Free Methodist.

\* \* \* \* \*

### Soul of John Huss Marching On

One reason why the pope and his cardinals are so anxious to get into closer touch with the governments of nations predominantly Protestant is because they are losing grip so seriously in many spots that have for centuries been Catholic strongholds. Undoubtedly the most startling development of these times for Roman Catholicism is the tremendous secession of its priests and laity which is taking place in Bohemia—the leading section of the new European state of Czecho-Slovakia.

A dispatch from Paris which carries an air of full information, makes the astonishing statement that there are not more than 10,000 adherents of the pope left in the whole of Bohemia, and but a very few priests who still follow the Roman ritual. More than a million Bohemians, it is stated, have formally identified themselves with the new Church of Czecho-Slovakia. Because the movement has been so nearly unanimous, the local churches in most places have been taken over by the secession congregations without anybody to protest and quietly devoted to the new forms of worship. Services thus continue uninterrupted in the buildings long consecrated to religion.

The separatists at first seemed not to lay stress on any particular tenet of reform except the demand that priests should be permitted to marry. But according to these latest dispatches the celebration of the mass has been discontinued in hundreds of churches. This of itself would stamp the new national church with a strongly Protestant character and promise a real revival of the evangel preached by John Huss. Certainly nothing could furnish a better augury for the future of the Czech republic than such a coming alive again of the spirit of its great saint, statesman and martyr, who has been the noblest hero of his race for five hundred years. In any case, the present Bohemian revolt from Rome is the greatest event of religious emancipation that Europe has seen for three centuries.—The Continent.

\* \* \* \* \*

### When We Suffer Loss

There are times when humanity passes through periods of distressing loss. We are having that experience now. Students of the times are reporting they have discovered perceptible loss along three lines: the loss of the habit of property, the loss of the family

habit, and the loss of the habit of reverence for life. All three of these are fundamental to the perpetuity of society. The sense of property was greatly reduced by the army experience of four million men who represent the youngest rank of our citizenship. In the camp possession was nine points of the law in ownership. A certain spirit of communism prevailed. That which belonged to the army formed the community life, and whatsoever belonged to the community life was common to each and all.

The family habit has also been largely affected by strange influences which refuse to give themselves to analysis or even to study. The lack of regard for the domestic ties and even for the paternal and maternal relations gives evidence of being reduced to a distressing level. Men and women are married and given in marriage almost at will, while frequently the spirit of violence breaks out, resulting in tragedy and such shocking murder that good people fail to understand the base impulses that prey upon the human heart.

While the loss of the habit of reverence for life continues to register itself in one pathetic incident after another, life is taken on the least provocation. Murder, assassination, homicide, suicide, patricide, fratricide, and even matricide have been multiplying at such a rapid rate that moral degeneracy and breakdown has become the problem confronting not only the courts of the land but the Nation itself.

What can restore these losses? It is surely given unto the churches to fly to the rescue of men and women from these dreadful conditions in which the Nation languishes. If the messengers of the gospel can register these losses, and in the name of Christ come with the restoration power and convince men that there is no hope apart from faith in Jesus Christ our Lord, the new day is on the way. Toward this we must all steadfastly look, meanwhile praying that God will show us the light and give us the message that should be spoken.—Western Christian Advocate.

\* \* \* \* \*

### The Difference By Parable

A convert from Hinduism now a Baptist minister by the name of Fieldbrave, working among his countrymen in the Imperial Valley, California, contrasts the four religions of India in the following parable:

A man has fallen into a deep, dry well, the sides of which are smooth and perpendicular. Unaided, there is no possible way of escape.

Along comes Krishna, a modern Hindu deity, "the most celebrated hero among all deities," who says: "I am very sorry for you. But really, sir, you should not be unhappy. There is no such thing as a well or ground or smooth sides. Indeed, there is nothing material; all is spiritual. You are mistaken, there is nothing wrong with you. I am sorry, but I can do nothing."

Then comes Buddha. "I am sorry for you," he says, "but I cannot help you. You must work to save yourself. Even if not in this life, you have the hope that in the next life you will be born into a better and happier state."

Mohammed stops a moment to say: "Well, I am very sorry for you. But it is fate. You would not be in there if it were not to be that way. I cannot help you. If you are to be saved, you will be; if not, you must die there."

Christ comes. The blessed Savior reaches down His hand and raises the man to the level ground, feeds, clothes, cares for him and saves him. He has a cure as well as compassion.

To preach Christ, the only Savior of mankind—that is what we are sending our missionaries to India for. The people are very religious in their way. But in all their religious beliefs and practices there is no cure for sin, no peace for the troubled conscience, no real joy in life, and no hope in death. Their philosophies do not help them. Civilization and secular education cannot save them. The Gospel of Christ, the Son of God, is the power of God unto salvation, for them as for us—to every one that believeth. To preach and live among them—what a privilege, what a glorious mission! This is what our missionaries are doing. Let us give them every possible support.—Lutheran Standard.

#### A LETTER

*Editor Northwestern Lutheran:*

In an article in the Northwestern Lutheran of March 6, the writer commented severely on the condition of the finances of the Synod and made mention of a way to prevent the threatened deficit. He suggested that all members from "now on" give one-tenth of their income and stated that he and others had agreed to give one-tenth and more, if necessary, he further stated that this ought not to be a hardship for us, as the Israelites gave one-tenth of their income every year and as we Christians have never given as much, although we have much more to be thankful for than they.

Now, Friends and Fellow-Christians, let us act upon the suggestion of the writer above referred to and not spend any more time in useless talk. The writer did not say how long he and his friends would continue to give the one-tenth, but assume it would be only to the end of our synodical year, July 1st. Do you know what that would mean? Let me tell you: If every communicant would give one-tenth of his or her income for the months of March, April, May and June, we would not only have no deficit and pay all debts, but we would be in a position to buy any site for the new seminary, build and equip the seminary,

build the so much needed recitation and library buildings at Watertown, make all necessary improvements at New Ulm and Saginaw, and put up all needed residences for professors at all four places and then have over \$100,000 left for the Church Extension Fund where it is so sorely needed for the cause of the Lord in spreading the Gospel in these last days before His last coming.

Now, my Fellow-Christians, isn't this worth the small sacrifice, especially as this sacrifice is to be made only once? Therefore, Friends and Members of our beloved synod, let us all bring up this matter for favorable discussion in our congregational meetings and, immediately after July 1st, send to our treasurer your share as above. What a fine thing it would be if, at the next meeting of our general synod our treasurer could report that he had sufficient funds on hand to carry on our work as above stated.

God give us willing hearts.

—X.

#### INTERESTING LETTER ON EVOLUTION

*Editor The Presbyterian:*

Many thanks for your convincing editorial, on "The Error of Evolution," in your issue of May 12. You are right about the harmful effects of this so-called scientific theory. I doubt whether you could find an infidel, atheist, rationalist or liberalist who is not an advocate of evolution. Dr. George Henslow, in his remarkable book, "Present-Day Rationalism Critically Examined" (published in 1903), gives this heading to Chapter III: "Rationalism and Materialistic Monism Professedly Based on Darwinism," and then proves it by abundant quotations in the pages that follow. Vogt, Feuerbach, and Haeckel, arch materialists of Germany, were all champions of evolution. We know that the founders of the German and Dutch school of rationalistic dissectors of the Bible, Graf, Kuenen and Wellhausen, were first of all evolutionists, and that led them to be destructive critics, for they tried to reconstruct the history of the Bible to make it conform with their evolution doctrines. The more I study evolution, the more I am convinced of its dangerous character, both to morals and religion.

And, as you show so clearly, how poorly it is founded scientifically! At the very points where it ought to be strong, it fails utterly. Anybody, even a child, can see that a peach-seed will develop into a peach-tree, or an egg into a chicken; but what thinking people want to have explained is the origin of things, of matter, life, sentiency, consciousness, rationality, morality, and spirituality. None of these can be explained by evolution, for you never can get a greater and better result out of a smaller cause. The whole theory is an attempt to get something out of nothing—a violation of the fundamental principle of causality.

The admissions of evolutionists are fatal to the theory. The one you quote from Huxley is simply undermining. Darwin said: "In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life itself originated." Spencer conceded that there is "no resemblance between a unit of feeling and unit of motion." Again note this from Darwin: "The eye to this day gives me a cold shudder." Why? Because he saw that it could not be accounted for by his theory of development by means of "natural selection." Prof. H. W. Conn, a well-known American proponent of evolution, makes this frank but damaging admission concerning the origin of life: "Upon this subject, it must be confessed, we are in as deep ignorance as ever. Indeed, if anything, the disclosures of the modern microscope have placed the evolution of this problem even further from our grasp." These absolutely fatal admissions could be multiplied indefinitely. The theory is sapped in its foundations by the concessions of its own advocates.

It might be helpful to some of your readers to mention a few recent books that expose most acutely the error and inadequacy of this much-belauded theory: Prof. Alfred Fairhurst's "Theistic Evolution," issued by the Standard Publishing Company, Cincinnati, is a strong indictment. Prof. George McReady Price's books, especially the following, are worthy of careful study: "The Fundamentals of Geology," "Back to the Bible," and "Q. E. D., or New Light on the Doctrine of Creation." Both of these writers are doctors of science, not theologians. Dr. W. H. Griffith Thomas' booklet, "What About Evolution?" is very, very good. Most acute and unanswerable, too, is a brochure by Prof. John D. Charles, entitled "Fallacies of Evolution." The most recent book on the subject (1921), and at the same time one of the most unanswerable, is that of Prof. Theodore Graebner, "Evolution: An Investigation and a Criticism." (Price, 90 cents; Northwestern Publishing House, Milwaukee, Wis.) These books show up the "missing links" most effectively.

L. S. K. in The Presbyterian.

### "NORTHWESTERN"

I mean the college. "N. W. U.," we used to write in olden times, fifty years ago. The first graduating exercises were held in the chapel of the first old building out of which the present recitation hall was developed. That building was then the only building, besides a shack at the site of the refectory. In the basement were quartered the kitchen personnel, the storage room, the dining hall and kitchen. The first story contained the inspector's residence, the faculty room, recitation halls. The second comprised studies, dormitories, library, and the spacious chapel extending from west to east on the north side of the building.

The third story was divided up into dormitories and studies, and, last but not least, there was under the roof the attic dormitory, and a vast storage room, which served also in the winter times as athletic hall, and lest I forget, at the west end covering the entire city in one grand view, was situated that venerable institution of college life,—the "carcer."

Lightning having struck the flag pole destroyed not "old glory," but the glory of those times the imposing structure called N. W. U.

Now we are having N. W. C. The name has changed, the spirit is the same, founded upon the solid rock of Divine revelation, the Word of God, against which the gates of hell shall not prevail. The scope has been widened. We intend now to offer a Christian education not only to the future servants of the church, but also to every Christian laymen in lower and higher branches. The "Modern Classical Course" will serve to eliminate all unsound tendencies, sailing under the name of "science." No "evolution" for us! We want only exact science that can be proven, and no theories upon vital questions.

The college board at its various meetings during the past school-year, has laid great stress upon the advancement of the scientific course. A movement is afoot for creating a fund for the purpose of having young experienced scholars to take a course in various higher branches of science,—at the expense of such a fund. The foundation has been laid, in the shape of one hundred dollars annually towards such a fund by one friend of the institution. Who will be next? Send your offer to either the president of N. W. College, or to the chairman of the board at Watertown, or to the undersigned secretary.

In the way of filling the vacancy now existing in the faculty, the board has extended four unsuccessful calls, since last fall. The latest move in this direction is the choosing of the Rev. Henry W. Schmeling of Sparta, Wis., to take up the work of the former able professor W. Henkel, now of Wauwatosa seminary. Let us hope that this choice of the board may prove to be the choice of Him who guides and governs all our attempts at building His Kingdom to His infinite glory, and the salvation of many immortal souls!

CHR. SAUER, Juneau, Wis.

### JUBILEE AT ST. PAUL

St. John's Church of St. Paul, Minnesota, of which the Reverend John Plocher is the pastor, on Sunday, May 29th, celebrated its fiftieth anniversary with special services, which were attended by large gatherings of the members, many guests from neighboring churches, and quite a number of ministers and professors. The church was beautifully decorated for the occasion with flowers and plants. Pastor Plocher led the services. The choir and the pupils of the parochial

school rendered special songs of praise. Addresses were delivered by Pastor C. Gausewitz and Prof. E. E. Sauer in the forenoon, and by Pastor P. C. Dowidat and Pastor G. A. Ernst in the afternoon. The evening was given to a musical service including a cantata by the choir, several vocal solos, organ numbers by Prof. T. E. Berg, the organist of St. John's, and a hymn of praise by the congregation. During the noon and afternoon intermissions lunch was served by the ladies of the church. The whole festivity with the large congregations, the spacious, beautiful, acoustically splendid church, the fine organ, was elevating for all partakers, and spoke praise to the Lord for His kindly guidance through the past fifty years.

St. John's is an offspring of Trinity Church, and was organized May 24, 1871, by members of the parent congregation living in "lower town," at that time a beautiful residence section of the city. It was first served by Pastor Sieker of Trinity. In the spring of 1872 Pastor W. Streissguth took charge. A church building with rooms for a parochial school was erected and dedicated in November, 1872. The congregation grew and prospered in spite of difficulties because of the decided stand taken for Lutheran doctrine and practice. In 1880, Pastor O. Hoyer became the successor of Pastor Streissguth. He was followed in 1885 by Pastor C. Gausewitz, who served till 1906. The present pastor was installed October 21, 1906.

During the second decade after the founding of St. John's Church, the city began to expand beyond its former eastern boundary. New additions (Dayton's Bluff and Arlington Hills) were platted, and the majority of the members and attendants of St. John's Church settled in this new part of the city. It was apparent that lower town would soon cease to be a residence section and become what it is to-day, a railroad center covered with tracks, warehouses, etc. The church decided to follow its members. In 1886 property about a mile east of the old location was bought; a schoolhouse was built, and in 1890 and 1891 the present church building was erected. Since then many improvements were made, a parsonage was built, property for a school was bought, and recently a fine organ, one of the best and largest in our synod, was installed.

In spite of frequent difficulties, and often at great financial sacrifices, St. John's Church has always kept up a Christian day school. To-day the blessings are evident. Many of its leading members and officers are former pupils of the school; others are efficient members and servants of the Lutheran Church in other places.

St. John's Church now has an enrollment of 1500 souls, 1150 communicants, 260 voters, and 238 women. Its work in church, school, and catechetical classes, etc., is done in both German and English. One of the announcements on anniversary day was, that the

church is free of debts. The spirit of its celebration was given expression by the pastor: "From a thankful and cheerful heart we thank God for the many favors He has given to St. John's congregation; we are not worthy of all His mercies. In the midst of hopes and cares we hopefully look forward and upward. The truth of the Lord endureth forever. Praise ye the Lord!"

C. G.

## ANNIVERSARY

### Zion Church of Phoenix, Arizona, Observes Tenth Anniversary

Ten years of God's unmerited grace! "Be glad then, ye children of Zion, and rejoice in the Lord your God"—Joel 2:23, was the Word of our God that struck the keynote of rejoicing at "Zion's" 10th Anniversary on May 29th. The occasion was observed in two services. The pastor from Tucson had been invited to be the mouthpiece of God's joyful message for the day.

Just a little more than ten years ago a small number of Lutherans that had come to the great Southwest besought their fellow Lutherans to send them a pastor, so that they might "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," and that, if possible, the strayed Lutherans and others might be soon back to the fold. Sad to say, we got into this State about about 30 years to late. Consequently a great number of those once belonging to our fold had become "lost, strayed, or stolen." And, let me say in passing, we will sing this same song of lamentation some 10 years hence concerning other places such as Casa Grande, Prescott, etc., etc., if we do not at least get some travelling missionary to look after the stragglers in these places: to say nothing of the privilege we have of preaching the joyful Gospel to "all the world"—not only to the "Lutheran world." Let us be up and doing! Let us heed the Savior's Words: "The night cometh when no man can work."

Yet in spite of our negligence the Lord has blessed bountifully His "Zion" in Phoenix. Even in the short span of ten years, He has, through the preaching of His Gospel gathered together a congregation numbering almost 90 communicant members. He has also blessed us with a neat chapel for worship, and a parsonage is now in building. Besides that He has given His "children of Zion" a vision. They are trusting Him for even greater things—for they hold the title to a good-sized corner lot between the chapel and the parsonage to be used for a church building of larger proportions as soon as conditions warrant. From indications this will not be long, because even now the chapel is filled to capacity very often.

The local pastor read the history of the congregation and the president of the congregation read stirring

letters of congratulations from former pastors of the congregation. The pastors whom God has deigned to use as instruments to build this flourishing "Zion" in Phoenix are:—A. Hansen, G. Harders, G. N. Luetke, Carl E. Guenther and Im. P. Frey, the present pastor, who has served the congregation now for nigh eight years.

At the evening service the jubilee pastor took for his theme: "Zion's Work for the future"—based on Isa. 30:9: "O, Zion, that bringest good tidings, get thee up into the high mountains . . . lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah: Behold your God."

May God continue to bless the "Phoenix Zion" to the praise and glory of His wonderful Name.

W. F. BEITZ.

#### DELEGATES OF THE NORTH-WISCONSIN DISTRICT TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES IN 1921

##### 1.) From the Fox River Valley Conference:—

Rev. Aug. Schlei, substitute, Rev. R. Ziesemer;  
Rev. Ed. Redlin, substitute, Rev. G. E. Boettcher;  
Rev. P. Oehlert, substitute Rev. M. Hensel.  
Lay-delegate and his substitute from the  
Mt. Olive Congregation at Appleton, Wis.;  
Emanuel's Congregation at New London, Wis.;  
St. Pauls Congregation at Algoma, Wis.

##### 2.) From the Winnebago Conference:—

Rev. E. Benj. Schlueter, substitute, Rev. W. Hartwig;  
Rev. J. G. Oehlert, substitute, Rev. W. Schumann;  
Rev. O. Hoyer, substitute, Rev. H. Klingbiel;  
Lay-delegate and his substitute from the  
Zions Congregation at Kingston, Wis.;  
Trinity Congregation at Neenah, Wis.;  
Friedens Congregation at West Rosendale, Wis.

##### 3.) From the Northern Conference:—

Rev. H. Kirchner, substitute, Rev. W. Haase;  
Rev. P. Hensel, substitute, Rev. K. Toepel;  
Lay-delegate and his substitute from the  
First German Congregation at Manitowoc, Wis.;  
Johannes-Jakobi Congregation at Reedsville, Wis.

##### 4.) From the Lake Superior Conference:—

Rev. H. C. Westphal, substitute, Rev. C. C. Henning,  
and Rev. H. Brockmann;  
Lay-delegate from the  
Trinity Congregation at Marquette, Mich.;  
Substitute from the St. Peter Congregation at Stam-  
baugh, Mich.

##### 5.) From the school teachers:—

Mr. W. Hellermann, substitute, Mr. W. Dommer;  
Mr. M. F. Millitzer, substitute, Mr. I. G. Gruber.

G. E. BOETTCHER, Secretary.

Hortonville, Wis., May 13, 1921.

#### DELEGATES OF THE MINNESOTA DISTRICT TO THE JOINT SYNOD

##### 1.) Pastors.

- a) Crow River District—  
H. Hopp or G. Fischer.
- b) St. Croix District—  
Th. H. Albrecht or H. Lietzau.

- c) Red Wing District—  
R. Korn or G. Hinnenthal.
- d) Mankato District—  
R. Gruber or Ad. Frey.
- e) New Ulm District—  
Jul. Lenz or H. Bruns.
- f) Redwood Falls District—  
R. Schierenbeck or A. Baur.
- g) Fr. Wiechmann or A. F. Winter.
- h) P. Gedicke or G. Scheitel.

##### 2.) Teachers.

- a) W. Seltz or O. Kerkow.
- b) P. Hippauf or A. Faubel.

##### 3) Congregations.

- a) Crow River District—  
Litchfield or Town Greenwood.
- b) St. Croix District—  
St. John's, Lake Elmo or Woodbury.
- c) Red Wing District—  
Poplar Grove or Goodhue Village.
- d) Mankato District—  
St. Peter or St. James.
- e) New Ulm District—  
Town Eden or Sanborn.
- f) Redwood Falls District—  
Morton or Olivia.
- g) Wellington or Hutchinson.
- h) Jordan or Frontenac.

A. SCHALLER, Secretary.

#### DELEGATES FOR THE MEETING OF THE JOINT SYNOD (WEST-WISCONSIN DISTRICT)

##### Central Conference:

The Rev. H. K. Moussa or Rev. Im. Brackebusch;  
The Rev. W. Hass or Rev. E. Walther;  
The Rev. Theo. Thurow or Rev. W. Pankow.  
Congregations: Whitewater, Beaver Dam, Lowell.

##### Mississippi Conference:

The Rev. A. Sauer or Rev. Paul Froehle;  
The Rev. G. Bradtke or Rev. Paul Lorenz.  
Congregations: Arcadia (Pleasant Valley), Town Nor-  
ton (St. Matthew's Congregation at Winona).

##### Southwestern Conference:

The Rev. L. Baganz or Rev. J. Mittelstedt;  
The Rev. H. Schmeling or Rev. P. Monhardt.  
Congregations: Tomah, West Salem.

##### Wisconsin River Valley Conference:

The Rev. W. Fischer or Rev. W. Parisius;  
The Rev. J. Ablemann or Rev. O. Hensel.  
Congregations: Mosinee (Medford), Neillsville (Rib  
Lake).

##### Chippewa Valley Conference:

The Rev. J. Henning or Rev. W. Fuhlbrigg.  
Congregation: Prairie Farm (Rusk).

O. KUHLOW, Sec'y.

#### DELEGATES OF THE MICHIGAN DISTRICT TO THE JOINT SYNOD IN 1921

##### Pastors.

1. District: Dr. H. Wente, substitute, Dr. P. Peters.
2. District: G. Ehnis, substitute, H. Zapf.

- 3. District: T. Hahn, substitute, J. Roeckle.
- 4. District: P. Schulz, substitute, A. Zuberbier.
- 5. District: C. Binhammer, substitute, G. Wacker.

**Teachers.**

W. Rudow, substitute, A. Zimmer.

**Congregations.**

- 1. District: Immanuels, Lansing, substitute, Benton Harbor.
- 2. District: Zions, Toledo, substitute, Adrian.
- 3. District: Frankenmuth, substitute, Chesaning.
- 4. District: Clare, substitute, St. Johns, Saginaw.
- 4. District: Trinity, Bay City, substitute, Pigeon.

A. SAUER, Secretary

**DELEGATES OF THE NEBRASKA DISTRICT TO THE JOINT SYNOD**

**Clergymen.**

Rev. E. Zaremba, alternate, Rev. J. Witt;  
Rev. W. Schaller, alternate, Rev. Ph. Lehmann.

**Laymen.**

August Braasch, Hadar, Nebr., alternate, Obed Raasch, Norfolk, Nebr.;  
Otto Neujahr, Gresham, Nebr., alternate, Reinhard Everts, Grafton, Nebr.

PH. MARTIN, Sec'y.

**DELEGATE OF THE WASHINGTON DISTRICT TO THE JOINT SYNOD**

Rev. Richard Janke, Clarkston, Washington.

**DELEGATES OF THE SOUTHEAST WISCONSIN DISTRICT TO THE JOINT SYNOD**

**Milwaukee City Conference:**

Rev. E. Th. Dornfeld, substitute, Rev. E. Schrader;  
Rev. H. F. Knuth, substitute, Rev. A. Bendler;  
Rev. Henry Gieschen, Sr., substitute, C. Gausewitz.  
Congregations: St. Jacobi, Milwaukee; Salem, Milwaukee.

**Southern Conference:**

Rev. F. Koch, substitute, Rev. J. Toepel;  
Rev. R. Wolff, substitute, Rev. S. Jedele.  
Congregations: Burlington, Elkhorn.

**Eastern Conference:**

Rev. C. Bast, substitute, Rev. P. Burkholz, Jr.;  
Rev. P. Burkholz, substitute, Herm. Gieschen.  
Congregations: M. Strehmke, Franklin; Theo. Buuck, Wauwatosa.

**Dodge Washington Conference:**

Rev. Wm. Weber, substitute, Rev. O. Toepel;  
Rev. R. Bergfeld, substitute, F. Bliefenicht.  
Congregations: Hartford (or Huilsburg); T. Herman (or Hustisford).

**Arizona Conference:**

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

**Teachers:**

L. Ungrodt, substitute, J. Gieschen;  
E. Roloff, substitute, Alb. Mayer;  
E. Hartmann, substitute, Prof. E. Sampe;  
W. E. Reim, substitute, E. W. Timm.

HENRY GIESCHEN, JR., Sec'y.

**JOINT SYNOD**

The Ev. Luth. Joint Synod of Wisconsin and Other States will be in session August 17th-23rd at St. Peters Church (Rev. A. Baebenroth) Milwaukee, Wis.

G. HINNENTHAL, Sec'y.

**LAKE SUPERIOR MIXED CONFERENCE**

The Lake Superior Mixed Conference will meet D. V. on July 26-27 in the congregation of the Rev. J. H. Stelter, Engadine, Mich. Papers will be read by the Rev. K. F. Geyer and Aug. G. Sommer. Confessional address: H. Juneau. Sermon: K. Geyer (Paul Bergmann).

When making announcement to the local pastor, kindly inform him from where and what train you wish to be called for. PAUL C. EGGERT, Sec'y.

**CENTRAL DELEGATE CONFERENCE**

The Central Conference, with teachers and lay delegates, will meet the 19th and 20th of July in the congregation of the Rev. Leo Kirst, at Beaver Dam, Wis.

Papers will be submitted and discussions led by the Reverends Wm. Nommensen, G. Stern, L. Kirst, Chr. Sauer, Wm. Eggert, A. Paap and Dr. A. F. Ernst.

Conference service with Lord's Supper, Tuesday evening. Sermon: the Rev. Wm. Nommensen (the Rev. Wm. Rader, alternate). Confessional address: the Rev. Theo. Kliefoth (the Rev. F. Ehlert, alternate).

Lay delegates should register with the conference secretary before the opening of the first session, Tuesday morning, at 8:45.

Requests for quarters should be made in due time.

THEODORE THUROW, Sec'y.

**NEBRASKA DISTRICT**

The conference of the pastors, teachers and lay delegates of the Nebraska district of the Joint Synod of Wisconsin and Other States will take place, D. v., August 4th to 8th at St. John's church, Stanton, Nebr. Rev. Prof. John Ph. Koehler will present a paper. Substitutes are Rev. Frick and Korn. The announcement of attendance and the stating of the number of lay delegates are requested.

PH. H. MARTIN, Sec'y.

**ITEMS OF INTEREST**

**Baptist Appreciation**

The Baptist Courier, published at Greenville, S. C., in its issue of May 5, carries on its front page, under the headline, printed in large display type, "The Four Hundredth Anniversary," the entire editorial on "The Message of Worms to Our Day and Generation," which appeared in The Lutheran of April 21. The editorial was reproduced in the Baptist paper with the favorable comment: "We are sure our Baptist people will read it with hearty amens." On its editorial page

the Courier prints the figures giving the increase in membership of our Church in this country in the last year, and says: "The Lutheran Church in this country is becoming a most vigorous body of Christians. They are denominational and aggressive. We do not believe their creed, but they certainly believe it and preach it. And, however, one may disagree with them, one has to respect them."—The Lutheran.

#### Preaches the Gospel

The Episcopal Recorder says editorially: "The Lutheran Church has not only grown more rapidly than any other church in the United States, but bids fair to hold that position in the future. The reason of this is to be found in the fact that this church has a gift of tongues, and preaches the Gospel in fourteen different languages."—The Lutheran Companion.

#### Pastor's "Meanest Man" Nails Bible to the Floor

The Rev. W. E. Biederwolf, an evangelist, had announced his sermon would be on "The Meanest Man in the World." When he went to the tent he found his Bible nailed to the floor, with profane remarks written on it. This provided a text.—Herald and Examiner.

#### Builds Amalgamated Church of All Sects With Movable Altars

Under the direction of Joseph R. Mellon, financier, and brother of A. W. Mellon, secretary of the treasury, a union church in which virtually all Christian denominations may worship will be constructed on the summit of Laurel Hill mountain.

Members of the Catholic, Presbyterian, Methodist, United Presbyterian, Baptist, Episcopalian, Albright, and other religious faiths, will hold services in the same auditorium. The most notable feature of the church will be three movable altars, one for the Catholic adherents, one for the Episcopalian and a third for all other Protestant denominations.—Milwaukee Leader.

#### Spiritualist Wed "Until Transition"

"The first Spiritualist wedding in a Chicago church was solemnized yesterday by the Rev. B. V. Hauck, pastor of the Second Illinois Church, Order of Fraternal Spiritualists, at the Unity church, when Frederik A. Lange was married to Miss Angela A. Franzen.

"The Rev. M. Hauck said:

"The only changes in the ritual were where the terms God appears. We substituted the words Divine Spirit, Infinite Intelligence and Divine Providence. Love and honor are used instead of love, honor and obey.

"Part of the ritual reads: 'Until the transition of the so-called death takes place do we part.' The last words are: 'In the name of the Divine Spirit I pronounce you man and wife.'—Wisconsin News.

#### BOOK REVIEW

**At the Tribunal of Caesar.** By W. H. T. Dau. Cloth, 286 pages. Concordia Publishing House, St. Louis, Mo. 1921. \$2.00

A worthy sequel to the two volumes "The Leipzig Debate" in 1519, and "The Great Renunciation." The author makes a thorough historical survey of the events leading up to the climax of the Reformation—Luther's great confession at Worms—and with one stroke of the pen he depicts the whole result of that memorable scene, from which, to quote Carlyle, "the whole subsequent history of civilization takes its

rise," in these words: "Rome is a defeated host, whether they acknowledge it or not."

"They're judged, the deed is done."

Students of the history of Reformation will find a source of valuable material on the subject here, which otherwise may not be accessible to them. J. J.

**Christian Art in the Place and in the Form of Lutheran Worship.** By Paul E. Kretzmann, Ph. D., B. D. Cloth, 415 pages. \$3.50. Concordia Publishing House, St. Louis, Mo.

This book covers a wide field, too wide to be discussed in a review. The following is the table of contents: Book I. A Handbook of Church Architecture and Ecclesiastical Art. Part I. History of Church Architecture and Ecclesiastical Art. Part II. The Practical Execution of a Lutheran Church Building and its Appointments. Book II. A Handbook of Liturgies, Hymnology, and Heortology. Part I. History of the Liturgy. Part II. Hymnology. Part III. Heortology. Part IV. The Liturgical Content of the Lutheran Services.

Pastors and laymen will find valuable information on all these points in this book. J. J.

**Eunice.** B. C. M. Zorn. Cover design on silk cloth, 98 pages. Concordia Publishing House, St. Louis, Mo. \$1.00, postpaid.

The book consists of letters of a fatherly friend to a young Christian mother, showing the necessity of the Christian training and spiritual care of children. J. J.

**The Teaching of English.** By Paul E. Kretzmann, M. A., Ph. D. Cloth, 115 pages, \$1.00, net. Concordia Publishing House, St. Louis, Mo.

Table of Contents. Part I. The Teaching of English. Chapter I. Preliminary Considerations. Chapter II. Reading and the Study of Literature. Chapter III. Spelling and Memorizing. Chapter IV. Compositions. Chapter V. Formal Grammar. Part II. A Syllabus in English. Designations in reading, composition, language, and grammar from First Grade to Eighth Grade. Appendix. Typical Compositions. J. J.

**Statistical Year-Book of the Evangelical Lutheran Synod of Wisconsin, Ohio, and Other States for the Year 1920.** Paper covers, 173 pages, 75 cents. Concordia Publishing House, St. Louis, Mo.

A very comprehensive year-book containing interesting statistical material and covering the whole work done in the Missouri Synod.—We were amused at one remark made on Totals of Statistics: "The small increase as compared with that of souls and voting members may be explained by the fact that a number of pastors cut away "dead timber" in order to escape undue "assessments." Most of us find "dead timber" in our parochial forestry. What shall we do with it? Why, cut it away, in order not be unduly "assessed" for it! J. J.

**Teachers' Manual of Suggestion on Miller's "Modern Grammar."** Fifty-five pages, paper cover, 50 cents, postpaid. Concordia Publishing House, St. Louis, Mo.

Furnishes good material for language lessons in our parochial schools. J. J.

**The Augsburg Confession.** Special Pocket Edition. Paper cover, 10 cents, postpaid. Concordia Publishing House, St. Louis, Mo.

This is an English edition of the Augsburg Confession, reprinted from the forthcoming Triglot Concordia in handy pocket size. J. J.