

# The Northwestern Lutheran

Rev. C. Bueger, Jan 22  
65 N. Ridge

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., July 24th, 1921.

No. 15.

## THE VALUE OF THE IMMORTAL SOUL

Thou dust and clay of earthly mold,  
Boast not of carnal glory!  
Thy misery is manifold,  
Conceived in sin, before thee  
A way of pain and woe extends.  
Until in pain life's journey ends,  
Affliction is thy portion.

Thy body frail thou dost adorn  
Wherein corruption dwelleth.  
Thy mind of true discernment shorn,  
In self-indulgence swelleth.  
Dost thou not know the day is near,  
When death shall end thy brief career,  
And worms destroy thy body?

O, rather beautify thy soul,  
True penitence confessing!  
The Living Bread of Heav'n extol,  
The Food, so rich in blessing!  
Redeemed, thy deathless soul shall soar,  
To dwell with God forevermore,  
And all His holy angels.

The Triune God, the mighty Lord,  
Each soul doth highly treasure.  
As He revealeth in His Word,  
He loves it without measure.  
To save immortal souls, His Son  
Upon the Cross Redemption won,  
Dying in pain and anguish.

Dearer to Him than earth and Heav'n,  
Are souls of His creation.  
To them His boundless grace was giv'n,  
He yearned for their salvation!  
In love He gave the ransom-price,  
His only Son, Whose sacrifice  
Secured complete redemption.

O mortal man, since thy great God  
Doth deem thy soul so precious,  
Canst thou ignore it as the sod,  
In base neglect,—ungracious?  
Remember that His Holy Son  
Descended from His heav'nly throne  
From Death and Hell to save it.

O ponder on His sacrifice  
In fervent meditation.  
Thy precious soul no more despise,  
Resist not God's salvation!  
The balm of earth could nevermore,  
Relieve thy soul's deep wounds, so sore,  
But Jesus' Blood hath healed them.

While I have breath, O Christ, to Thee,  
My thanks shall be ascending,  
In lowly, true humility  
On Thy sweet grace depending,  
Let me henceforth from sin depart,  
In Thy safe-keeping rest my heart,  
And trust in Thy salvation.

ANNA HOPPE,  
Milwaukee, Wis.

(Translated from the German)

## We Know That We Have Passed From Death Unto Life, Because We Love the Brethren.

1 John 3: 14.

Even if Paul were here speaking of the love toward all men, he would not be supporting the view of those who hold that helpful interest in our fellow men is in itself true religion. His definition of true love toward the neighbor would differ from theirs, and he would deny that any man is by nature able to love another as he should.

But in this chapter the apostle has been distinguishing clearly between those "called to be the sons of God" and the world "which knoweth us not." He is speaking of love for our fellow-Christians and calls that love a sign of spiritual life. That means love for all fellow-Christians and not only for a select few. Special friendship for those who are personally attractive to us is not wrong. Jesus had a disciple "whom He loved" and He called Lazarus His friend. But when Paul speaks of love for the brethren he is not thinking of the delight we may find in certain personal qualities a brother may possess, but of delight in that which makes a man our brother, his faith in Jesus Christ, and in the fruit of that faith, his godly life. This love will bind us to him also who would otherwise be rather repulsive to us, it will not cease even if the brother should in his weakness sin against us. That is the love which brought together the Jew and the Gentile in spite of their prejudices and differences. That is the love to which Paul appeals when he exhorts the Corinthians to receive back and to comfort the man who was returning penitent after he had disgraced the church by a crime that was abhorrent even to the heathens. The natural man cannot possess that love. He hates God and hates Him especially as He is revealed in Christ Jesus. So he must hate the Christian for the very thing which constitutes him a Christian, though the Christian may in all other respects be quite acceptable to him. Love for the brethren is a sign of spiritual life, for it is

really delight in the grace of God working in the brother which only he can experience who has tasted of that grace.

It is well to keep in mind the true nature of love for the brethren when we scrutinize our soul for this sign of spiritual life, for we are too easily inclined to substitute something for it that is not this true love, the delight in the social qualities of those with whom we are united in the church. It is true, brotherly love will find its expression also in social intercourse between those whom it united. The Christian who finds that the tendency in his social relations is towards those who are not one with him in the faith may well pause to ask himself whether he is still spiritually alive or whether the world has already won him away from Christ entirely. On the other hand, however, too much stress is frequently laid on the social side of the life of a church member, especially in our days of Lutheran brotherhoods, clubs and societies of almost every description.

The success of such organizations is often regarded as a sign of life in the church. But delight in social pleasures, interest in sports, pride in numbers and external achievements, are not signs of spiritual life. A person may be very active in a Lutheran club, or even in the congregation and synod, and still be spiritually dead. To emphasize the social side of church life unduly will, we fear, tend towards the weakening of the real bond that should unite us, the true love for the brethren.

The true love of the brethren will find its direct expression in our fellowshiping with them in the things that are peculiar to the Christian. If we love the brethren we will join them in the hearing of the Word and unite with them at the altar of the Lord; we will confess with them and bear with them the shame of the cross; we will labor with them in the cause of the Lord in the spirit of sacrifice; we will pray with them and for them. True love for the brethren will send us out after those who are straying away from Christ; it will make us comforters of the distressed and helpers of the weak. True love for the brethren will not permit a certain group in the congregation to engross our attention, but will make us feel concern for all those who are brethren by their confession. True love for the brethren will not wait for machinery and organization, it will be found at work at once and always. True love does not look for benefits and rewards, it wants to serve and is willing to suffer.

Such love is, indeed, the sign of a spiritual life. May we all be able to say truthfully: We know that we have passed from death unto life, because we love the brethren.

J. B.

The most common denatured product purveyed by the church is the prayerless prayer meeting.

## COMMENTS

100,000 Years.— With this question our friend the "evolutionist" began his comment on the Jersey City "event" of July 2nd, written the day after. What he has to say regarding the whole proceedings, of which he was an eye-witness, may interest some of our readers. We quote from the Herald Examiner:

"Yesterday all but a few among 105,000,000 of Americans turned thought and eyes toward a prize ring in Jersey City. The seats around that square 'ring' had been increased in number to more than 93,000. More than a million dollars were paid for the 'pleasure' of seeing the fight. One hundred thousand men and women howled and shrieked and cursed as the fighting went on, and howled loudly when the end came.

"Men waited all afternoon and all night for a chance to see this fight the next day. They would not wait so long for a modern Moses to come down from the mount with a new set of laws.

"What answer would the tens of thousands give to the Bible question, 'What went ye out for to see?'"

"They traveled from every part of this country, from Europe and South America, to see one man bruised and knocked down by another. They each paid as much money as would buy fifty good books to see one carefully trained specimen of brutality do his best to knock unconscious another well trained specimen of brutality. . . . .

"The fighting animals sat in opposite corners watching each other, their fists padded with soft gloves, not to protect the man that was hit, but to protect the striking hand and keep the bones from breaking.

"They stepped cautiously about and around each other, watching for a chance. And Old Father Time, grinning said: 'That is just how the bear and the cave man stepped about and watched each other one hundred thousand years ago. How much alike their positions are.' . . . . . When one of them goes down, the other retires, watching however, to strike again if he rises. As the man lies there, the referee counts slowly from one to ten. If he reaches ten before the other man gets up, the fight is over.

"Then fighters, promoters, and the United States government will divide a million dollars. Civilization has proved itself still three-quarters brute and one-quarter civilized. Old Father Time chuckled, 'They don't change much.' But they **do** change. . . . . It is a **fact** a brutal prize fight, serving no good purpose, without any excuse, brutalizing and degrading, will interest a greater number of people than any other event possibly could interest.

"It is a **fact** that a million men in this country, if it were possible, would gladly pay from fifty to a

thousand dollars each to see this exhibition of brutality.

"It is unfortunately a **fact** that this particular prize fight, discussed from one end of the country to the other, glorifies brutality, overcoming in the minds of boys the teachings and the influence of their mothers.

"There is one comfort in this picture. At least the brutes that fought to amuse this and other nations fought with their hands padded, and when one was knocked down the victor did not cut his throat, after getting the signal from the howling crowd — as was done in ancient Rome."—

What our friend says of the brutality and the demoralizing effect of the whole disgraceful exhibition at Jersey City meets our hearty approval; the hope he holds out for our comfort—the hope for future development—we know to be vain, vain as the dream of the cave men and the 100,000 years, vain as thinking it progress when a man pads his hands for their protection when knocking another unconscious. No, that small ring at Jersey City shows us what **all** men are by **nature**,—selfish brutes. All the pretty ways he puts on in the process called civilization are as little proof of an inner change as the padded gloves. And there is another who looks down in judgment upon man, it is not Old Father Time but our Heavenly Father and it is no chuckling matter with him to see what a sorry spectacle the children of His love present. He views all the achievements of man, accomplished by virtue of the gifts a bountiful God has bestowed on His wayward creatures, and it is His judgment: "They don't change much." In fact, there is but one change that has any value in the eyes of God, the change back into God's image which no power of man and no span of time, and if it be measured by millions of years, can accomplish. Man is spiritually dead and selfishness and brutality are as the graveyard odor which he streams forth. You may try to disguise this with the perfume of civilization, but it is there, as the ring in Jersey City and that larger arena, the blood-soaked lap of Europe go to show.

"They don't change much," gleefully exults the Adversary, the Father of all Iniquity, "they don't change much, let them pad their hands, if but their hearts are ruled by selfishness and filled with hatred toward one another; let them dream of cave men and millions of years and evolution so that they but see not their true condition and hear not the Gospel call to Life and Love."

"They do not change much," let it not be a cry of discouragement. Jersey City and Jerusalem have an intimate bearing on one another; the spectacles staged just without their gates have an inner connection, but Calvary's sight will still stand in divine radiance when the disgrace of Jersey City is forgotten.

They must change much, the children of men, in

order to be counted the children of God; but there is only one power that can change: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." G.

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"**Facts**" What's in a name? "Facts" is a Philadelphia publication whose purpose is to combat the influence of Henry Ford's Dearborn Independent. But "Facts" is not always facts. Not that we intend to decide the issue between Ford and the Jews, we feel that we are not in possession of all relevant facts. But it seems that in some manner or other the Masonic Lodge has been drawn into the controversy. "Facts" of April 1921 carries an article by Mr. James M. McCarthy, editor and publisher of the American Mason, evidently regarding the contents as facts. But "Facts" promptly ceases to be facts as soon as it begins to sing the praises of Masonry. Read the eulogy:

#### "MASONRY"

"Masonry is, indeed, a universal institution." (In its present form it dates back to 1717. American Grand lodges do not recognize the French on account of the atheism of the latter.) "History furnishes no parallel." (For antiquity and continuity, we suppose, but how about the religion of Jesus Christ, which began on earth with the first Messianic promise?) "It lives where Christianity must fight for its survival." (Weeds thrive everywhere, while wheat must be cultivated.) "The light of day always shines upon it. Night does not obscure its lustre." (Though it does its level best to keep hidden behind impenetrable walls of oath-bound secrecy.) "The imprints of Masonry are in the most distant lands and in the remote ages." (Let those who run read.) "It came to the shores of this country at an opportune time. It was rocked in the cradle of liberty by a Washington, a Franklin, a Hancock, a Warren." (Though, if the Christian Cynosure informs us correctly, Washington soon ceased rocking that infant, and others rather considered it a changeling that should be spilled out. John Adams to his son: "There is nothing in the Masonic institution worthy of seeking to be associated with." James Madison: "From the number and character of those who now support the charges against Masonry, I cannot but doubt that it is at least susceptible to abuse, outweighing any advantages promised by its patrons." John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oath, obligations and penalties cannot be reconciled to the laws of morality, of Christianity or of the land." "No president of the United States ought ever to be shackled by such obligations or be under the self-assumed burden of such pen-

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.

alites." President Fillmore: "The Masonic fraternity tramples the administration of justice, and bids defiance to every government which it cannot control." Chief Justice Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means.")

"The tempests of war, the storms of life, and the denunciations of the fanatic have failed to affect the continual growth of Masonry throughout the World. It stands as a Monarch of the forest with vigorous roots riveted into the soil, and its branches and limbs growing upwards and outwards, it is a monument to brotherhood. Under its branches past generations have played, thought, studied and loved." (The fact that God still permits the world in its present condition to exist and, in a way, to flourish, is not a sign of His approval, nor is it evidence of an inherent power of the world to preserve itself. The Lord's Day will come.—As to the brotherhood of which Masonry is said to be a monument, what is its basis? Not humanity itself, for then lodge membership would be a limitation of the human brotherhood; not love of country, for in that case the same objection would apply, and the lodge would lose its "universality"; nor love of Christ, for the pagan is equally welcome with the Christian. We know of but one thing in which all men of all times in their natural state are in full agreement, their proud opposition to the true God as He is revealed in Jesus Christ. Mark what happened to the Tower of Babel, the first great historical monument to the "brotherhood of man".)

"Permit me to say that America is God's last chance through Masonry to save the world." **America God's last chance to save the world** — and, at that, **through Masonry!** And the writer in whose article this panegyric appears says of himself: "I am a native born American, and a Gentile of the Protestant faith, being a member of the Methodist Church.

"I am a thorough believer in the Christian religion as laid down in the sermons of Jesus Christ, and which are exemplified in the ritual of the Order of Knights Templar, of which I am a member.

"Christianity, as I understand it, consists of love

of God and fellow man. So far as I have been able to discover, there is nothing in the Christian religion that warrants us in hating men of other creeds."

We wonder how the sermons of Jesus look after they have been dragged through the christless degrees of the Blue Lodge. The writer has apparently never discovered these words of the Savior: "This is life eternal, that they might know thee the only God and Jesus Christ, whom thou hast sent." "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "I am the light of the world."— God has saved the world through Christ Jesus and whoever does not accept Him is lost. Or does the writer use the word "save" in a different sense?

One fact is mentioned, "there is nothing in the Christian religion that warrants us in hating men of other creeds". We should, indeed, not hate and persecute the Jews, but we cannot, on the other hand, follow the writer in calling them "God-loving and loyal to God." Love demands that we warn them, even as the Savior did, of the error of their way. Jesus says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." "There is one that accuses you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed in me: for he wrote of me."

Finally, the spirit of "brotherhood" of which the writer is an exponent is well exemplified in the closing paragraph: "For the cruel wrong you have done the Jews, you should pray God to penalize you by converting you into a snake, that the remainder of your days may be spent wiggling your way on your belly across the burning sands of the desert, your hissing tongue striking blindly at everything crossing your path." Will that spirit save the world? J. B.

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**The Untaught Commandments** In a speech before the Men's Club of a Brooklyn church, District Attorney Lewis, of Kings Co., New York, bitterly complains about the amazing ignorance of our American children on the Ten Commandments. In a school canvassed the pupils are said to have thus answered the question about the Commandments.—

"One had interpreted them to mean, 'Thou shalt not be jealous.' Another youth said they meant, 'Don't crook anything,' while another youthful modernist read into the Commandments an injunction to 'love thy neighbor's wife.' One boy said the Lord has given Moses the strict command 'not to hitch on wagons' and 'not to shoot craps.'"

Mr. Lewis's comment on this amazing ignorance is quoted as follows by the New York World:

"It is surprising to know how few of the boys and

girls of to-day understand the Ten Commandments. They are the rules of conduct which should and must be known. If all boys and girls observed and followed them, they would undoubtedly be and remain good American citizens.

"The great trouble to-day is that we are not taking enough interest in children. Selfish parents believe that after birth their duty to their children is ended. They believe children should be allowed to grow up like weeds in the field, to go where they like, when they like, and do what they want, and the overindulgent parent realizes his mistake when the boy or girl has violated the law and the name of the family is being disgraced. The damage has then been done and it is too late to remedy the mistake.

"If crime is to be diminished the adult population must take greater interest in the growing children. Every parent should be watchful of his children and see that they receive the necessary preliminary training in the schools and should insist that at least one day in each week the child should be in some religious school getting the benefit of God's teaching. Too little is known of the Bible."

To us it is not surprising at all, that the great mass of our American children is so desperately ignorant of the Ten Commandments. Attending as they do the State school only, it is no wonder that such ignorance is corroborated by facts. The State being a secular body cannot teach and interpret the Law of God in its schools. As such it knows nothing of the divine Law, but only of statutory law. It may teach moral aesthetics, to some extent, and all that pertains to civil law and justice, but it may not interpret the moral Law as revealed in the Ten Commandments.

It is only in the Christian home, the parochial school and the Sunday school of Christian denominations these are taught. To them the words of old are enjoined. "Therefore shall ye lay up these my words in your hearts and in your souls and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and ye shall teach them your children speaking of them when thy sittest in thine house and when thou walkest by the way; when thou liest down and when thou risest up." Deuteronomy 11: 18-19.

The words of God spoken of here are the ten words of the moral Law, the Ten Commandments. To learn and memorize them, to teach and interpret them according to God's own interpretation, to children and children's children, to be kept by them, is the duty of God's people of every age and land.

Let Christian parents see to it that their children learn the Ten Commandments from their very youth, and understand them more and more as they grow older. And in order to attain this aim let them send their children to a Christian Day-school, where they

may become thoroughly indoctrinated with the fundamental principles, the spirit, scope and purpose of divine Law.

Let the children especially learn Luther's explanations of the Ten Commandments as contained in his Small Catechism. Many explanations have been written and published to bring out their real meaning, but none surpass those which Luther offers in his Catechism. A child having learned the Ten Commandments with these brief and beautiful explanations will certainly understand their correct meaning, their demands and the manifold duties imposed upon man. It will also learn of its shortcomings, in not having fulfilled the law, and thus come to a knowledge of sin, for "by the law is the knowledge of sin", and hence be induced to flee as a penitent sinner to Christ the Savior, while at the same time it will find in the Ten Commandments its guide to holiness of life. J. J.

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**The "Delegate" Conferences** At this season preceding the meeting of the Joint Synod the various conferences, which ordinarily are held by the pastors alone, invite delegates from the lay membership of the congregations to join them in their deliberations. The teachers of our parish schools also attend these meetings. These gatherings have great possibilities for good. They are meant to give the lay members a better opportunity to gain understanding of the work of the church and at the same time it is an effort to enlist their co-operation.

The immediate business of the conferences is an analysis of the topics that are slated for discussion at the Joint Synod. This is a practical way of getting interest centered where it counts. Not infrequently lay delegates to larger conventions are unable to follow the arguments advanced because their knowledge of the whole system under which we work is fragmentary. The most active delegates will welcome all attempts to expedite business by making all information pertaining to the business in hand available before the meetings. And this is just what the officials of our synod are doing in furnishing advance sheets of all reports submitted to these "delegate" conferences.

It would not be in the spirit of the undertaking to use these preliminary conferences as caucuses where set opinions are to be formulated for the instruction of delegates. If any conference has special wishes it should offer them in the usual way so that they can be submitted to the whole body, but business which is placed before the whole synod should not be acted upon by any fragment of it. It has always struck us as peculiarly inappropriate to instruct delegates to a church convention.

The lay delegate, however, should not attend these conferences merely to fit himself for the larger meet-

ing. It is hoped that he will spread in his home congregation any information that appears to him to be of value, either in regular meetings or on less formal occasions where members congregate. In answering questions that are put to him he will soon find an incentive to become familiar with his subject and he will also learn (what some of us have all but despaired of these many years) that all interest in church affairs is not dead, it is merely slumbering.

But if this is a fine opportunity for laymen to polish off a few rough edges it is equally fine for the pastors and teachers. It is true that many of them are quite content to let the officers carry on the work, merely retaining the privilege of criticizing the results. That privilege is one of the inalienable rights in our democratic hierarchy, but it can be carried to excess and can do much damage when it proceeds from sources that are not any too well equipped with accurate information. In this connection we often notice a great parading of principles. To the unwary it is a work of charity to point out that half the principles adduced by eager critics are not principles at all but are merely opinions. Principles, if they be true, are the results of a thousand different little truths, and the most firmly established principle that was ever formulated will not serve you unless you look behind it and see the legion of facts upon which it rests and from which it is derived.

Pastors and teachers are leaders in their church; that is as it should be. They should merit the confidence of their followers by acquiring and then disseminating all information available on the vital matters that pertain to the government and work of our synod. These conferences are good opportunities for both functions.

In a traditional way lay delegates have been regarded as of greatest value in their contributions toward the solution of financial affairs. This is not fair to pastors nor to laymen. Pastors may not enjoy an enviable reputation in the handling of their own funds but our many years of synodical work prove quite conclusively that in administering the funds of the church they deserve the unlimited confidence of the congregations. If they have erred in any direction it was in the matter of being too saving and sometimes too reluctant to embark in ventures that require greater sums; their error, if any was made, was on the side of safety.

To think of the laymen merely as financial advisers is equally unfair. He may be less concerned about money matters than half the ministers and very likely he has the truest sort of interest in the more important aspects of our missionary and institutional undertakings.

The delegate conferences should not be stifled by too much formality. If they are given a fair chance to be just what they were intended to be: oppor-

tunities for the gathering and spreading of information on the work of the church they will be a blessing.  
H. K. M.

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**A Serious Condition** In the Milwaukee Leader of July 9th we found a little item which points to a very serious condition of things in the New England district of our land. The report says:

"Country churches of all denominations through the country have been forced to consolidate because of shortage of ministers and students for the ministry; dwindling congregations; corresponding shrinkage in contributions. The Rev. Morris E. Alling, executive secretary of the Connecticut federation of churches, who is carrying on the work of consolidating the rural churches, said religious opportunity for the small communities had so decreased that the consolidation plan had been found necessary."

This is indeed a serious condition, both regarding the cause and the effect. When you give the causes for retrogression in New England a little thought, does not the thought for our own church work suggest itself?

Our work has been signally blessed within the last quarter century. One door after the other has been opened to us and with what success the Lord has crowned our feeble efforts. How little we have merited the blessings which He has bestowed upon us. This ought to fill us with gratitude, give us an unwavering confidence in the power of the Word and spur us to deeds and sacrifice.

The crying need of to-day is men. We need men to teach our schools, our colleges, our seminaries; men to fill our pulpits in the home churches; men who go out and serve in the mission fields. And is not this, too, a serious condition: the work is waiting to be done, the medium, the Word of Grace is at hand with its power undiminished, and we lack messengers to carry the glad tidings into a world which is lost without it!

The time of our mission festivals is near at hand. Let us then not only ask the Lord to send laborers into His harvest, but help to put those He points out to us by His gifts in His service. Help to increase the enrollment of our colleges and seminaries, help to supply their financial needs, help to support struggling congregations! It is the Lord's blessed work, may gratitude make us cheerful workers! G.

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**Bishop Nicolai's Message** Bishop Nicolai, chief prelate of the Eastern Church in Serbia, visited our country recently. He was asked to leave a message for the American Christians as he departed for home. The Continent tells us that his response was a plea that this land and all lands should remember that the Master's word applies to

nations as well as to individual souls: "Without me ye can do nothing." To make the nations feel in their hearts the truth of this, he added: "All church leaders must awaken to the apocalyptic earnestness of the present time, and must feel like soldiers in different uniforms but of the same army marching toward the same goal." The resolution of each must be: "Let my denomination perish if necessary, but let Christ be the ruler of the rulers of this world." This is his final appeal:

"Brethren, organize a cooperative brotherhood of churches and then as one unit make a spiritual pressure on the leaders of this great country and through them on the world. The voices of many churches are no voice at all. One united voice of all churches will shake the earth. For it will not be a human voice but the voice of Pentecost."

The Continent makes the following comment:

"The churches of America have such a cooperative brotherhood now formally organized—but it does not function as the visiting bishop urges because it was formed and still continues to operate on the assumption that the Christians composing it are not a unit but citizens of separate and divided commonwealths which merely have friendly diplomatic relations with one another. So it has of course no suspicion of Pentecostal power about it. Nevertheless the majority of American ecclesiastics are very jealous to see that the Federal Council gets no more power. In fact, Lutherans are planning to pull out because the council brings them now into too close union with other denominations. They feel they 'must maintain a separate identity as a witness to the truth which they know.'

"If these good people would only look into the New Testament they would find that Peter and Paul and the other apostles bore faithful and constant witness to all the truth they knew. But they never bothered about separate identity. To each all life was Christ. And though they disagreed about many details, they never dreamed of being in different churches."

Bishop Nicolai evidently fails to understand the mission of the Church and the power in which the Church is victorious. Spiritual pressure is a misnomer. Spiritual influence is the influence of the Holy Ghost on the human heart. The Gospel does not gain power from the multitude of its confessors, it is the power of God. As to letting denominations perish that Christ might rule, we say indeed let everything perish that hinders the rule of Christ over the human heart. But do not devout men stand for the confessions of their church and against contradicting doctrines for the very reason that they want to implicitly accept the word of Christ?

To the Continent we would reply that we have looked into the New Testament from time to time and

have not yet found that Peter and Paul disagree in doctrine. They were one in the faith.

The Lutherans who are said to be planning to pull out are those of the United Lutheran Church, who have tried to find a basis for cooperation with the churches united in the Federal Council. We will let Dr. Knubel, the president of the United Lutheran Church tell the reasons for their planning to pull out. He stated them recently in his address to the graduation class of Wittenberg College.

1. "We miss in the Constitution of the Federal Council, and likewise in recent utterances of representatives of the principal Churches co-operating in the Council, any definite recognition of the necessity or importance of unity in faith and its confession as a condition of relationship of co-operating in such a Federal Union as the Federal Council.

2. "We note a strong theorizing tendency on the part of the Federal Council, accompanied with the setting up of much machinery, all in the effort to have the world in its organism follow Christian principles even though the world in those organism has not been truly converted to Christian principles.

3. "The Federal Council does not clearly, definitely and specifically set forth the things in which the churches may co-operate without any one of them being led into acquiescence in what it regards as error, or into suppression of its testimony to the truth which it holds; but that on the other hand the program of the Federal Council is so constructed as to embrace practically every activity of the Church."

Discussing these statements of Dr. Knubel, the *Lutherische Kirchenzeitung* says, in substance:

"What is said here in reference to the Federal Council is correct. In fact, graver objections can be raised against it. So it would appear that even the attitude of the United Lutheran Church demands remaining separate from the Federal Council, and the United Lutheran does right when it draws this conclusion and lives up to it. The deeper it will penetrate into what really is according to the Word of God a basis for cooperation between churches, the more uncompromising a stand will it take against all unionistic associations."

J. B.

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**Lost in the Big City** According to police reports there were lost in the large cities of our country last year 65,000 girls. There were probably many more, but this was the number for which inquiries had been instituted. They came principally from the country and from the smaller cities. The tragedy to their families is always the same: they are gone, they may be dead, they may be worse than dead.

This calamity happens every year. The toll paid by the adventurous girls to the lure of the cities is almost a fixed quantity in the annals of our police.

Police and welfare associations confess their inability to cope with the situation. To find these lost daughters is an almost hopeless task; too often it is just as well for those at home that they are left in uncertainty, dreadful as that is. By the time inquiries are made it is usually too late to do more than to salvage the wrecks.

The organizations that take up a discussion of this and related questions can do little more than make an analysis of a condition, a condition that is all too well known as it is. The attempts to "combat the evil" are usually nothing more than a few fervid resolutions.

The National Congress of Mothers resolved to demand "abolition of checking corsets by school girls when attending dances, knee length dresses, diaphanous attire, rough, suggestive dances, and objectionable movies". Following the advice of its efficiency department, a great corporation asked of its many female employes conformity to its standard and some of the principal features of this standard relate to artificial blondness and to the matter of "bobbed" hair.

As soon as we begin to pick out such unimportant external matters we are losing sight of the main thing: that 65,000, and more, girls are lost every year and that many thousands of others are in the way of being lost in one way or another. By this time we must realize that our civilization calls for this sacrifice to Moloch; it is not an accident; it is something like the inevitable casualty list that is found in every branch of industrial life. It may be perfectly true that any one, or all, of a hundred little things, principally in the matter of public amusements, contribute to the disastrous inroads on our youth, but the important truth is that our civilization craves just that sort of amusement and seeks just such thrills.

If 65,000 girls are lost annually, there are at least twice as many young men that break off all old ties and enter into lives in which they do not wish to be reminded of their former standards. If they become as the dead to their parents and former associates it is just what they wish. The "restless age" continues to invent new devices to whip up its jaded appetites; the majority take them up and are no worse than they were before, because they couldn't very well be; but there are always a number of those who bring the freshness and ingenuousness of inexperience to the civilized vices and these furnish the tragic totals for the "Lost Column" of our society. Among this number there are surely many young men and women who have had Christian training; it would not be surprising to find that the greater number of these lost ones were of such antecedents. When others are swallowed up by the maw of vice they frequently feel no need of hiding their heads in shame, they have lost their shame long before; and their parents and guardi-

ans have long ago lost their sense of responsibility. But the wayward son or daughter of a Christian home knows when he is reduced to the husks; his sense of degradation makes him try to lose his identity. In the parable of the Prodigal Son the tattered and bedraggled swineherd is driven home by his penitence — but such penitence is rare, even as it is rare in that spiritual life which is illustrated by the parable.

If any moral can be drawn from this age-old, ever-recurring phenomenon that the children of God are seduced by the allurements of the world it can only be that all of us must help each other to live our Christian lives. Parents must guard their children more devotedly, we must seek out our friends more carefully, when we marry we must marry those who can help us to be happy in the Lord. There is a whole world open to the Christian, he need not descend to the filth of a jazz-crazed underworld to find the joy of living.

The prodigals, the lost ones, may return when nausea and disgust and the husks of the pigsty convince them of the emptiness of their "pleasures". To bring this about your prayers are better than the efforts of the police.

H. K. M.

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**Was It a Thankoffering?** On July 2nd, the day of America's proving, the Wisconsin News reported that "the good Sisters of St. Francis in Jersey City have a monopoly of collecting for charity at the great fight crowd." How much "charity" was expected to profit by the event was set forth in the words: "It is hoped that ten thousand dollars will be collected." To this the editor very properly adds the comment, "That should be the right proportion — \$10,000 for the suffering poor from a crowd willing to give \$1,600,000 to see a fight." — As we thought on the strange picture which these words suggested — the sisters in the garb of their order, the thought that they had the monopoly to collect on this occasion, the jammed and sweltering mass of humanity, their willingness to pay a price for being jammed and being permitted to swelter in the cause for which they had come — the question suggested itself, Was it a thank offering? If it was thanks they offered, was it for the fact that there still are poor among us, dependent on such gifts, while there are thousands in the world willing to travel hundreds of miles, sacrifice days, or at least hours, of their time, submit to discomfort and inconvenience, for the lofty purpose of — "seeing a fight?" What an appropriate place for Sisters of Charity — the ring-side! How fitting a time to take up a collection for the poor! How beautifully filled with the right spirit for giving, a crowd assembled for such a purpose. We sincerely hope no rank outsider broke the sanctity of the monopoly and destroyed the beautiful harmony of the occasion by starting a rival collection.

G.

## OUR FRIENDS, "THE FRIENDS"

No other single body of people has been brought so conspicuously to world attention through the war as that body known as "Friends", or "Quakers". This fact calls forth some very interesting observations. In the first place, the Friends came into conspicuous interest in this country upon our declaration of war on account of the fact that they were religiously opposed to all war. They were promptly exempted from active military service on the ground that they were conscientious objectors. This position having been a definite historic one, was not questioned as to its sincerity, and while there was here and there some submerged complaint, the exemption of the Quakers from military service was rather accepted as a matter of course. The number of fighting men belonging to the Society of Friends, had they not been exempted, was so small as to make their exemption a matter of practically no consequence, so that exemption was a matter of principle, or expediency. No such recognition was given to other conscientious objectors. On the contrary, practically all other conscientious objectors were immediately branded as insincere and were labeled "disloyal" or "traitors". It thus becomes apparent that the actual ground for exemption from military service was not really a matter of principle, but was determined by membership in a society which had previously declared it to be a matter of principle, even though other conscientious objectors were willing to serve their country in the time of war along lines similar to those followed by the Friends. No such privilege was granted. In their case it would not have been expedient. There might have been too many conscientious objectors, even if sincerity could have been detected and should have been made the basis of exemption. There will always be many who will feel that there was an unjust discrimination in this particular and that there was set up a dangerous precedent. Out of this there grows right now a complication which may produce no little confusion in the future. Never has there been such systematic, widespread, effective effort to win people to a conscientious objection to war as at the present time. Suppose this effort succeeds in a large degree as it is doing, will all of those who become conscientious objectors be compelled to identify themselves with the Society of Friends, or similar sects, in order to be protected in their conscientious convictions by the government in the event of another war? If not, will the government be strong enough to force a large element against its convictions? On the other hand if general exemption is granted to all who profess conscientious objection to war, how can the nation ever know that it can command an adequate army in case of war. Is it any too early to consider the application of this

question to the larger question of whether or not this nation as a nation should not declare itself in favor of disarmament and conscientious objection to war, while at the same time it evolves ways and means by which to make wars unnecessary?

We unhesitatingly express great sympathy with our friends, "The Friends", in the particular to which we have referred, we ourselves being among those who do not believe in the need or efficacy of wars; but on the other hand, we cannot escape the feeling that the discrimination in their favor has been made at the expense of justice to great numbers of people. In view of this, while we most heartily commend the spirit of good will, brotherly love and service, manifested by the Friends during and since the war, we also feel that discrimination has been made still further in their favor at the expense of many other good people. We would not detract one iota from the great credit which they deserve, but on the other hand, we would not grant them a credit which justly belongs to many others. They were well fitted in most essential respects to become agents through which a large ministry of mercy could be effected and it was not strange that Mr. Hoover, being one of them, should have chosen that particular agency, but it does not seem right that they who would take no active part in what was acclaimed as a righteous war should have been given the enormous prestige of privileges and opportunities far out of proportion to their own natural ability and resources, in a ministry which was chiefly supported by those who assumed the sacrificial duties officially demanded by their government.

These matters might all be very readily dismissed as passing incidents, but for the fact that the great favor, prestige and publicity gratuitously given to the Friends, especially right after the Armistice, is now being used by them in a most aggressive way as the ground for the propagation of their peculiar religious tenets. They are using these things in a double capacity. In the first place, they are making them a ground of appeal for a general support of aggressive missionary work, and they are also making them their ground of appeal in their missionary work. Very, very much of the service they have performed has been the service of an agency merely, but having been performed in their name, it appears in the eyes of multitudes of people in stricken Europe as purely their own work and, the Friends doubtless also with sincerity are exploiting the gratitude of those who have been helped, in the promotion of their religion.

This leads us to a re-examination of the religious beliefs of the Friends. This, however, is not a very easy matter. The Friends have never adopted written creeds, or confessions of faith. They have not maintained theological schools, and, therefore, have produced but little theological literature. On the

contrary, they have studiously and persistently evaded doctrinal definitions. This has been true of them to such an extent that great authorities have defined Quakerism as "an atmosphere and manner of life, a method of approaching questions, a habit and attitude of mind". The one distinctive doctrine which they have most universally accepted without explicit definitions is the doctrine of the "Inner Light"—the doctrine that God, through His Spirit, imparts immediate personal teaching to the individual. This doctrine is decidedly mystical and makes its appeal to the emotional side of man. The indefiniteness of the doctrinal content of the faith of the Friends has made connection with the Society comparatively easy in some respects, while it has at the same time left the Society open to grave charges of disregard for what many others hold to be cardinal doctrines. At times they too have been charged with a disregard for the authority of the Scriptures; likewise there has almost always been a question concerning their faith in the deity of Christ. They seem to exalt the natural virtues of men at the expense of the doctrine of sin and atonement. They deny outright the institution of all Sacraments, and so do not practice even Baptism, or the Administration of the Lord's Supper. At times leaders among them have veered very close to the teachings of the Unitarians. There have been numerous divisions in the Quaker body as a result of the special doctrinal teaching of the leaders.

Any study of the history of the Quaker religion will soon convince an evangelical believer that in matters of faith that is not the religion which Christ commands us to preach to every creature. It is not the faith of the Quakers that commends them to public favor, but it is the "atmosphere" in which they live, their manner of life, their method of approaching questions, their habit and attitude of mind. These things are essentially social. They represent what ought to be the fruits of true religion. In the case of the Quakers, we would say that they are more the result of a mystical subjectivism than of vital religion. This same thing is true of some other sects which are very much more heretical than the Quakers are. It is notable, for instance, that Christian Science, which is not the Christian religion in any true sense of the word, produces an atmosphere, a manner of life, a habit and attitude of mind—peaceful, cheerful, kind and confident—not unlike that of the Quakers. If this be true of those who have but little or none of the truth of the Bible, how much more ought it to be true of those who are in the full possessing of the Gospel of Christ. If we find it necessary to point out defects in the faith of these other groups, and we certainly do, then they have every reason to point almost with scorn to the defects in our atmosphere, manner of life, method of approaching questions, habit and attitude of mind. If we be-

lieve that their religion on the doctrinal side is not the religion which Jesus Christ would have us give to the world, then we ought to learn the great lesson from them that it is our duty to "adorn" the pure and full Gospel by a manner of life which commends it to the needy world. If we would have them missionary less, we must minister more.

The aggressiveness of our friends, the Friends, at the present time is the challenge to all evangelical Christians to make their lives square with their professions.

American Lutheran Survey.

### "APOSTATES"

The Jewish World, a local Yiddish daily, in a recent issue had the following headline on its front page: "Fifteen Jewish Girls Apostates." It is really impossible to render in ordinary English the meaning it carries to the Jewish reader in the original Yiddish. Stirring news it must be, when a daily paper of no mean circulation gives to it not only its chief headline but two full columns of space. Following is the gist of the sensation as written up by a reporter endowed with considerable imagination:

Fifteen Jewish girls, thirteen of whom are classed as shopgirls and two as high school girls, became Christians and have formed a Hebrew Christian Circle. The names of the girls are withheld for obvious reasons. (Publication of their names would mean disgrace to their families.) The sensational discovery was made when one of the high school girls began to preach Christianity to some of her friends at the school and it came to the ear of the teacher, who was a Jewess. One can imagine the shock to that loyal daughter of Israel. The girl, according to the graphic account, was immediately called before the teacher, and after severe questioning which sounds like the famous third degree, the above described calamity was uncovered. A most serious situation indeed! The non-Jewish reader may fail to see it, but not so with our Jewish leaders. That the Synagogue is losing thousands of its young people thru a godless radicalism and infidelity, seems no cause for alarm; but that Christianity should claim fifteen young people is a clear warning that Judaism must bestir itself. Three mass meetings were held during the week in different sections of the city and presided over by such prominent men as Dr. Cyrus Adler and Ephraim Lederer. A new organization is to spring up with the purpose of winning back the Jewish youth to Judaism. It is a great purpose, and if they start with the irreligious thousands who are drifting away from every form of religion, we wish them success. But if it is to be an anti-Christian movement, it will fail, as it always failed. "O Jerusalem, Jerusalem, how often would I have gathered thy children together . . . and ye would not!" (Matt. 23:37.)

P. I. M. in The Lutheran.

### THE LAST WORDS OF DARWIN

The following little account by Lady Hope of the death of Charles Darwin, the evolutionist, is startling: it is a most wonderful narrative and contains the account of a great and terrible tragedy. The tragedy of Christendom for the past sixty years, the lapse from the true faith, the blight which has spoiled the Christian harvest, have here a surpassingly strange light cast upon them.

Darwin is propped up in bed, and he looks out over the lovely landscape as the sun is setting. He is reading—the Bible! Says Lady Hope: "I made some allusion to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then to their treatment of the earlier chapters of the Book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously and a look of agony came over his face as he said, 'I was a young man with **unformed ideas**. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.'

"Was there ever a more dramatic scene? The very soul of tragedy is here exposed to us. Darwin, enthusiast for the Bible, speaking with glowing enthusiasm about the 'grandeur of this Book,' reminded of that modern evolutionary movement in theology which, linked with skeptical criticism, has become a blight in all the churches and has destroyed Biblical faith in multitudes—Darwin, with a look of agony, deploring it all and declaring, 'I was a young man with unformed ideas,' and imploring his visitor to gather servants, tenants and neighbors together and preach to them Jesus Christ."

This remarkable picture of Darwin is a challenge to every Modernist. What an overwhelming criticism! The "unformed ideas" of the young man Darwin are the basis of modern evolutionary theology!

Journal of the Wesley Bible Union.

### WHAT OTHERS SAY

#### Psycho-Analysis

From a recent Church Times I cut this warning, which is as much needed here as overseas:

"I have myself been a patient of the psychoanalysts, and can testify that psycho-analysis is a dangerous thing to meddle with, unless you are very sure of your man. Among psychoanalysts there are two schools, which may be called the Christian and the non-Christian schools. The Christian analyst heals the patient on Christian lines; the non-Christian analyst frankly abandons Christian morality, though he may at first hide the fact out of regard for the patient's susceptibilities. He teaches that Christian self-sacrifice is an unnatural repression of

the personality, and that this repression often leads to nervous diseases. He therefore justifies, and even advises, any kind of self-indulgence, no matter how vile, no matter how harmful to others, on the ground that such indulgence gives largeness and freedom to ourselves. He does not scruple to take advantage of the neurotic condition of his patient in order to press this advice and stamp these ideas upon his mind. His philosophy is an extreme pragmatism. What is valid for one man is (he says) not valid for another; from which it follows that the patient may do what he will and disregard all moral ideas, on the ground that these ideas are no longer 'valid' for him.

"Nor let it be supposed that the non-Christian analyst is only to be found among unqualified or quack doctors. Far from it. Men of this kind are even to be found in Harley-street. A medical degree in the analyst is no guarantee whatsoever that the patient will be treated on right lines. To anyone who is thinking of being analyzed for any disease I would say: Find out for certain about your man before you trust yourself to his hands. There are many Christian analysts, men of clean minds and noble lives. Under one of them you will be safe. They will teach you to get rid of your errors of thinking, they will encourage you to overcome what has been base in your life. Even if you are not cured, no harm can result.

"But under the non-Christian analyst irreparable harm may be done to you. He will not care whether he turns you into a devil." The Living Church.

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#### Church an Entertainer?

"When a church installs a motion picture machine to lure people to its services it flies a signal of distress. May it not be questioned, however, whether it is the business of the church to entertain or amuse people? If the church is going to find it necessary to provide people with their entertainment, in competition with commercialized entertainment, then the church might as well prepare to go out of business as a church. It has been the common understanding that the business of the church is to make people think. The difficulty of that undertaking is freely recognized, as thinking is hardly to be numbered among our favorite indoor sports. Perhaps it is necessary to offer people some sort of attractive bait to get them within church doors. If the church has so lost its old appeal as to make the use of motion pictures as bait necessary, something is the matter. The church is disposed to contend that the trouble is with the people, while a good many of the people assert that the blame lies in the church. Something has occurred, at any rate, to diminish the popularity of serious thinking and to increase the popularity of light entertainment. It is a grave problem, and the church in catering to the popular desire

for entertainment is sidestepping it more than it is solving it. If the church must become an amusement producer, may God help the church!"

Sioux City (Iowa) Journal.

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**The Test of Christian Loyalty**

In a certain city, a wouldbe church member came to the pastor saying: "I think I would like to join the church if I do not have to give up going to picture shows."

Now the pastor, being a wise man, did not at once discuss the merits of the particular amusement. He put a question, however, which got right at the heart of the matter:

"What does it cost you to go to the picture shows?"

"Well," came the answer, "I guess I go into the city twice a week and I spend at least a dollar and a half each time I go."

"And what are you giving to support the kingdom of Jesus Christ?"

The answer to that question was just what the preacher expected. There were some moments of blushing and stammering. After some hesitation the shamefaced confession came: "I guess I give about 25 cents a week to the church."

Three dollars a week for amusements — one kind of amusement perhaps, and 25 cents per week for all the needs of the Church. It is this mistaken standard in spending money on the part of probably the masses of church members which is responsible not only for the lack of money on the part of the Church for carrying on her world-wide work of preaching the Gospel to every creature, but primarily for the tragic failure of multitudes of human beings to know the joy of comradeship with Jesus Christ because they do not share with Him the purpose and the passion of His heart. God has created us in His image. He has called us to His fellowship and communion; we feel there can be no greater joy than that of being one with Him and carrying out with Him His great divine aim and object for all the world. And yet so few of all these uncounted millions who know His will and purpose for the world are actually loyal to Him and to His plan of salvation!

It is when we apply the money test that our disloyalty to Him becomes evident and striking. Is it not high time that church members began to measure their Christian consecration by the money test?

The Evangelical Herald.

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**The Secret Fraternity**

The Immanuel Herald of a recent issue has the following illuminating facts concerning some of the secret orders:

We have recently gleaned the following statistics in regard to the number of members of certain secret orders who voluntarily choose to call themselves animals of various sorts, in spite of the fact that there are so many thousands of splendid names from which to select:

Elks .....	750,000
Moose .....	544,695
Deer .....	502,320
Owls .....	514,789
Eagles .....	402,713
Orioles .....	119,462
Golden Eagles .....	80,806
Reindeer .....	40,000
Red Eagles .....	13,612
Beavers .....	10,700
Camels .....	.....
White Rats .....	.....

That these people lean toward the animal characteristics may be gleaned from the specimen clipping which we insert herein:

"Every night at 11 o'clock in every Elk club house throughout the United States, all lights go out and a bell solemnly tolls the hour. In the grill diners stop with head bowed, at the pool and card table play instantly ceases, in the meeting rooms conversation is hushed, in the halls and even in the lobby there is complete darkness and silence. During those few seconds nightly, silent prayer is offered for deceased members — a reverent and pretty sentiment observed by all."

Grill diners, pool and card playing, etc., are not favorable antecedent conditions for actual prayer, and in consequence, the prayers that are nightly being offered in these ungodly club houses are nothing but empty forms and constitute an abomination in the ears of the Almighty, according to the words of the Scripture.

No wonder the prayer is silent. We wonder if the swearing from the same lips is also "silent."

Secret societies are not in line with the Bible, and should be abandoned by every one who intends to live a godly life.

The Free Methodist.

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**Should Hebrew and Greek be made Electives in Our Seminary?**

We understand that there is a propaganda to make both Hebrew and Greek electives in the seminary. This is exactly what has been attempted in seminaries all over the country. But the result has not proved beneficial. On the contrary it has tended to create faddists in the ministry, minimized the importance of a scientific study (which is not possible without some knowledge of the original languages) of the Bible; and given the higher (destructive) critics unparalleled opportunities to spread their rationalism among the

rank and file of the clergy. Where the minister knows his Novum well and has a tolerable knowledge of Hebraica he can be an authority unto himself and to his hearers as well. His sermons will be reflecting the mind of the Spirit better if he has read his text a few times in the original.

These are some reasons why any young man who expects to spend 30 or 40 years in the ministry should know the languages of the Holy Scriptures.

I. H. F. in Luth. Comp.

### SOWING AND REAPING

Early in the spring of this year the Protestant churches which are represented in the Indianapolis Church Federation were "sowing"; now they are already "reaping" an unexpected harvest.

Gypsy Smith, the English evangelist, was brought to Indianapolis, and in a tabernacle especially erected for him he held forth for four weeks. We were told of the great numbers who were reached by the Gospel in the tabernacle, but who would for some reason or other never have entered a church-building. Large numbers were said to have been converted, but actual figures, though written pledges of conversion were demanded, have never been published.

During the campaign one preacher sought to outdo the other in rapturously singing of the good that would come from these union meetings; "the 'united' church could save our city much more quickly than the best divided efforts of the several churches." The newspapers joined in the chorus. — The seed had been sown.

It was only the middle of May; the Gypsy Smith campaign was almost forgotten, when one day the newspapers, in front-page write-ups, announced that a local citizen, Mr. E. Howard Cadle, had purchased a building site, adjacent to the down-town section, for \$195,000, upon which he would at once proceed to erect a permanent tabernacle seating 10,000 people, and dedicate it to his mother, "whose prayers had saved him from a drunkard's and gambler's grave." This prosperous layman had taken the utterances of the Church Federation at their face value, and decided to make this mighty interdenominational effort to save Indianapolis. One evangelist after the other was to be brought to our fair city, a **great interdenominational Sunday-school** was to be conducted every Sunday afternoon, the mass choir organized for the Gypsy Smith campaign was to be kept intact, and a preacher of the first order was to be secured to act as superintendent. Such were some of the plans of this well-meaning layman, who had been "stirred" by what he had seen and heard during the recent revival.

Two days after the newspapers had brought this news, which surely should have been glad tidings to the Church Federationists, the Methodist Preachers'

Association hurried into print and in a vigorous resolution opposed the plans of the layman, holding that there was no need for such a work as contemplated! The newspapers, apparently feeling that the Methodist preachers had made a mistake, rushed reporters to some of the leading ministers of other denominations and sought their views in the matter. Of the long list quoted, with one exception, all expressed their disapproval of Mr. Cadle's plan! One thought that interdenominational services may be overdone; another feared that it would work a hardship on the established churches; another reasoned that it would not be fair to the churches to have their choirs thus usurped. In short, they cared not for this gigantic interdenominational effort to "save Indianapolis." They began to see that the "inter" meant "super." But they were now reaping what they had sown; they had sown seeds of "union without unity," and the harvest was accordingly.

When asked by the press what he had to say, Mr. E. Howard Cadle, who had thought he was planning in accord with the expressed sentiments of the Church Federation during the Gypsy Smith revival, issued a statement regretting that his plans were being opposed by the ministers, and concluded his statement with: "Father, forgive them; for they know not what they do!"

And the result? The Church and the ministry are being assailed. One writer in a "Voice of the People" column stated that, had the opposition to Mr. Cadle's plan come from the theater and poolroom crowd, he could perfectly understand, but the actions of the ministers, never, and asks, "What will Gypsy Smith say?"

Lesson: Union without unity is not only unscriptural, but impracticable, disagreeable, and dangerous as well. — W. H. EIFERT in The Luth. Witness.

### A TORN TESTAMENT

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one,

who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves which he waived aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.—Selected.

### TROUBLES THAT PAY

In following the Bible teaching the Christian looks at things from an entirely different view-point from that which the worldling sees them. Experiences of life which would crush the sinner are often used as a means of grace to strengthen and develop the character of the saint. Much depends upon the view-point of the individual. While the sinner regards some things as calamities, the Christian sees in them some of the "all things" which work for his good under the overruling of divine Providence. On this subject the Sunday School Times says:

If troubles could be turned into valuable assets a veritable mine of riches would be open before many people. But that is exactly what troubles should be

for the Christian—income getters. A Christian man who had been passing through severe trials came to the Lord about the difficulties. He got a message that sent him around to his friends with a beaming countenance; he was no longer trying to get out of his trouble, for this is what the Lord told him: "Don't ask, When can I get out of this difficulty? but What can I get out of this difficulty?" When we get out that rich nugget the Lord has hidden away in the midst of our trial, He may have no further use for the clay that hid the gold; the trouble may vanish away, leaving us its rich product. If we diligently seek to get out of difficulties what God wants us to get, we shall also get out of them exactly when He wants us to. Sophie, the scrubwoman, told the minister who did not have joy and peace that his trouble was reading his Bible wrong. In her Bible it said to glory in tribulations, and "glory" was not spelled "g-r-o-w-l." There will be no difficulty about glorying in every trouble, even in those that our own folly has brought upon us, if we see the face of our Lord, the One ready to forgive, if need be, and then ready to give, exceeding abundantly above all our asking or thinking.—The Free Methodist.

### COMMENCEMENT AT DR. MARTIN LUTHER COLLEGE

The school-year 1920-21 came to a close with commencement exercises on June 15. The graduating class numbered thirteen, five men and eight women, ready to serve the Lord in our parish schools. Besides, three young men graduated from our collegiate department. These will enter Northwestern College at Watertown, Wis., as freshmen next fall. By special request, Prof. John Meyer of Wauwatosa, Wis., was present for the occasion to deliver the commencement address. He urged the graduates to go out into their respective fields of labor with this thought uppermost in their minds that Paul wrote to the Corinthians: Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.

But we also combined another celebration with our commencement. Almost on the very day 25 years ago, Prof. Richard Albrecht, member of our faculty, graduated from this institution. He has seen an unbroken record of service in our parish school work. For some time he was teacher in the St. Mark's school at Watertown, Wisconsin, then for quite a number years he faithfully served in the school of the Jerusalem church at Milwaukee. From there he came to us five years ago to take up the work in method and to conduct our practice school. May the Lord grant unto him many more years of service, may He imbue him with strength and health that he may co-operate with us in the spreading of the gospel for the salvation of souls.

Quite a large number of new scholars have thus far been announced for the coming year. Yet we need many more to be able to supply the ever increasing demand for teachers. Let us pray the Lord of the harvest to provide laborers for his harvest.

E. R. BLIEFERNICHT.

**MISSION FESTIVAL**

**5. Sunday after Trinity**

Bethany Congregation, Wabasso, Minn. Speakers: Blieferticht—Birner. Collection: \$50.00.

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**6. Sunday after Trinity**

Church of Christ, Marshall, Minn. Speakers: Sprenger—Kolander. Collection: \$74.00.

EDW. A. BIRKHOLZ.

\* \* \* \* \*

**7. Sunday after Trinity**

At Eales, S. D. Speakers: A. W. Blauert, E. R. Neumann, English; Arthur Fuerstenau, German. Offering: \$72.62. ARTHUR FUERSTENAU.

**NORTHERN CONFERENCE**

The Northern Conference will meet, D. v., on August 8 to 10 in the congregation of the Rev. Martin Sauer at Brillion, Wis. Papers will be submitted by the Reverends Kirchner, Machmiller, Gladosch, and Hensel. Conference service with Lord's Supper Tuesday evening. Sermon: the Rev. Kuether (Sprengling). Kindly make announcement to the local pastor.

HERBERT C. KIRCHNER, 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.

**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.

**OFFER USED HYMNALS**

We wish to dispose of one hundred and fifty "Church Hymnal" which are still in a fairly good condition. Some congregation about to inaugurate services in the English language might find it advantageous to get in touch with us. Kindly address communications to Rev. T. J. Sauer, 694 Morrison St., Appleton, Wis.

**ITEMS OF INTEREST**

**New Lutheran Hospital at Chicago**

Ground has been broken for the new Lutheran Memorial hospital at Haddon and Kedzie Avenue and the work of building will soon begin.

The structure will be six stories high and will cover an area 110x142 feet. It will be erected by the Chicago Lutheran Hospital association, and will be dedicated to Lutherans who lost their lives in the world war. It will have 151 beds.

A large amount of the proposed cost has been raised through private subscriptions. The balance is to be solicited from members of churches in the Missouri Synod of Northern Illinois.—Herald Examiner.

**Chile's Religious Fight Centers On Marriages**

President Alessandri's efforts to separate the church and state renews a fight as old as the republic of Chile itself between the conservatives, who to-day are more than ever firmly welded to the church, and the radicals, whose struggles to separate the church from the state have been held in abeyance for thirty years since the Balmaceda revolution in 1891 gave the conservatives the upper hand.

The conflict which is now being renewed centers over the marriage ceremony, as the church has always refused to recognize the law requiring marriage by the civil authorities. The radicals are preparing to push legislation declaring religious marriages illegal unless they are followed by a civil ceremony.

The archbishop here declares the Catholic church in Chile will never accept such a law, although it has accepted similar provisions in other South American nations where a religious ceremony is forbidden until after there has been a civil marriage.—Chicago Daily Tribune.

**A Unique Thankoffering**

A candle, 11 feet high, 18 inches in diameter and weighing 492 pounds, will be lighted Saturday in the Church of Our Lady of Mt. Carmel, where it will burn two and a half years because, when Anthony Fasso was called overseas, Mrs. Carmelo Fasso vowed if her son survived she would burn in honor of the Virgin Mary a candle equal to the combined weight of herself, her husband and her son. Anthony returned unhurt.—Milwaukee Leader.

**Baptists Elect Woman President**

Mrs. Helen Barrett Montgomery was elected president of the Northern Baptist convention last week at Des Moines. This is the first time a woman has ever been presiding officer of a national church council in the United States.—The Continent.

**Sparrows Halt Work on Tower of Church**

Sparrows stopped work on the tower of the First Presbyterian church, slates of which were knocked off during a recent storm, and on which work was started.

Efforts of the workmen to reach the tower from the inside proved futile when they were harrassed by hundreds of sparrows which had been nesting in the tower, gaining entrance through the holes left when the slates were knocked off.

The men used much sulphur in an effort to kill the birds, but they came in such numbers that even burning sulphur did no good.—Milwaukee Journal.

#### Indian Lace Industry

Not only in India but in our own country also is such industry carried on with success. Our American Indians are so employed at different stations. The New York branch of the Indian Association is conducting the work in its western missions.

At a recent meeting of the association Miss Aida L. Smith, manager of the Sybil Carter Indian Lace Association, gave an informing address on the work of that organization. She told of the founding of the Indian lace industry by Miss Carter, outlined the methods used in opening and carrying on the work in lace and in linen needlework, and sketched the growth of the work, which has been a helpful factor in aiding women of many tribes to a position of self-support. All materials are supplied by the association, and the workers are paid for all work done. The finished product is then forwarded to the headquarters of the Association in New York where it is sold.

Miss Smith next explained the different kinds of work done, referred to the various stations opened by the association, and told of the influence for good which the work had had on the habits and home life of the Indians. Absolute cleanliness of both the worker and the home is required. During the many years the work has been carried on, and out of the many thousands of pieces of work received, only in a very few instances has work been received in a soiled condition.—Sel.

#### Women Solve No-Church Problem

The Woman's Club in Keystone, a town of less than 200 in western Nebraska, has successfully solved the problem prevalent in small towns where there is no church and where each of the denominations represented in the town is too weak to support local organization. A church which can be used by all denominations is needed, and the club in this town apparently has found the way to make the plan workable. The club built a church and invited each of the denominations—Presbyterian, Lutheran and Catholic—to use it. Had one of the denominations built the church, the others no doubt would have refused to use it, but because an organization in which all had a common interest built it, the scheme was a success.

Presbyterians and Lutherans worship in the church on alternate Sundays, and once a month—on a Saturday—a priest comes overland from Ogalalla, a small town near Keystone, to say mass for his congregation. This perhaps is the only instance in the world where Protestants and Catholics regularly use the same church, and even more certainly the only case of its kind in the United States. A special dispensation was secured in order that the Catholics could use the church.

The interior of the little edifice is unusual in that there is an altar at one end of it and a pulpit at the other to accommodate the different services. The seats are reversible. The door is at the side, and opposite in a little alcove is the stove. For some time the church has been used in this manner.

The club which built the church was formed twenty years ago by a group of women, most of them ranchers' wives who sometimes rode twenty miles to the meetings and were forced in many instances to ford the Platte river; no bridges had

been built then. Among its many activities, the club has built a public library and gathered 1,600 volumes for its shelves. The library is used as the community center for the little village.—A. J. B. in The Continent.

#### Eighty-five Years of Medical Missions

In 1835 the foreign merchants of Canton, in conjunction with missionaries of all Protestant denominations at work in South China, founded the Canton Hospital. The first surgeon to take charge of the hospital was Dr. Peter Parker, a graduate of Yale University. During the first year nearly two thousand patients were treated. At present there are 351 physicians (270 men and 81 women) at work in China, in connection with 265 hospitals and 318 dispensaries. Although medical mission work was begun in India sixteen years before the work was started in China, the latter country takes the lead in the expansion and extent of medical missions. In India there are 300 medical missionaries, men and women, 185 mission hospitals, and 376 dispensaries. In India, however, strong emphasis has been laid on medical missions for women, as shown by the fact that India has 159 women physicians, while in China there are 81. The hospitals have been radiating centers of relief for suffering humanity, including medical education, the training of assistants, and the publication of scientific medical text-books in the native language. During the past eighty-five years over two million patients have been treated in the Canton Hospital and its dispensaries.—Lutheran Standard.

#### Urges Churches to Stop Snores and Halt Devil

The Rev. George Hugh Birney, speaking at the Methodist camp-meeting at Desplaines yesterday, admitted that it annoys him to have people snore while he preaches.

"One dear old gentleman," said Dr. Birney, "never missed a sermon of mine for years: and yet to my knowledge he never heard one. His snores were audible before I could read the text, and he never woke up until after the benediction.

"But his snores were honest, at least.

"The danger that the church faces today is from within, from those who are snoring spiritually. Outside, the competition of the Devil is getting stronger every day. We snore and forget about it. The movies are taking our young people away from us, and 90 per cent of the movies I have seen are devilish in their effect on boys and girls.

"Modern dancing," he continued, "has become so bad that dancing masters are ashamed of it themselves. And yet the church snores. Higher criticism, to which too many preachers are addicted, is destroying the validity of the Bible, and the church snores on."—Milwaukee Leader.

#### Bishop Raps Court Rulings in Joyce and Orthwein Cases

Attacks apparently aimed at the action of the courts in the cases of Mrs. Cora Isabelle Orthwein, acquitted slayer of Herbert P. Ziegler, and "Peggy Joyce, estranged wife of J. Stanley Joyce, were voiced by Bishop Thomas Nicholson of Chicago at the Methodist camp meeting in Desplaines yesterday.

"It is strange that a woman guilty of everything sinful, and the 27th woman who had murdered a man, should be acquitted by a jury, and then offered \$100,000 to go into the 'movies,'" said Bishop Nicholson.

"One wonders if virtue is better than vice when a chorus girl gets a \$40,000 verdict and \$1,350 annually alimony from a millionaire."—Milwaukee Leader.