

The Northwestern Lutheran

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

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THE FAITH THAT SAVETH

Faith is a trustful confidence
In God's free grace reposing,
More than belief held by frail sense;
God as its Treasure choosing,
True Faith the heart and spirit fills,
Desireth only what God wills,
And trusts Him without doubting.

Who thus his heart with strength hath filled,
And trusts in God securely,
Who all His hopes on Christ doth build
Hath firm foundation surely.
Clothed in the Savior's righteousness,
Cleansed by His Blood, in fearlessness
A Christian journeys homeward.

This faith is not the work of man,
But they who seek, obtain it
Through prayer to God, Whose Spirit can
Create, increase, sustain it.
Works that are pleasing in His sight
Flow from the faith wrought by His might,
Without Him faith is worthless.

Lord, through Thy mercy let me be
An earnest Christian ever.
Purge me from vain hypocrisy,
Grant me the blest endeavor
To know and do Thy Will divine
Then will my Faith, a gift of Thine,
Illume my neighbor's pathway.

(Translated from the German)

ANNA HOPPE,
Milwaukee, Wis.

Enter Ye In At the Strait Gate.

Matt. 7: 13.

This is not an invitation to you to begin to move. You are moving. All men are: the infant in the cradle and he of silver locks and bent figure; the healthy, active man and the frail invalid. We are always moving, whether we know it or not, whether we care or not. No one can stop even for a moment.

And all are moving in one of two directions, of only two. What a variegated picture would not humanity present to one who could survey it with one glance in all its activities and pursuits, its sorrows and its joys, its successes and its failures. And yet, if he had a discerning eye, he would see in all the confusion of life only two well-defined groups moving in opposite directions. No one can claim originality, no one can find a new road for himself.

"Wide is the gate, and broad the way," we are told, "and many there be which go in thereat." Watch them.

There comes Dives with a group of hilarious companions; here we can observe lawless, murderous Barabbas slinking away from the observing eye of the authorities. Pilate is keeping step with the thief he condemned to die with the King of the Jews. Laughter here, groans and weeping there. Every walk of life is contributing, every trade and occupation. The dens of vice are sending forth drunkards, gamblers and prostitutes; the temple, learned scribes and saintly pharisees. A motley crowd, indeed.

"Strait is the gate, and narrow the way," we read, "and few there be that find it." A few selected from the great mass,—then, certainly, we may hope to find in them some uniformity. But we are doomed to disappointment. Here they come: John, the beloved disciple, with the Malefactor; Paul and the jailor of Philippi; Mary the Mother of Jesus with Mary Magdalene; poor Lazarus with Joseph of Arimathaea. From the street, from dark hovels where sin hides away, they have come, and from homes of piety and houses of worship.

You are among them. Do you recognize yourself. No? But you should, you must know. Too much depends on it, everything, in fact. "Which leadeth to destruction," we read of the broad way, and of the narrow, "which leadeth unto life." Wide extremes, bliss and torment, life and death, both eternal.

But how are you to tell? There appeared to be so little difference between the people on the two ways that, in view of their record, their appearance, their pursuits and their merits, you would have re-grouped them entirely, though you would have forgotten that of those in the narrow way you saw only the past, while of those in the broad way, both past and present. The way is the principle of division. Christ says, "I am the way." Christ is the rock that breaks the stream of humanity into two currents. The pharisee and the murderer have this in common that in impenitence and unbelief they reject Christ, hate God and live to themselves. The two Marys have been brought together by their faith in Christ, they are united by their love toward him.

"Broad is the way"—here we have man in all his pride, with all his riches, with his achievements and glories, his passions uncontrolled, his desires untrammelled. It is the way of the flesh.

"Strait is the way," here nothing of man, only Jesus; Jesus as the sole hope of the sinner, Jesus as

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the life of the sinner. Read the sermon in the Mount, and you will learn what it means to live in Christ, to walk in the narrow way.

"Many there be which go in thereat"; the broad way is the way of the many, it is the way of sinful man's choice, the way attractive to him.

"Few there be that find it"; the narrow way is the way of God's gracious choice, the way only He can lead us."

Jesus invites: "Enter ye in at the strait gate"—let us follow.

J. B.

WEEK-DAY RELIGIOUS INSTRUCTION

The subject of week-day religious instruction is at present receiving frequent mention in the church papers of the various denominations. "What are we Lutherans doing in this matter?" asks the Lutheran Companion. The Companion is right, we clearly dare not disregard a movement which touches so directly on the interests of our church and which will doubtlessly spread very rapidly.

What has caused this movement? We will permit Judge Joseph Buffington, whom the Lutheran Companion quotes, to reply: "God can get along without this nation, but this nation cannot get along without God. . . . It is the instruction you give the children during the first ten or twelve years of their lives that anchors men and anchors women to those things which go to the upbuilding of the nation."

Mr. John Walter, a member of the executive committee of the Philadelphia Sunday School Association, says: "We are proud of our public schools and our teachers, but unless we give our young people religious training, woe to these United States."

Even when considered from the standpoint of men who appear to have in mind chiefly the welfare of the community and the nation, our public schools have been found wanting, and that for the very reason that they are public schools and as such of necessity, to say the least, un-religious. President Harding declares: "The future of the nation cannot be trusted to the children unless their education includes their spiritual development."

But have we not our Sunday schools? The folder of the Oak Park, Ill., Community, which we find printed in the Lutheran Companion, explains:

"Training in religion is a necessary part of every child's completed education. The Sunday school and the home are unable to meet the growing demand for adequate moral and religious training. The Catholic child has been receiving approximately 200 hours and the Jewish child approximately 335 hours of formal religious instruction each year. The Protestant child has been receiving from 24 to 35 hours of religious instruction each year. The average attendance in the Sunday schools is from 50 to 60 per cent of the enroll-

ment. There are about twenty million children in America between 6 and 12 years inclusive. Only about five million, or 25 per cent, are receiving religious training. The religious training received in the Sunday school and the home must be supplemented by religious training during the week. In addition, the vast number of children not enrolled in any Sunday school must be reached. Some method must be found by which the children and youth of America may receive that religious training which is theirs by Divine right. Week-day religious instruction is one effort to meet this situation."

To sum up, the religious training of the child and the youth is necessary; the public school cannot undertake this training; the Sunday school has proved entirely inadequate; consequently, they who are responsible for the religious education of our youth are compelled to supply adequate facilities for such training. The report very correctly says: "The home is, of course, primarily responsible for the education and the religious nurture of the child," and adds, "the Church is divinely commissioned to care for its young."

The plans adopted in the various communities differ from each other, but they have this in common that the public school authorities are requested to grant "a certain designated amount of time, within the regular day's schedule, to the parents, wherein the churches singly or together may instruct the children in religion."

The question, "Why should it not be wiser to offer this training after school or on Saturdays?" is answered as follows:

"Because we must have the respect and the enthusiastic response of the child if the training is to be of the greatest value. The hours after schools and on Saturday are generally recognized by the child as his own recreation time. Going to school constitutes his 'work' or 'business.' His day's work concludes about 4 o'clock. Whatever requires time from his play period deprives him of something he believes naturally his and arouses his opposition toward it. In addition, the child has usually reached the limit of strength for continuous thinking by the end of the school day. Religion can never be made as vital to the child as it should be by putting its study into any odd time of the day or week. Children must be led to realize that religion is of sufficient value and importance to be placed along side all the other big interests and activities that make up their daily living. Experiments are proving that outside hours are much less satisfactory."

Where several churches co-operate in this work they elect a Board of Religious Training. This board appoints the teachers. The churches finance the undertaking. In other cities the churches act individually, and even where some co-operate the individual

churches are to enjoy the right to have their children at the same time for their own particular training.

In Oak Park, the Board of Religious Education also conducts a "high grade night school for training religious educational workers for our churches and our community."

We learn from the Western Christian Advocate that the community of Greenville, Ohio, is doing similar work, though at present only among the students of the high school. The classes are held during the noon hour. About a hundred students have voluntarily signed up to study the Bible. The work is to be extended to the other grades. The public school gives credits for work done in these classes.

What is our attitude toward this movement?

As Christians we cannot but welcome a general awakening to the necessity of laying greater stress on the religious training of the young. Even the addition of only two periods a week to the instruction given in the Sunday school means a material improvement. But this holds good only under the condition that the religious instruction given is actually the preaching of Christ the Redeemer to the children and the young people. And here is where our misgivings begin. The speakers quoted above seem to urge the need of religion chiefly from the standpoint of citizenship. The Church of God is considered an important factor in the maintenance of law and order. But that is beginning at the wrong end. To be of real spiritual value, religious teaching must aim at the conversion and the edification in Christ of the individual. The so-called socialized Christianity will never advance the cause of Christ.

The co-operation in this work of the various Protestant denominations, and, apparently, no church that is willing to co-operate will be barred, not even the Unitarians, demands a colorless teaching that can never satisfy him who believes in the verbal inspiration of the Bible. Such teaching will never supply the wants of the human soul, it will, on the contrary, though it may appear to affect the external life of the community favorably, give aid and support to those who want to substitute a system of ethical and moral training for true Christianity.

That our apprehensions are not unfounded is clearly shown by the Rev. Wilbur A. Vorhis, who, in the Western Christian Advocate, tells us about the work done in Greenville, Ohio. Having given a very unsatisfactory outline on the life of Abraham, he, very appropriately, asks: "Why term this religious instruction?"

"Is it doctrinal? No; under the above conditions it dare not be.

"Is it for spiritual culture? Not primarily, for this is educational work.

"Why religious education then? The outcome of the whole matter will doubtless be that in a study of the great characters of the Old Testament the student will become acquainted with the forces and factors that have entered into the molding of these characters (The one great force, faith in the promised Messiah, is utterly ignored. Ed.) and such will come to have a relation to his own life. The student will also formulate a philosophy of religion, consciously or unconsciously, which will give him a center for organizing his future life on a religious basis."

Space will not permit us to discuss at length the false distinction the writer makes between education and spiritual culture. Education is not education if it is not spiritual culture. We have little right to expect much good from the work of men who make that distinction, and harm may result for us from their work, whose influence we will not be able to escape.

The public school will, as it is the case in Greenville, to a greater or lesser extent be the recruiting station for such classes. Public interest will be aroused. Many thoughtless parents will fail to see why they should not send their children, though the religious teaching is not that of their church, and the children are only too easily induced to follow the crowd.

Even if the churches uniting in this work still adhere to the fundamentals of the Christian faith, the spirit of indifference to doctrine will be fostered by such co-operation, for it would be impossible to teach the so-called divisive doctrines. But the matter will become much more serious where the religious teaching pales into mere ethical and moral instruction. That will react most unfavorably on the conservative element in the denominations infected with liberalism and aid in the upbuilding of the humanitarian religion, which is an abomination to the Lord and poison for the human soul. There is at the present a strong tendency toward the socialization of the individual, which aims at the removal from the community of everything that is "divisive," including denomination-ism. This spirit will gain strength from any and every co-operation in religious work between those who are not one in the faith, and it will grow more and more intolerant of individual convictions and tyrannical as it gains strength.

What are we to do? "Are we merely to sit still and look on and criticize?"—asks the Lutheran Companion. By no means. Criticize we must, for it is exceedingly necessary that we discern the spirits with which we have to deal. And then we must act. A few things will immediately be clear to us:

1) We cannot co-operate with other churches in the education of our youth.

2) Where the system of week-day religious instruction is introduced, we must provide such instruction for the children of our members and for all child-

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ren who will be willing to be taught the truth by the Lutheran church, co-operating in this wherever it is possible, with those who are one with us in the faith. Fear for our parochial schools should not deter us from doing this. They can only gain as more children come under our influence through these classes. For many years we failed to avail ourselves of the opportunities for mission work which the Sunday school offers from fear that the Sunday school might undermine the existence of the parochial school. This mistake should not be repeated. Our duty is to preach the Gospel to all whom we can reach.

3) We must labor diligently and prayerfully to confirm our members in the Truth and to build up in them an understanding of what education really is. The men who declare that "children must be led to realize that religion is of sufficient importance to be placed alongside all the other big interests and activities that make up their daily life" are on the way, but have not yet arrived at the full truth, to say nothing of the distinction Rev. Vorhis makes between spiritual culture and education. Religion is the **one true value** in life, it is life itself, and should dominate all interests and activities, big and little in our lives. If they from their standpoint demand more time and more favorable hours for religious instruction, must not he who sees the full truth demand that, aside from the **daily** period of formal instruction, the **whole** school should be a Christian school **all day long** and as such subject **all things** to Christ. We must have the respect of the child for our religious instruction, they argue; correct, but will two brief extra periods of religious teaching over against a five days' program of secular subjects exact this respect from the child?

How about it, when the child turns from the evolutionistic instruction of the school to the Bible to read the first chapters of Genesis? And, will the Christian teacher in those few hours be able to overcome the influence of an education that directs the child all day long, in its studies and its recreations, an education that can regard the child only from the standpoint of natural man and whose aims, methods and means are of necessity those of natural man?

No, we cannot consider such week-day religious instruction adequate to the spiritual needs of the child and the youth, if the instruction is of the right kind, the additional periods are valuable. This awakening in other circles should rouse us to a deeper appreciation of those precious gifts of God, our Lutheran day schools, high schools and colleges. We should become filled with a holy zeal for the cause of Christian education. We should be willing to make every sacrifice for them. We should add more high schools to the few in existence and make our colleges available to all who seek a higher education. For those in our schools and out of them, Bible classes should be conducted. There has been much neglect. May the gracious Lord forgive us and grant us willingness and strength to do His will.

J.B.

COMMENTS

Not Laboring In Vain "Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God." This prophetic lament of the Savior (Isa. 49: 4) was called to our mind in a striking manner by a little item in the Milwaukee Journal of July 11th. It came from Paterson, N. J., and bore the head: **Rabbi Quits Pulpit; Says Task Is Vain**. The report begins: "Declaring that people cannot be reached by religion and that their hearts are closed to it, Harry R. Richmond, rabbi of the wealthiest Jewish congregation in Paterson, preached a farewell sermon at Barnert Memorial temple, marking his retirement from the ministry."

That must have been an extraordinarily sad occasion both for the shepherd and the flock. It was not merely a leave-taking where the shepherd follows a call to another flock and the flock resigned anticipates the coming of another shepherd; for the thoughtful, there was something in the shepherd's attitude in his farewell that was peculiarly saddening—for the departing, as for those left behind. It found utterances in the rabbi's words,— "I have discovered that I have been wasting my life trying to give the people something they don't want. Thousands of ministers, Christians and Jewish, have discovered the same thing."

Nor were there any especially local conditions which moved this worker to abandon his task. "My resignation is not a reflection on the spirit of my congregation but on the spirit of the world and its attitude towards religious teachings. I am not leaving my people; it is my people who leave me." The amicable relation between him and his charge is particularly stressed in his letter to the president of the congregation. Here he says: "I have come to this bitter decision because of the growing realization of the futility of the ministry in the life of to-day. My decision, however, coming shortly after the congregation's

unanimous vote of confidence in my humble efforts, prompts me to state emphatically that I leave not the Barnert temple, but the American rabbinate. I am not bartering pulpits. I am simply trying anew to carve a useful career for myself." The departing rabbi had not even decided what this new career should be; the uppermost thought in his mind seemed to be to get out of the supposedly false position in which he believed himself.

The man was honest. We would say that if due deliberation and counsel with others, if earnest and humble counsel with his God, above all else, are unable to change his sinister view of his position, he had best vacate it. God pity the congregation to whom such a man would continue to minister. In how far a Jewish rabbi, with such different views of the ministry and how one enters it, could and would follow out the course suggested as a corrective, we, of course, cannot say.

But now, there is more in this than the mere severing of the tie which united Rabbi Richmond and the congregation of Barnert Memorial temple. What of his assertion that "Thousands of ministers, Christian and Jewish, have discovered the same thing?" When a Christian minister, laboring under a feeling of responsibility of which many thoughtless laymen have no thought, much less a proper conception, in his hours of weakness, for he, too, is but a poor human vessel, is assailed by doubts regarding his work, — then "the congregation's unanimous vote of confidence in his humble efforts" is but a sorry remedy. It is more than offset, it is even regarded with suspicion by the troubled one when he views things with Rabbi Richmond's eyes: "You say that my being with you has been productive of some good. And as proof you point to things material, tangible, palpable. My conscience within me tells me that my labor was in vain; that I touched no soul; that I affected no human life." The very outward seeming, so palpable and tangible, may be one of the things that rise up accusing before the eyes of the troubled minister of God, for they may seem the damning evidence that he has been building "gold, silver, precious stones, wood, hay, stubble"; where he ought ever to have borne in mind the admonition, "let every man take heed how he buildeth." That a congregation unanimously declares its satisfaction with the glorious outward seeming has little weight with the conscience troubled with thought of meeting the judgment of God, meeting it with a memory of time wasted, of opportunities disregarded, of energies misdirected, of talents buried or misapplied.

You would spare your pastor this? Let your attitude toward him and your voice in the congregation, let your example bear witness of it. Do not let him get the impression that his work is being judged by a

double standard: one that God employs and a different one that man mistakingly applies. What if he is not a good organizer, a good entertainer, a good collector, a good architect, etc.

You would encourage your pastor in his real work? In the chapter of Isaiah quoted at the outset, the Messiah reveals what God offers him as comfort in the face of an irresponsible Israel: "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord. . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." That is to be the burden of your pastor's ministrations, Christ, the Gospel of Christ, and nothing besides; all things must be made to serve this one purpose. Encourage your pastor by accepting this from him: be a regular, eager hearer of the Word, one of those who bear fruit in deeds. There is nothing that can encourage a pastor more than to perceive that his message is received, is welcomed, is the power of God unto salvation for many. If you have been offering your pastor such encouragement during the trying heat of this summer you no doubt have been a good example to many others who, with just a little less encouragement, would have been off with the crowd — autoing, boating, swimming, fishing and the like, — things very good in their place, but unable to replace the hearing of the Word. Just continue being faithful to the Word and beside the blessing you will take for your soul you will be a blessing through the Word to others, as St. Paul says, "your zeal hath provoked very many." To such "examples" your pastor's mind will turn when dark doubts try to distress him, as they should not, the work being the Lord's; he cannot say, "I touched no soul; I affected no human life." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." G.

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"Worthy of Serious Consideration" In an article on "Church and State" which is reprinted below)

the Chicago Tribune re-opens the old subject that has been discussed for centuries but is ever far from solution. Throughout the article the argument is rather from the side of the state than from the side of the church, and that is as it should be in a newspaper. Our own views are uttered in the interest of the integrity of the church; we would also preserve the state but that must remain for us a secondary consideration.

The Tribune and its correspondent give the alarm because they are growing uneasy under the encroachments of certain elements that are loosely described as "the church." The avalanche of corrective legislation that has all but inundated our land is gathering momentum in its descent upon us and, though it is rather

late in the day, some people are awakening to the fact that if half a dozen things are made exceptions of in the name of morality it will be increasingly difficult to draw a line of limitation.

If it is conceded that the church is the guardian of public morals and that every moral question is to be defined by that elusive organization, the church, and then enforced by it through the state, then we are not far away from the state of affairs that obtained in the dark ages when the pope exercised the functions of a guardian of public morality and made of the state his handmaiden to carry out his decrees. He was then the real supreme court that had final jurisdiction in all matters that he chose to designate as moral questions. It worked, too, after a fashion because the princely politicians could deal with one man.

The Tribune and the general American public is far from clear on this subject, not half as clear as any tolerably well-informed Lutheran should be, but it is making a promising start in finding that resolutions such as the one referred to in its article are deliberately ignoring the constitutional provision regarding separation of church and state. That is something for the state to watch. It should call the offenders to account in unmistakable terms.

If the church finds itself assailed in its highest functions it will lead to conflict but the issue must rest upon the excellence of the case. Lutherans can only pray that church and state remain truly separate; a law of the state will not bind us where we have a higher command, but in this respect we are eager to live in a state that will insist for its own sake upon a scrupulous observance of that basic law which keeps certain groups from invading the political field under the guise of guardians of public morality. In such a state our own views of morality may be preserved; in a state that allows any body of citizens, be they a church or any other group, to write its laws in the name of Christian morality our liberty of conscience would be destroyed.

It is not our purpose to discuss the Tribune's editorial at length but we would amend its closing exhortation to include primarily those who take it upon themselves to carry on our government. They need a serious study of this subject more than any others. If they were always clear then church bodies that forget their real duties over political questions would be speedily set to right, instead of being patted on the back by speculative politicians who will make a dicker with anybody just so they receive a cluster of votes at the next election. Politicians welcome "moral questions," they make good material for stump speeches. We hardly expect politicians to give "serious consideration" to this question, but our statesmen, if there be any, could find no worthier subject upon which to exercise their political acumen.

The article that is responsible for those remarks follows:

CHURCH AND STATE

At the recent Christian Endeavor convention a representative of the Federal Council of the Churches of Christ of America urged all Christian churches to bring pressure to bear upon Washington to make America a member of the league of nations or some other such body.

The proposal was enthusiastically received and one of the readers of The Tribune, himself a church member, is moved by the incident to put an interesting question.

He writes: "Would not an organized movement of the churches, or even the action of a single church, acting as such, to bring pressure on the government be contrary to the spirit if not the letter of the constitution, which declares the separation of church and state?"

Evidently at the convention there was no such question raised and we confess it is not an easy one to answer. But it is certainly not unworthy of serious consideration as involving a fundamental American principle.

No intelligent American would deny the service of the churches in inspiring high ideals of conduct not only among men but among nations. No one would limit them to the domain of theology. The modern church militant labors among men to bring the actual conditions of living nearer to Christian standards, assailing evil forces vigorously and unceasingly. To remove the influence of the churches from our civic affairs would be a disaster.

Nevertheless, there is a limit to the function of the church. Acting in the field of morals, this function is clear. Acting upon the character of individuals to influence high standards of action in private and public life, to create good citizenship and righteous conduct, there can be no dispute as to the propriety of its activities. But what if a church, acting as an organization, enters the field of political action and policy and seeks to use its strength to force a particular line of political policy on the theory that this policy conforms to its own religious or moral concepts?

Is this not such a confusion of the function of church and state as American principle prohibits?

The founders were wise men and far seeing patriots. They pondered the lessons of history and they sought to establish principles of government which should protect their posterity from evils of the past, among the darkest and most destructive of which were religious wars and the complications arising from the intermingling of religious and political agencies.

It is easy where there is so much zeal for the advancement of righteousness and the establishment of Christian ideals of good will among men and nations to lose sight of the past and of principles approved by experience. The churches are a tremendous force to

these ends and it is difficult to refuse the direct use of their organized strength wherever moral issues are involved and equally difficult to deny that moral issues are involved in the relations of nations. On the other hand, where the church has entered the domain of politics the results have been disastrous to itself and to humanity. That conviction is embedded deep in American policy.

Our correspondent writes: "The alternative to direct organized church influence is not church impotence in such matters. All members of churches and religious societies are citizens possessing full civil rights. All of them vote or have the right to vote and are represented in congress. All participate in the election of the President, who, with the advice of the senate, is charged with the conduct of foreign affairs. If our citizenship is imbued with Christian principles it will influence our policy, but through the proper agency, which is not the church but the state."

The question raised by our reader is worthy of serious consideration by both clergy and laity.

H. K. M.

WHAT OTHERS SAY

Where Is the Failure?

Is the professed church of Christ altogether to blame for the prevailing drift of the masses toward perdition and away from the church? This is a serious question, and one that needs to be viewed from different standpoints. We hold that it is the business of the church to change and mold public sentiment and that the preaching of the real gospel will produce this desired end. We also contend that the church in general is not preaching a whole gospel and that this accounts in a large measure for the condition of affairs that now exist. And, further, that the only hope of changing things for the better lies in the going back to the simplicity and power of former days and presenting the crucified, resurrected Christ and His burning gospel that saves men from sin.

But we present herewith an article, written by J. W. J. for the Christian Work, that places the responsibility in another place. It is worthy of consideration. He writes:

Much has appeared in print within the past year explaining the reason why the churches have apparently failed. In these various comments it has usually been stated that the trouble lies within the churches themselves, that they are not meeting modern conditions, etc. I will venture a different suggestion. Let us be honest enough to admit that perhaps the cause of such apparent failure may be found in the individual and not in the churches. In other words, that the opinions expressed are excuses rather than reasons.

Our forefathers were poor. They were compelled to work hard even to live, and the living was plain and simple. These heroic Puritans, however, were idealists of splendid type. Material success was only a part of their ambition. Spiritual realities were warp and woof of their being, thinking and hoping. There was sincere interest in the church and what the church stood for. They achieved a grand success because with them the material was secondary to the idealistic and spiritual. Not to attend church and not to be vitally interested in Christ's message of pardon, peace, brotherly love and salvation, would have been to them abnormal, wordly and unworthy.

Is this the sentiment of the majority of our people to-day? I do not so interpret it. Rather is it true that "Jeshurun hath waxed fat, and kicked." With the wonderful increase in our wealth and material comforts it is not difficult to understand the altered point of view and the changed thought and purpose of our people. I am speaking of the vast majority, and not of the sincere, loyal and clear-minded minority. To-day it is "eat, drink and be merry," "wine, women and cigars," "the world, the flesh and the devil." In short, we have forgotten our first love, we have lost sight of our Pole Star, and in our bewilderment we are seeking to lay the blame on the churches rather than to admit that it lies within ourselves. To lower the standard of the churches, to introduce cheap and sensational methods, hoping thereby to catch the attention of the shallow-minded, would be to still further weaken the strongest God-given agency we have for proclaiming the simple message of Christ. In the simplicity of this message rests its power. If the story of the Galilean, just as it is, without eloquence and without varnish, does not appeal by virtue of its meeting the needs of humanity; if there is no response to His glorious message of pardon, joy and peace; if the soul of man does not answer to the throbbing heart of almighty love, then there is nothing under heaven which will meet the problem facing not only the churches but humanity itself. There is vast improvement needed in the church. The measure of this need is found by direct comparison between the individual and the Christ. The improvement will be found along the line of simplicity, directness, strength and faithfulness in proclaiming the gospel by the Christ method. Did He find a brass band necessary? Was the moving picture a part of His system of teaching? But to suppose that the success of the churches depends upon these things rather than upon the plain, simple declaration of the truth as it is in Christ, is to betray a woeful lack of knowledge of the history of humanity for the past twenty centuries. Again, let me suggest that in seeking the cause for the apparent failure of the church we resort to self-analysis rather than to criticism of the church.—The Free Methodist.

Tithing

The tithing question is being discussed in your columns, and, believing firmly that many who do not practice tithing are missing much of the real joy of giving, I will give a few reasons that to me seem sufficient for practicing tithing.

The promises of God are sufficient to settle the question for me, under whatever dispensation. In Mal. 3: 10 we find this language: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Now, with this, take the words of the Lord Jesus Christ (Luke 6: 38): "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

We may as well own that the Jews really hold the wealth of the world to-day, and I will say that all who practice tithing are being prospered.

The statement has been made that we have no New Testament Scripture favoring tithing, but doesn't it look favorable to tithing in 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I gave order to the churches in Galatia, so also do ye, upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." Also in 2 Cor. 9: 6, 7: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver."

The tithers are always ready to give, and they do give cheerfully, for it is already given, and is the property of the Lord.

Another thing of vast importance is that tithers are prospered. It is said that when the father of the Colgates entered business, he took his Lord in the business with him. At family worship he said: "Lord, I am entering business for myself, a new business, and if you will prosper me this year, I will give you a tenth of all I earn."

He was prospered, and the second year he increased his offerings to 20 per cent, and still was prospered more than the first year. It is said that he continued increasing his payments each year 10 per cent, and was prospered until he became a millionaire, and so long as he lived he gave freely of all he earned to his dear Lord.

I have never known a case where one-tenth was given that did not produce the most satisfactory results. It is just what the Scripture calls it, the "scat-

tering which increaseth," while the opposite plan is "withholding more than is meet, but it tendeth to poverty."—Charles E. Taylor in Christian Standard.

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Positive Conviction

It is quite impossible of belief that anything worth while is ever accomplished without positive convictions. History always associates with great upheavals and the forward march of civilization the names of heroic personalities who were driven out into struggle and battle because they believed something with all the passion of their souls. Whether we examine the history of the church or of the secular pursuits of men, we are met by this significant fact. When great truths gripped men's hearts as with bands of steel, they became great disturbing factors in the world about them, and they gave themselves over to the struggle and conflict and battle until the ideals they held were realized in the society in which they moved or they fell as martyrs to the cause they espoused. And if the martyr's fate met them, their souls went marching on like that of John Brown's, though their bodies lay a-moldering in the grave. Often they proved more powerful dead than living. Their deeds lived after them, and in the place of each fallen leader there arose a thousand others who had lighted their torch from his ere it fell to the ground from his lifeless hand.

What we need to-day as the church faces out to the unsurpassed opportunities that now await her is a leadership and a people who are persuaded of and gripped by the great fundamental facts of Christian faith as revealed in New Testament literature. Unless we are persuaded of the immense value of the human soul, the natural depravity of the human heart, the inescapable consequences of sin except through the provisions of divine grace, the efficacy of the atonement of Jesus Christ, the absolutely hopeless condition of mankind without the enthronement of Jesus Christ in the lives of men and over the governments of the world, we shall not contribute much, if anything, to the betterment of society and the driving of evil out of the world. But holding fast to these and other great tenets of our faith and allowing their dynamic power to drive us forward in the path of their own choosing, we shall not labor in vain.

It is when our faith is weakened and our belief in the great declaration of Holy Writ is shaken that Satan triumphs. The need of the hour is for hearts glowing white hot with Christian truth, moved with the mighty persuasions of a Paul who found the world's only hope in a crucified and risen Lord.—Evangelical Messenger.

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"The Jewish Question"

We have just gone through two volumes of over two hundred pages each, "The International Jew," and "Jewish Activities in the United States," both reprints

of articles that appeared in The Dearborn Independent during 1920-21. The Dearborn Independent, as is generally known, is commonly called Henry Ford's paper, but just who contributed the articles on the Jews is not stated. Whoever he may be, he seems to have got hold of a lot of matter on the Jew that was little known and that, considering its character especially, comes as a surprise, indeed, if it be all true, it comes like a thunderbolt.

We frankly confess that we do not consider ourselves competent to pass judgment upon these productions, whether the things said are just as represented or not, though the impression is made as one reads along that the matter is historical. At least if it is not, the author has left a plenty of opportunities to show that it is not. He deals with what are set forth as facts, and they should be capable of investigation either for proof or disproof. Besides, much that is said is so in accord with what one may happen to know of Jewish character, whether from the Scriptures or from observation in life, that one very much feels that the burden of proof rests with the person who may not agree with the author.

One thing is certain, the reading of these books shows again that the Jewish is a remarkable race, a people with unlimited native ability, that they make themselves felt wherever they appear, that especially financially and economically they cannot be kept down, and that wherever they appear, in any numbers at all, there is going to be, sooner or later in some form or other, a Jewish question.

One of the most interesting things about the Jew is the fact that his history since his dispersion and his traits of character, as observed to the present day yet, all tally completely with what the Bible has to say of him. Right in the Jew himself, therefore, we have abundant proof for the authenticity of the Bible record. His story tells the tale; besides, the Jew is to-day, in his nature, what he was in Bible times and doubtless will always be what he is to-day. Here we are reminded of another brochure that we read some time ago, "A Jewish View of Jesus" by Rabbi Edward N. Kalisch, Ph. D. The address was delivered in the Jewish temple at Richmond, Va., last Christmas Eve and was later given to the public in printed form at the instigation of one who had been greatly impressed because of "the beautiful thoughts expressed and the veneration in which Jesus is held by modern Jewry." The object was especially to scatter the address among non-Jews for their delectation. And right here we may say that the address doubtless delights all those among the non-Jews or Gentiles who in their own thinking and pride have lost the historical Christ and have set for themselves a Man of Galilee to their own liking.

But here are some of the "beautiful thoughts" about Jesus: "I ask you to bear in mind again that I am

speaking of Jesus the teacher, not of Jesus who has been called the Christ, and has been made the cornerstone of the structure of Christian theology. There was no Christianity during the day of Jesus. He was not really its founder. That honor belongs to Paul." Of the rejection of Jesus in post-apostolic times he says, "But the Jews did not reject Jesus of Nazareth. They did reject Jesus, the Christ of Pauline Christianity, that was formulated more than a century after his death." Again he says, "For almost 2000 years the Jews have been made to suffer fearfully for this rejection, not of Jesus of Nazareth, but of the theology that built up in his name. But happily today that theology is losing its ascendancy and real religion is coming into its own among the children of men." It is hoped as his teaching becomes better known and the substantial facts of his career better understood, he may be the means of uniting and not separating Jew and Christian and all of us will glory in placing his figure in the pantheon of the world's greatest teachers, prophets and benefactors."

We see here the same view of Jesus Christ that prevailed among the Jews in Jesus' own day. They would not accept Him as the eternal Son of God, and therefore rejected and crucified Him. That is still the Jews' great stumbling block in Christianity; they will not accept Jesus Christ as the Son of God; they are willing to say many nice things about Jesus as a teacher and a man, but not as the Christ and the world's only Savior from sin and death. And there are many who are not of the dispersion but who in the above matters of doctrine gleefully pipe with the sons of Abraham according to the flesh.

Just after having written the above there came to our desk another tract, "What Do Jews Believe?" by H. G. Enelow, D. D., a rabbi of New York City. It would appear that the Dearborn Independent has started the Jews telling the world what they think and believe. In this tract Jesus, as a matter of course, is again rejected as the Son of God and the Savior of the world. But here we are also expressly told that the modern or Reformed Jew does not believe in original sin, in the depravity of the human race, neither in a personal devil. How they manage to accept the Old Testament and yet deny these teachings only a thoroughbred rationalist can say. Of course where there is no real sin, no natural depravity and guilt, there is no need either of an atonement and a divine Savior. Every man is to be and can be his own savior. That's what the Jews believe, and likewise a great many more who do not want to be classed with the Jews.—Lutheran Standard.

The shortest way, is not always right; nor the smoothest the safest; therefore be not surprised, if the Lord choose the farthest and the roughest; but be sure of this, He will choose the best.—Selected.

WORSHIP AT TWO PLACES

Years ago there was but one form of worship among the Apaches in Arizona, and that was the devilish worship of the "medicine" as preached and practiced by the medicine men. The "medicine" of the Indian really has nothing to do with healing herbs or drugs, but signifies the use of charms, devilish ceremonies, and superstitious practices in general.

But with the coming of the white man things changed. Some of the Indians were "educated" and lost their belief in the "faith of the fathers." (Ever the result when the world attempts education.) But for the sake of fairness it must be said that some of these "educated" Indians kept their faith in "medicine," yea, some even became the most influential medicine men.

With the coming of the Lutheran missionaries to the Apaches came another change. Some Indians "renounced the devil, and all his works and all his ways" and turned their back on "medicine." A contingent of Christians began to spring up.

With the coming of the Catholic missionary another change came. Now there were Lutheran Christians, and "infidels," and medicine worshippers, and Mary-worshippers.

In September, 1920, there was begun yet another class of worshippers, and sad to say their number is larger than that of all the others. In view of the fact that they have no particular name, the missionaries call them "Silas-worshippers."

Silas Johns is a White Mountain Apache, but his influence extends over both reservations and even among the Apaches "in the dispersion" outside the reservation.

Silas is one of those so-called "educated" Indians who have learned just enough to make them a public nuisance, whose hands have been trained for a trade, whose heads have been crammed, more or less, full of knowledge, but whose hearts have been left void of the one thing needful.

Silas became a medicine man, and practiced that trade (it is a remunerative profession) for a number of years. But, in the spring of 1920, one stronger than Silas came over him, and he and his family were baptized. And Silas became a preacher of the Gospel. He took his Bible History, gathered the Indians about him, and to their great surprise preached to them about God.

But another change came over Silas. Satan was reluctant to lose such an influential medicine man. And the wily one succeeded in again winning Silas as his tool. Silas mingled Bible and "medicine" and in a remarkably short time developed a new form of religion, which for lack of a better name we shall call "Silas-worship."

We have but scant intimate knowledge of this new worship. It is ritualistic to a high degree. Nayinetyonne, the national hero of the Apaches, plays an important role and is identified with Jesus. Prayer seems to play an important part,—prayer to the snakes and to a cross on which is painted the picture of a snake. To Silas, to the snakes, and to the cross are attributed healing powers for all kinds of disease. The worship takes place every Sunday morning and lasts for several hours. Men appointed as "deacons" by Silas lead the worship and do the preaching. The cross is adored and an offering of a mysterious yellow powder is deposited on it. Songs especially composed by Silas are sung. A religious dance takes up the greater part of the worship. An uncanny earnestness and devotion pervade the assembly. Christian Indians who come to look on and refuse to take part in the ceremonies are jeered at as "ghosts" or "dead men," which translated into colloquial English would perhaps mean "pikers."

Beyond this we know little about Silas worship. We can judge it only by its fruits; and its fruits condemn it most emphatically. Try as they will, the missionaries can elicit but little information from the Indians. They cannot get translations of the songs and formulas employed. And the translations that have been offered by some of the Indians have been so contradicted by those offered by others that they must be discarded as untrustworthy. It is safe to assert that Silas-worship is secretism, a form of lodge worship. And the Apaches guard their lodge secrets much more carefully than do their white brethren; for one thing, they do not make the "mistake" of printing their rituals.

Silas, upon being shown the error of his ways by one of the missionaries, in the presence of a large assembly of Indians disavowed his teachings. But the worship founded by him goes on just the same. Hundreds upon hundreds of Indians, especially at San Carlos and Bylas, regard him as their prophet, and worship according to his directions faithfully every Sunday. His following is especially strong among the older Indians. A few of the medicine men opposed him because of the unpleasant competition; but most of them catered to him, gave him their O. K. for the sake of "filthy lucre," and still carry on their diabolical profession.

A decrease in sickness and deaths is attributed to Silas; but when sickness and death do occur they are overlooked by the Indians on the grounds that he cannot be held responsible for such natural occurrences. Silas claims to be able to produce rain. When rain comes, it is credited to his power; but when a drought comes—and Arizona has had a critical drought almost ever since Silas began to preach—it is overlooked by the Indians. They are blind followers.

Silas castigated the evils of his tribesmen, such as drunkenness and abuse of women. But when he himself, upon returning from a "missionary journey," became drunk and was put into jail for wife-beating, it did not shake the faith of the Indians in their prophet, although it did serve to make the prophet not quite so popular in his own immediate country.

When Arizona recently witnessed a beautiful display of aurora borealis (something rare in a southern clime, an old-timer stating it was the first time he had seen it during his sojourn of 38 years in Arizona),—the superstitious mind of some of the Apaches immediately credited that phenomenon to the power of Silas.

But not all of the Apaches are Silas-worshippers. Even among them there are "atheists" (usually the "educated") who will not believe such "tommyrot"; but sad to say they are often just the very ones who also refuse to believe the "bunk" that the missionaries preach. However, there are also Christians among the Apaches, and there are several hundred of them, who do not believe in Silas, but who oppose him and defend their faith in Jesus.

And one of these Christians recently said to the writer: "My husband and I (both are baptized Christians) do not go to those Silas dances. **We do not want to worship at two places.**" A wonderful application of the statement of the Savior that it is impossible to serve two masters!

Many white Christians could learn from, and be put to shame by, this simple Apache Christian as she stood before her humble tepee and testified to her sole allegiance to the worship of the true God. Many people call themselves Christians, yet "worship at two places." On Sunday they worship God, and the other six days of the week they worship their Savings Account. Others worship God in church on the first day of the week, while on the remaining six days they slave and toil to lay up a big inheritance for their children, oftentimes children who will never appreciate the efforts of their saving parents, and usually children whom God has endowed with healthy bodies so that they can well "shift for themselves." Is that not a "worship at two places?" And there are yet other Christians who worship the God of the Bible on Sunday, and on some week-day evening they worship the god of the lodge in the secret chambers.

Oh, that Christians would worship less at "two places." Oh, that they would heed the admonition of Elijah: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." Then would the heathen world—and in it are the Apaches in Arizona—receive more missionaries and schools and chapels, so that the heathen might be brought to the knowledge of the one true worship of the One True God and His Son, Jesus Christ, the Redeemer of the world.

H. C. NITZ.

"THE DANCE OF DEATH"

The increase in moral wrecks among our American youth—and physicians tell a story that is most shocking—is being traced by men who have made a study of the subject, at least in a majority of cases to the vulgar dance. It has rightly been called the "dance of death." Professor McKeever, of the University of Kansas, has made public a statement on this subject that should set parents and pastors to serious thinking. More than mere talk is needed to correct a nation-wide evil. He says:

"The sex intoxication, brought on by the close grip dance, and which is to-day the one great outstanding social enticement among all the young people of America—this snaky thing is new to the world. The majority of the so-called best parents are yet unaroused as to its sinister meanings for the growing generations and for the future of society. Only the specialists, the close observers who have followed the dance-hall problem through to its ultimate results, are conscious of the tremendous task of managing this modern dance among young people. For reasons of policy some of the experts have decried only the 'public dance,' but they are fully aware that the crux of the problem is not a matter of the public or private place of the 'party,' but the white-heat sex stimulation which is involved.

"This new twentieth century dance of death is not a matter which the individual parent can handle. The comparatively few parents who are aware of the troublesome situation and are attempting to pull their young out of it, are failing in the attempt. The dancing young crowd to which the boy or girl belongs will either almost mob such objectors or blister them with public contempt, and thus they are completely whipped. Only the pulling together of the home, the school, the church, and the community at large will prove equal to the difficult task of readjustment of the sex dance."

Speed up positive Christian teaching in the home and let the week-day Christian school become a nation-wide fact.—The Lutheran.

THE EVOLUTION OF THE DANCE

The comment is made repeatedly in speaking of the moving-picture, "When we take our children to something which we think is going to be really good, there is nearly always something objectionable thrown in. If not in the main film, at least in the "comedy." Certainly there is! Do you not know the philosophy back of introducing in an otherwise good movie, a scene that is slightly "off color?" The object is to accustom those who attend only the best to accept that which is not so good, and having educated them to accept that which is mediocre, to remove the present border line and present that which is worse. This has always been the game of commercialized amusement. If you have any doubt about it, look at the evolution of the dance.

One hundred years ago, the dance was the minuet and the Virginia reel. "Simple games put to music with just the touching of finger tips," we'd call them to-day. Then about fifty years ago, there came the square dance with just an occasional waltz or two-step thrown in. These allowed a little more familiarity. Then as a generation tolerated that, the square dance was dropped, and the waltz, the round dance and the two-step were adopted. Little by little, as people tolerated the greater familiarity of these, the familiarity was increased. Then commercialized amusements went down into the underworld and brought up the bear-dance and turkey-trot. That was about 10 years ago. It did not take long with these dances of the underworld to prepare for the next step, and about two years ago, commercialized amusement again went down into the underworld and brought up the vilest that it had to offer, the jazz or shimmy dance.

Fifteen years ago in the dances, young men put their arms around girls, but the hand of the girl usually only touched the young man's shoulder. To-day young women, in the dress of the underworld, both embraced by and embracing young men, are jazzing until the wee hours of the morning, with the lights turned low; and in one place of which I have heard, with the lights turned out. No normal young person is going to remain mentally pure, and few will remain physically pure under the influence of that dance of the underworld.

Sometimes I am asked, "What can we give our young people, which they will like as well as the dance? **After** the dance has them, nothing! Here is the testimony of a young woman twenty-four years of age, in one of the finest amusement parks in our nation. She said: "I came here, four years ago, believing in the dance. My father and mother were loyal Christians, and very much opposed to it, but I thought their attitude was narrow. To-day, if I could have my way about it, there would never be another social dance in this playground. I soon found that young people who dance here on Thursday night (our dancing night) dance somewhere else every night in the week. They care for nothing else. I became so weary of the shallowness of it and the spoiling of their lives, that I made a rule that any one attending the social dance here must be a regular attendant at one other social function; but they are so hard to interest in anything worth while after the dance once gets them. The physical intoxication of it just spoils them for anything else; nothing else is fast enough."

Is it not, in the light of these truths, high time that an awakened Christian manhood and womanhood took an active interest in seeing that our boys and girls and young people have clean, worth-while, ideal-building, recreational and social advantages?—Sel.

THOSE KNIGHTS OF COLUMBUS

When an organization once gets into full swing in the Roman Catholic church, it does things. There is no more active society in the country than the Knights of Columbus. It is the right arm of lay power in that Church, but behind that arm is the power of the Church itself. It is projecting plans to keep alive an interest in the onward sweep of Catholicism in America. We are already being told that in November Marshal Foch, a staunch Roman Catholic, is to be a guest of the Knights of Columbus in Chicago. What that will mean requires no guessing. A mammoth demonstration is sure to feature his coming, and many Americans will be tremendously impressed by it.

It is well to remember that the Romish Church, with its compact organization to give it prestige, is regaining its foothold in France and in Central Europe to a remarkable degree. It knows how to play politics and how to fire the imagination of great masses of people who are more impressed with pyrotechnics and fanfare than with truth. With the weakening of Protestantism, which in large measure no longer seems to know what the term really means and which has forgotten the rock whence it was hewn, the Roman Catholic Church has come upon her golden opportunity and is determined to use it.

Announcement has been made that these Knights of Columbus are about to raise a million and a half dollars for the production of a new American History. "Much so-called American history is un-American because the historians were working in the interests of foreign countries," says one of their leaders. "A standard history by recognized authorities, irrespective of race or religious differences," is now to come into existence. This sounds encouraging. Some American history certainly needs to be rewritten—particularly that of Colonial and Revolutionary days. The part that was played in making the earlier history of the country by a very considerable element in Pennsylvania has yet to be told in most of our text-books in the public schools. The Pilgrim Fathers and their descendants have carried off all the honors, and the modest and unassuming German and Scotch Pennsylvanians who were the staff and stay of Washington have been left unhonored and unsung.

But if this proposed history is to be written under the auspices of the Knights of Columbus, one may well harbor some serious doubts as to whether the story will be reliable. The history might not be written "in the interests of foreign countries," but who doubts that it would be written in the interests of some particular Church? No church society, or for that matter, any other society, is likely to produce a reliable history. Historians are born, not elected.—The Lutheran.

Haste may make waste, but stagnation and procrastination are much more expert at the job.—The Continent.

SMITH-TOWNER BILL AND MASONRY

In 1918, Senator Smith (Democrat) from Georgia introduced to Senate a Bill (S. 1017) for the creation of a National Department of Education. The Bill provides that American education shall be given recognition by the Federal Government; the Bill provides for an appropriation of \$100,000,000 to be apportioned among the States to aid in the payment of more adequate teachers' salaries, the equalization of educational opportunities, the removal of illiteracy, the Americanization of immigrants, physical education, etc., etc.

Combined with this Bill is that (H. R. 7) of Representative Towner (Republican) from Iowa, the Bill now known as the "Smith-Towner Bill," pending action of Congress.

Thousands of men the country over remain good men in spite of their Masonic affiliations; and the fact that both Smith and Towner and five other statesmen to whom I have been referred in matters pertaining to the Smith-Towner Bill are all Masons, would not seem strange at all were it not for the fact that Grand Lodges of Masonry have taken action in favor of the Bill and that Masonic magazines, the country over, are being used as mediums to push said Bill.—B. M. Holt.

The Public School the Child of Masonry

"The public school is primarily the child of Masonry," says Grand Master B. S. Park, Proceedings, Nevada, 1920, page 34.

"Your committee wishes particularly to commend the Grand Master, W. A. Westfall, on the stand he takes for the education of all the youth of our country in our free, unsectarian public schools."—J. A. West, Past Senior Grand Warden, Iowa, Proceedings, page 83.

"By unanimous vote the Grand Lodge (California) adopted a resolution which dealt with the matter of the Smith-Towner Educational Bill now pending in Congress."—Proceedings, Iowa, 1920, page 37.

"The Masons of the country have always stood behind the public school."—G. A. Pettigrew, Grand Master, South Dakota, 1919, Proceedings, Iowa, 1920, page 202.

"It is the wish of 23,008 Masons of this State (Louisiana) that the Senators and Representatives from Louisiana to our National Congress be requested to vote and work for the Smith-Towner Bill, H. R. 7 and S. 1017, Sixty-sixth Congress.—Proceedings, Alabama, 1920, page 73.

"We recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools."—Grand Lodge, Oregon, Proceedings, Alabama, 1920, page 40.

It is not enough that Masonry is unduly active in its support of the Smith-Towner Bill. The chief object of Masonry in this is to destroy all private and parochial schools.—B. M. Holt.

"We much prefer the elimination of the private and parochial elementary schools since the one makes for class distinction and the other for religious intolerance."—Grand Lodge, North Dakota, June 17, 1920, The Builder, August, 1920.

"Wherever a dollar is given to support a parochial school it is a distinct slap at the public school."—Grand Lodge, South Dakota, Proceedings, Iowa, 1920, page 202.

"The only influence fighting this measure (the Smith-Towner Bill) is that of the un-American parochial school."—Grand Secretary, W. L. Stockwell, Masonic Grand Lodge Library Bulletin, January, 1921.

"I believe that the time is coming when we should take a stand against the narrow bigotry of the parochial school."—G. A. Pettigrew, Grand Master, South Dakota, Proceedings, Iowa, 1920, page 203.

Masonic Attack Not Confined to Catholicism

"I do not believe that there can be any Roman Catholic United States history or any Norwegian or German Lutheran United States history, or any Presbyterian United States history."—G. W. Stockwell, Secretary Grand Lodge, North Dakota, Official Document, January 8, 1921.

"We do not see why children need to be educated as Presbyterians, Catholics, Methodists, Lutherans or as Hebrews."—Masonic Grand Lodge, Library Bulletin, January, 1921.

Masons and Masonry throughout the country stand back of the Smith-Towner Bill, but this is not all, for said Bill has also been incorporated into the activities of the "Masonic Service Association of the United States," organized by some eighty Grand Representatives from 34 Grand Lodges. Said Association came into existence in November, 1919, in Cedar Rapids, Iowa, and has for its object "to give to American Freemasonry a national voice." It is claimed that "lack of co-operation among Masonic units" has been remedied by said Association; and that "it is only through united efforts that we can safely oppose our arch enemies."

"Resolved, that this (Masonic Service) Association heartily and unreservedly approves and indorses the principles of the Smith-Towner Bill now before Congress, which provides for a national department of education and appropriates \$100,000,000 to assist the several States in meeting the educational demands of the present day, and respectfully urges upon Congress the speedy passage of this measure."—Printed in the Proceedings, Grand Lodge, District of Columbia, 1919, page 516.—Christian Cynosure.

To be really happy yourself you must have a passion for the happiness of others.—George Frederick Munn.

HONEST CATHOLICS

There are some fine types of Catholics too.

One priest was asked by a young Protestant, if he had to promise to raise his children as Catholics if he married a Catholic girl. The priest wrote that it was true. But he added: "Young man, take my advice. Marry within your own faith and be happy."

"Catholic N. W. Progress" answered the question "Is it right for a Catholic to contribute to the Protestant church?" with a distinct "No," and added: "If a Protestant believed the same about his church that we believe about ours, he would be consistently conscientious in refusing to contribute to a Catholic and we should admire him rather than blame his stand."

Are all Lutherans as genuine and loyal as that?

I Just Ask.—in Lutheran Church Herald.

A PAUSE IN THE PRAYER

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "if I should die 'for I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's Menagerie and stood all wooden soldiers on their heads just to see how he'd tear around in the morning," "if I should die 'fore I wake," why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. Ther's lots of things that seem funny if you're goin' to keep on living, but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

DELEGATE CONFERENCE AND 25th ANNIVERSARY JUBILEE

June 29th had been chosen as the date for the delegate conference of the western district of the Southwestern Conference. St. Paul's congregation of Bangor was hostess. But the pastors arrived in the afternoon of the preceding day in order to attend the anniversary celebration of Rev. C. W. Siegler's ordination to the ministry which St. Paul's had planned. In this celebration the Lutheran congregation of Portland, another charge of Rev. Siegler, also took part. Rev. Voges occupied the pulpit. The undersigned addressed

the gathering in the name of the conference. Mr. A. Toepel spoke in behalf of the parish conveying their kind wishes and presenting their pastor, as a token of their esteem, a Ford Sedan. Rev. Siegler responding expressed his gratitude most heartily. A luncheon followed the service, served by the ladies of the congregation in the schoolroom in the basement of the church.

Next day the conference was held. In the morning session the Rev. C. W. Siegler read a paper on the question, "Why cannot the various institutions which are made use of and recommended in our day in place of the parochial school for the Christian training of our children, be an adequate substitute for our Christian parochial school." The following points were dwelt upon: Christian training is commanded by God. It can be accomplished solely thru the Gospel. Whosoever, therefore, has not the Gospel can not train children for Christ's kingdom, but for this world only. Whatever advances Christian training that let us Christian make use of. Therefore let us foster and make use of our parish school. There is no adequate substitute for it. The public school cannot be a substitute because it does not make use of the Gospel in its child-training. It can, therefore, not bring up in the fear and admonition of the Lord, but rather only draw away from him. The Sunday school can not be an adequate substitute because it offers the child only a fractional part of what the day-school offers it. The same reason holds good when the public school dismisses the children a half day a week for the purpose of religious instruction in their church, involving also a decided injustice against those children for whom no religious instruction is desired. Others have suggested that the public school introduce religion as one of its studies. They feel that under the present order of things the public school has no foundation for their training. But in order to make that religion acceptable to all it must be, according to their ideas, a non-sectarian religion. Such religion would, of course, not be the Christian religion. It is self-evident that we, to whom the whole Bible is the sole guide in all religious questions who stand with our federal constitution for separation of church and state cannot even consent to, much less make use of, such an arrangement.—In the afternoon questions relative to our synodical work were discussed. The suggestion was submitted to synod that in the future no building operations be begun until two-thirds of the required amount is in the treasury.

But with the close of the conference the pastor's faces were not yet turned homeward. Another parish—Burr Oak, Little Falls, Melrose—had planned a 25th anniversary Jubilee celebration for their pastor, Rev. C. Voges, in which the brethren of the conference intended to participate. So they journeyed to Burr Oak. The Rev. F. Popp delivered the sermon. Your scribe

again spoke briefly in behalf of the conference and transmitted the congratulations of the branch congregations of Little Falls and Melrose. Rev. Baganz was the bearer of the well-wishes of St. John's, Ridgeville, a former charge of Rev. Voges. Mr. F. Koch was spokesman from Burr Oak. Rev. Voges was kindly remembered with purses by his congregations and others. Former congregations of both pastors also had joined in the celebrations in recalling their work in their midst and wishing them the blessing of our God. Rev. Voges responded with heartfelt words. After the service the guests were pleasantly entertained at the parsonage by the trustees of the church and their families.

The celebrations have shown us once again what a blessing it is to have faithful stewards in our churches, may they also have increased our love for the Gospel and strengthened our resolution to cling to it till we enter upon the eternal jubilee celebration of God's children.

H. R. ZIMMERMANN.

JOINT SYNOD

The first regular session of our Joint Synod at St. Peter's Church is to begin at 10 o'clock a. m. Wednesday, August 17th (Milwaukee time, day light saving). The opening services will be held in the evening of that day.

G. HINNENTHAL, Sec'y.

SOUTHERN CONFERENCE

The Southern Conference will meet, D. v., August 28—31, 1921, at Lake Geneva, Wis., with the Rev. H. Diehl. Kindly notify him before August 25, 1921, whether you are coming by railroad or by automobile. Those unable to come will likewise send their excuses to the same address.

Discussions will be led by Revs. C. Sieker, R. Wolff, E. Reim, S. Jedele, O. Nommensen, C. Buenger.

Confessional address: F. Koch, A. Lossner. Sermon: Julius Toepel, and the undersigned.

R. F. F. WOLFF, Sec'y.

DR. MARTIN LUTHER COLLEGE

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin August 31st, at 9 a. m. The following may serve as information for old and new students: The dormitories will be ready for occupancy on the day before; on the same day the first meals will be served in the college dining hall.

New scholars are to be enrolled with

E. R. BLIEFERNICHT.

MICHIGAN LUTHERAN SEMINARY

The new school year at the Michigan Lutheran Seminary, Saginaw, Mich., begins, D. v., September 6th, at 9:30 a. m.

The Michigan Lutheran Seminary is not only a preparatory school for boys that wish to enter the service in the church, but it also offers to others a regular high school course under conditions where the Gospel dominates.

For particulars and catalogues apply to

OTTO J. R. HOENECKE,
2020 Court St., Saginaw, Michigan.

BETHANY COLLEGE

Bethany College, a Lutheran School for Young Ladies, Mankato, Minn., will begin its new school year Wednesday, September 7th.

The following courses are offered: Preparatory, Academic, College, Domestic Science, Music, Commercial, Expression, Art.

Young ladies, intending to take up any of these courses, will please send in their application as soon as possible.

For Catalog and particulars address:

President, Bethany College, Mankato, Minn.

CORNERSTONE LAYING

Emmanuel Lutheran congregation of New London, Wis., laid the cornerstone for its new church on July 3rd. Rev. M. Hensel and the local pastor were the speakers. The dimensions of this building will be 108x60 feet.

AD. SPIERING.

COMMITTEE ON SEMINARY SITE

The committee on seminary site will meet August 16th, 2:00 p. m. at St. John's school, Milwaukee, Wis.

JOHN BRENNER.

MISSION FESTIVALS

2. Sunday after Trinity

St. John's church, Genoa, Wis. Speakers, Geo. Kobs (German), Carl G. Schmidt (English). Offering: \$171.36.

IM. BRACKEBUSCH.

5. Sunday after Trinity

St. John's Church, Mazeppa, S. D. Speakers: J. H. Paustian, A. Pamperin. Offering: \$302.35.

J. C. BAST.

8. Sunday after Trinity

Crawfords Lake, Minn. Speakers, W. Haar, Hy. Bruns, W. Paulson (English). Collection: \$100.00.

E. H. BRUNS.

8. Sunday after Trinity

St. John's Congregation, Lewiston, Minn. Speakers: Affeldt, R. Bliefornicht, L. Baganz. Collection: \$485.02.

H. W. HERWIG.

9. Sunday after Trinity

Town Little Falls, Monroe Co., Wis. Speaker, the Rev. Dir. E. E. Kowalke. Collection: \$45.95.

C. F. W. VOGES.

ITEMS OF INTEREST

The Islamic Plan of Salvation

The fundamental tenets of Mohammedanism in contrast with Christianity are portrayed in the following statement of the Moslem gospel by an educated Indian Moslem: "The Islamic plan is rational and natural. Man is born in innocence in Islam, which is 'the nature made by Allah in which he has made man' (Koran). He falls through the influence of his surroundings and by outraging his own nature. He can attain salvation only by right knowledge and right actions. There is no special favor. There is no 'chosen' people.' God has sent teachers or prophets to all nations, who have taught their respective peoples truths, regarding the purpose of human life and the way of attaining same, or in other words, truths concerning the attributes and ways of God and human conduct. **Salvation is to be achieved by individual effort.** 'No one will bear the burden of another.' There is nothing occult about the business. When by repeated good actions man realizes the goodness which is his goal, he has already achieved his salvation."—Lutheran Standard.

Opposition to Missions

Reports from Angola, West Africa, and from Portuguese East Africa reveal the fact of systematic and determined opposition to Christian missionary work on the part of Portuguese authorities in those territories. In East Africa, the Mozambique Company, a commercial concern, has been granted by the Portuguese Government complete administrative control of the territory between the Sabi and the Zambesi rivers as far west as Rhodesia. This control extends over 5,000 square miles, and includes the power of life and death over 300,000 inhabitants. At Beira, the capital, the American Board has been endeavoring to establish work for the natives for twenty-five years. Inhambane, a station of the Methodist Episcopal Church, is also in Portuguese territory, but outside of the Mozambique Company's control.

In the opposition of this company to the establishment of Christian missions we are carried back one hundred years to the early evidences of the British East India Company's antagonism to missions in India. The Portuguese are still retrogressive, and one of the leading officials of the company explained their attitude toward the missionaries by saying: "We are here as a commercial company to make profits, and we propose to make the natives work out our purpose. We shall use methods that missionaries will call slavery, and when reported will make trouble for us. We do not want missionaries of any sort, and will not have them."—Missionary Review of the World.

The United Evangelical Lutheran Church of Australia

"The United Evangelical Lutheran Church of Australia" is the name chosen by the various Synods not connected with the Australian Synod, who have recently merged into one body. It has been reported that the membership of the new body will be about 14,000 to 15,000 souls. The immediate aim of the new body is to establish a College for the training of ministers here in Australia. Angas College, at North Adelaide, is for sale, and an effort is being made to secure it for the new church body. The college will be put up for auction; the reserve price is said to be £13,000.—The Australian Lutheran.

Our Lutheran Brethren in Australia

According to the statistical report for the year 1920, our Synod consists of five districts, comprising 55 parishes, 158 congregations, and 62 preaching places, with 18,005 souls, 11,228 communicants and 4,176 voting members. Fifty-three officiating ministers, four theological professors, and six re-

tired pastors are members of the ministry; 475 children attend our church-schools five days, 443 received religious instructions one day a week. The children were instructed by 22 teachers, 9 pastors, and 5 lady teachers, 1,248 children were regular attendants of our Sunday-schools. One of our pastors accepted a call to India. With a few exceptions services are held in all our congregations both in the German and in the English language. During the year, 549 children were baptized and 345 confirmed; 20,685 members partook of holy communion, 127 marriages solemnized, and 132 burials have taken place. For mission purposes, the congregations contributed £6,106, besides the sum between £3,000 and £4,000 were collected for relief in Central Europe.

Our schools in South Australia are still closed, and the Kirchenbote could not be published again, but we were able after a long interval of eight years to hold a convention of our General Synod, and though we are still laboring under difficulties, and are suffering under the injustice of cruel legislation, the Lord has blessed us, and our work has not been in vain. But far more could have been done if every member of our Synod had recognized and done his duty. Some of our congregations are lax, very lax; in many congregations, and whole parishes there is neither a day school nor a Sunday school, what becomes of our children when they do not receive a thorough Christian education? In several parishes the number of those that partook of holy communion is smaller than the number of the communicants; this is a very bad sign. Contempt of the means of grace signifies decay, and will not remain unpunished. Though £6,000 were collected in our midst, many congregations and whole districts have done very little. Let us, beware of ingratitude. Much has been given unto us, much will be required of us. May God have mercy upon us, and make our hearts willing to serve him in sincerity and holiness, and to do His will. To Him be praise and glory for all blessings bestowed upon us.

—Australian Lutheran.

U. S. "Happy Hunting Ground of Divorce"

America was described as "the happy hunting ground of divorce" and "the home of divorces" by the Rev. A. V. Magee, vicar of St. Mark's Church, London, during a discussion of the divorce question by the London diocesan conference, just ended. A resolution was adopted pledging the conference "to adhere to the principle of the indissolubility of Christian marriage."—Herald Examiner.

The Screen Minister

Every person appearing on the screen in the guise of a "minister" (generic term) should wear the collar of a Roman Catholic priest, the hat of an English (C. E.) vicar, the frock-coat of a Presbyterian, and the spats (preferably white) of no clerical person on God's earth. He should carry an umbrella, indoors and out, and when performing the marriage service (which is his only function in the movies besides getting laughed at) he should read it out of a Bible, in which, of course, it never was printed.—New York Tribune.

Vatican Planning Peace With Italy

Peace, after 50 years, is expected to be announced between the Catholic church and the government of Italy. This became known yesterday with a statement that secret negotiations between the vatican and the quirinal have been successful and that public announcement of their success is to be made in the near future. It is considered probable by those in close touch with the situation that the announcement will be made this fall. Resumption of relations is believed will result in creation in an autonomous vatican state.—Milwaukee Leader.