

The Northwestern Lutheran

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

Vol. 8.

Milwaukee, Wis., September 18th, 1921.

No. 19

WHEN THE MISTS HAVE CLEARED AWAY

O precious thought! Some day the mists shall vanish!
Some day the web of gloom shall be unspun!
A day shall break, whose beams the night shall banish,
For Christ, the Lamb, shall shine,—the glorious Sun!

O precious thought! No more will faith be anguished
By doubt's uncertainties,—my trembling fears!
The pangs that wound the heart shall all be vanquished,
And light shall flood the gloom of by-gone years!

Some day each mystery shall find solution;—
Each troublous question an undimmed reply!—
The hidden deeps that now seem all confusion,
My God will open up, and clarify!

O precious thought! With vision all unclouded,
The One Whom I believed I shall behold!
Now from my sight His hallowed form is shrouded,
Then He shall fill my soul with bliss untold!

Some day I'll see my ever-faithful Savior,
Who pardoned all my sins in boundless grace!
Here clouds of trial oft obscure His favor,
There I'll behold the brightness of His face!

O precious thought! All sinless, pure, and holy,
By flesh and Satan nevermore oppressed,
My thoughts and deeds shall glorify Him solely
Who brought my soul unto His perfect rest!

O precious thought! Perfection's height attaining,
The flawless piety for which I long
Shall be my joy! Through Christ the conquest gaining,
I shall be ever free from sin and wrong!

O precious thought! The world shall not oppress me,
No more will friends forsake, and foes deride!
But perfect love and fellowship shall bless me,
Where peace and joy forevermore abide!

O precious thought! In Heaven's realm supernal
With angels' hosts the Lamb of God I'll praise!
And with the ransomed speak of life eternal,
And of my earthly life's long-vanished days!

It cannot be untrue, for God has spoken;—
"They that are Christ's shall live forevermore!"
God cannot lie! His Word cannot be broken,
And He will lead me to that glory-shore!

The saints of God, all clad in spotless raiment,
Before the Lamb shall wave the vict'ry palms!
For bliss eternal Christ has rendered payment,
Earth's tearful strains give way to joyous psalms!

I pray Thee, O my precious Savior, waken
These hallowed thoughts of Paradise in me,
And let them solace me, till I am taken
To dwell in Salem, evermore with Thee!

From the Swedish by
C. O. Rosenius.

ANNA HOPPE,
Milwaukee, Wis.

And When They Were Come, And Had Gathered The Church Together, They Rehearsed All That God Had Done With Them, And How He Had Opened The Door Of Faith Unto The Gentiles.

Acts 14:27

Paul and Barnabas had returned to Antioch from their first missionary journey. Immediately they called a meeting of the Christians in that city. They wanted to report. It was only natural for them to rehearse the story of their travels and for the people at Antioch to listen with rapt attention. That journey had not been a private venture of Paul and Barnabas. The church at Antioch had sent them out to preach the Gospel to the Gentiles and had accompanied them with its prayers. The cause in which the apostles had labored and suffered was the common cause of all Christians; the foe they had met was the foe against whom the church was contending wherever it had gained a foothold; the Lord whom these missionaries had served was the Lord whom all loved with their whole heart who had found life and salvation in Him. Every blow directed against the Gospel was felt personally by all Christians; the troubles through which the church had to pass were their troubles; every victory won was a cause for rejoicing to every member of the Church Militant. The work of the Lord was not a side issue in their lives, it was the main issue.

Therefore the apostles rehearsed and the members of the church listened eagerly. And, what a story! It told of the terrible darkness of heathendom reigning in the lands of the Gentiles, of the great power of the foe of God and man, of opposition and scorn, of murderous assaults upon the messengers of God; in short, of the firm determination of Satan to hold his own and to destroy what is God's. Enough to make them realize the serious nature of their task, their vast responsibility and, at the same time, their utter weakness and helplessness.

But God had heard their prayers; He had protected and saved His servants; He had granted them success and victory. Many Jews and Gentiles had been converted; life had sprung up where death had reigned; the mighty onmarch of the Church had begun; God had revealed His saving power and established His honor.

Rejoicing, thanksgiving, stronger faith, more fervent love, hope triumphant! The report of the

Nov. 1921
C. Rosenius
Jan. 22

apostles was not a final report. It was but the story of the beginning. A strengthened people of God attacks the work of the Church with renewed vigor and with indomitable courage. Even a John Mark, who had failed on this first journey, returns to the work a new man, willing to serve.

They rehearsed, that is what the brethren did who laid their reports before the synod at Milwaukee recently. In this season of mission festivals the preachers are doing the same thing. Your church papers rehearse the same story throughout the entire year. The minutes of synod which will be placed into your hands in the near future rehearse all that God has done with us. Let the churches here and there listen, read, study. They will if they are of the spirit of the people at Antioch.

The result? A broader view of the work of the Church, a deeper comprehension of the nature and the might of the forces that oppose us, an acute sense of our utter inability in our own strength to cope with the problems and the tasks that confront us, yes, and the pangs of remorse that come to those who feel that they have been delinquent in the performance of their duty: but, on the other hand, also, as there in Antioch, joy in the grace, the faithfulness and the prevailing power of God who has done great things with us. Filled with gratitude, comforted, strengthened and encouraged, we will attack the work the Lord assigns us. A people that has looked deep into the glories of its God will not tire or weaken; it will not quail before the mighty hosts of the foe, it will not tremble before a seemingly formidable budget. Let us rehearse and hear.

J. B.

COMMENTS

Church Endowment We believe that endowment funds have a legitimate place in the financing of the work of the church. The Christian who makes a larger donation during his life time or who sets aside a certain sum for the work of the church in his will certainly shows his gratitude for the grace he is enjoying and the right spirit of service. A larger sum of that kind should not, unless it should be absolutely necessary, be used for current expenses, as they cannot, coming unexpectedly, be taken into account when the budget is being prepared. But it cannot be denied that it is possible to abuse the endowment fund. Against such abuse H. C. Offerman raises his voice in the American Lutheran Survey. While we may not be ready to agree with every one of his statements as it stands and to apply what he says to every instance even of the endowment of a local church, we cannot but feel that the truth he voices deserves earnest consideration. He says:

One of the many things churches aim for, as soon as they have cast off their burden of debt, is to become financially advanced.

"In order, as they say, that we may assure, and insure this churchbuilding and its hallowed life for all time, let us mass up an endowment fund of \$50,000, of \$100,000. Then,—even if the character of the neighborhood changes, the church, and its services will always remain.

"Thou fool, this night will thy soul be required of thee,'—As if the communion of saints were an accumulation of church buildings,—As if a mass of gold could assure the perpetual life of a church and congregation,—As if Christ dwelt in stone and mortar.

"Here again,—'He that would keep his life shall lose it, and he that is willing to lose his life shall save it.'

"The only real endowment fund that a church should have, is a big, throbbing mass of growing children, who shall be educated to carry on the work.

"Only that congregation (and be its edifice the most beautiful in the world) will in the long run really live, which is brave enough, in case of a surplus at the end of the year, to sink all surplus back into the inner spiritual development of the congregation. Then,—and only then,—will the Holy Ghost be enabled to remain active. (?) Then, and only then, will there be real spiritual growth; then, and only then, will the real endowment of a church be so attracted to it, viz.,—living, breathing, thinking, active youth." J. B.

* * * * *

Come Over and Help Us "Europe-after-the-war," says the Lutheran, "is but another name for Lutheran opportunity."

"The world upheaval," the writer continues, "has shattered religious forms and organizations, torn the churches away from the shackles of the state, set free millions of people who chafed under taxation for the support of the Church (for which they had no love), and turned them over to the world, the flesh and the devil (where their real attachments were), separated the chaff from the wheat in the Church of Christ, and made it possible once more to build a new structure on the old Gospel foundation. Europe has been shaken out of its spiritual lethargy and self-sufficiency and been shown by a hard and terrible visitation that man cannot live by bread alone; cannot thrive on mere forms of religion while denying its power. Down in the depths, in poverty and want, suffering from a self-inflicted wound which the ablest financiers, economists and statesmen, who still pin their faith to materialistic panaceas, cannot heal, Europe is now in a position to listen to the voice of Him Who said: 'And I, if I be lifted up, will draw all men unto me.' Man's extremity has once more become God's opportunity."

"Come over into Macedonia, and help us," so spake the man whom St. Paul saw in the vision of the night; the cry which rises out of the depth of Europe's dire need has the same burden. Acts 16:10 we read: "And after he had seen the vision, immediately we endeavored to go to Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." Our gratitude toward the Master, our devotion to His Cause, our compassion with the great need of our fellowmen—all bid us to "go and do likewise."

As we write, our synod looks for the return of its special representative, Prof. Aug. Pieper of the theological seminary, who has devoted several months to making a survey of European conditions for us, looking toward the extending of needed help. His report on what he found over there will probably point the way which our endeavors had best take in order to most adequately supply what is needed. G.

* * * * *

Masonic "Baptism" In our issue of May 1st, we quoted from an article in the Living Church in which the writer, "Presbyter Ignotus," criticizes the performance of a Masonic "baptism" by Judge Lobingier in Manilla. In his reply, printed in the Living Church of August 20, Judge Lobingier protests against his being singled out for reproof while the act of a priest of the Church, who officiated at both, a Masonic "baptism" followed by a Christian baptism, in Los Angeles, was passed over in silence.

His reply contains some interesting information. He says: "I can assure him (Presbyter Ignotus) that many Christians of all three classes (Papal, Protestant, and Prayer Book) were present and expressed their approval of it while no one has ever expressed to me such sentiments as 'Ignotus' describes. The Episcopal Bishop of the Philippines was informed of the ceremony long in advance, was invited to attend, and did attend, but has never, to my knowledge, expressed himself as 'shocked and scandalized' or otherwise affected by what he saw. As the Bishop is not a Mason he probably thought that it was no particular concern of his, but certainly if he had been 'shocked and scandalized' he would not have hesitated to say so."

At the end of his letter, the writer offers the following information on Masonic "baptism":

"The Masonic ceremony which 'Ignotus' scores is called 'baptism' because it is a dedication of the subject to the Masonic life, just as Christian baptism is a dedication to the Christian life, though the two are always kept distinct. Of the former a well known Masonic periodical recently said:

"It has a two-fold significance: it places the beneficiaries under the protection and assistance of the Lodge performing the ceremony and, indeed, of all Masons, everywhere. It also obligates the god-parents always to watch and protect the children, until their majority, if their natural guardians should be removed. In the second place, it dedicates the children to truth and virtue and all the other moral principles for which Masonry stands."

"The Scottish Rite attitude toward such an affair as that at Los Angeles is expressed by the Fareastern Freemason which, after quoting the above article from the Los Angeles Bulletin, comments as follows:

"We must give credit to the latter, however, for introducing a new feature—the combination of Christian with Masonic baptism. That strikes us as a real improvement likely to disarm any criticism on the part of the Protestant Churches at least. Indeed we can well see how they might

welcome such an opportunity and profit by it, for it is evident that even those Masons who are clergymen are far from alive to the possibilities which this interesting ceremony affords for bringing the Lodge and the Church together."

Masonic "baptism" is clearly a travesty on Christian baptism. The very name given this ceremony makes it offensive to the Christians. And here is more than a mere name, as the interpretation "dedicating a subject to the Masonic life" and "dedicating the children to truth and virtue and all the other moral principles for which Masonry stands" plainly indicates.

For this interpretation implies that truth and virtue are possessions of the natural man. Scripture says: "Ye were dead in trespasses and sins." It calls baptism "the washing of regeneration and renewing of the Holy Ghost." Combine the two? how can a Christian lend his hand to such a thing?

"Bringing the lodge and the Church together"—a preposterous idea, even if the lodge were not the exact contradiction of the Church. The Church is not a human organization, it is the body of Jesus Christ, "the fullness of him that filleth all in all." It cannot be supplemented, to assume this were to deny the perfection of Christ. A body of people cannot join it, individual men are born into it by the working of the Holy Ghost. Or does the writer mean the organizations called churches? It may be possible to unite one or the other of them with the lodge, but only against the protest of the Church that may still exist in such a body.

"Come out from among them, and be ye separate, said the Lord." J. B.

* * * * *

The Russian Harvest Field That is the name of a small paper which is devoted to a great task, that of bringing the Word to the millions of Europe who, as far as their knowledge of the Word of God is concerned, might truly be said to live in the Dark Continent. This little paper is the organ of the Russian Bible and Evangelization Society which "is serving to make known 'the whole counsel of God' as revealed in the Word of God." To give you an idea of the immense scope of the projected work of this society we quote what is said regarding its Object and Field: "To evangelize and to supply with the Holy Scripture and Christian literature in this generation, Russia (old) 185,000,000; Poland, 35,000,000; Roumania, 15,000,000; Bulgaria, 5,000,000; Jugo-Slavia (including Serbia), 12,500,000; Czecho-Slovakia, 13,500,000; Greece, 5,000,000; Galicia, 8,200,000; Afghanistan, 6,000,000; in all 250,000,000 people, including 9,000,000 Jews." The society was founded in November, 1919, in New York City and its work is supported entirely by freewill offerings of Christian people.

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 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.

The need of the Russian people for such work as is contemplated is pictured in the following:

"Many of our friends, no doubt, will be surprised (and who is not surprised) to find that only a few Bibles have been printed in the Russian language for Russian people in Russia. We now speak about the Russian people in Russia, not the Russian people outside of Russia who speak the Russian language.

"In the past 120 years, about three generations, only about 350,000 Bibles were available for Russian speaking people in Russia. In that period over 300,000,000 people lived in Russia. These poor oppressed Russian people have been neglected more than any other people. They are in great darkness and superstition because they have not had the true light of the Word of God. Remember this, that Russian people have been eager to read the Bible, but they have not had the chance. Russian people have not rejected the Word but they have not had the opportunity to hear it. Sometimes a Russian will travel hundreds of miles to buy a Bible. Let us furnish Russia with Bibles."

Remembering the promise which the gracious Lord has given us regarding His Word, let us hope and pray that the unselfish endeavors of this society may be crowned with success and the millions that languish in darkness come to see the light. G.

* * * * *

Reversed "Following the announcement that one minister had borrowed the film of the Dempsey-Carpentier fight to help lift the mortgage from his church comes news that 40 prominent Brooklyn ministers have petitioned Tex Rickard interests for a private showing of the same picture.

"Not to censor it, but just because they missed the fight proper and are anxious to get a glimpse of the punch that ended Carpentier's dream of championship. As a reward for their sportsmanship the ministers are to see the film free, Fred C. Quimby, in charge of showings, announces. In the meantime the Rev. John Welling Areson, rector of the Church of the Good Shepherd, Greenwood Lake, N. Y., has received permission to show the picture in his church Saturday night to raise money for church indebtedness and community work." —The Capital Times.

History reversed, the Christians climbing out of the bloody arena to view the combat from the seats of the amphitheater; or is it rather Christianity reversed?
J. B.

THE REVISED BUDGET OF THE JOINT SYNOD AND OTHER BUSINESS

The big thing at the closing session of the Joint Synod, held at St. Peter's at Milwaukee, was the adoption of the budget for the coming two years. The Northwestern Lutheran gave its readers a rather detailed report of most of the work accomplished at the meeting and referred to most of the items that appear in the final summary. But a few of the transactions remain to be recorded.

For the last two years we have had on our books the resolution that fixed the salaries of the missionaries at \$1200 a year. From the beginning this sum was taken to be a guide for the Mission Board rather than an inflexible rule. This was not generally understood and led to some complaints. Last year at Watertown the Board explained its interpretation of the resolution and matters were left at that. This year the question was raised again and again it was resolved to accept the meaning which the Board has unanimously agreed upon. It was readily seen that under our circumstances, where the utmost economy must at all times be practiced, an inflexible rule regarding salary is out of the question because it could never be placed high enough to cover those cases where unusual conditions demand special treatment. As the matter now stands the Board tries to maintain the standard set by the old resolution though it sometimes finds itself compelled to go beyond the specified sum while at other times it finds it possible to reduce the amount without working a hardship on the missionary.

The Army and Navy Board had virtually completed its work some time ago but it had never been formally dismissed. When the Synod disposed of the funds that remained unexpended there was no further reason for keeping the board alive. It was accordingly relieved of its duties.

The funds of the Army and Navy treasury which were left when the affairs of that board were wound up amounted to \$55,000. This sum had been assigned to the Church Extension Fund and has been used there. It was resolved to make this temporary disposition permanent.

The affairs of the Church Extension Fund came in for close scrutiny and a series of eight recommendations were brought before the Synod which were formally adopted and which now constitute the guide for all activities under this head. The matter is important enough to be repeated here in its entirety. Every pastor and every member of our churches ought to know the order of procedure in the affairs of the Extension Fund so that unpleasant misunderstandings can be avoided. The eight resolutions follow:

1. "The Church Extension Fund is made up of moneys that were secured by the offerings of our churches, by bequests, and from other similar sources and it continues to grow in the same manner. It is to be used for the purpose of giving new or financially weak congregations assistance in erecting their church or the dwelling of their missionary pastor by making them loans. But it must be understood that such loans must be repaid to the Extension Fund so that they may be utilized again and again in helping other struggling churches. They are to be rotating funds.

2. "The Treasurer of the Synod (also being a member of the Board of Trustees) is instructed to receive all moneys that are meant for the Fund and by order of the Board of Trustees he is to make disbursements for loans from the Fund as directed. He is to keep account of all securities that are part of it and is to act as custodian.

3. "The Trustees of the Synod are authorized to borrow money for the Church Extension Fund when its own resources are exhausted and there is urgent need for its help, but such loans are at no time to exceed the sum of \$25,000. There should never be more than \$25,000 of borrowed money in the Fund.

4. "Congregations of our missions are to be permitted to borrow money from the Fund without interest but they are to be pledged to return to the Fund a certain sum every year according to their ability; the amount of such annual repayments is to be fixed and regulated by the General Board for Missions.

5. "As soon as a congregation is strong enough to borrow money on its own account elsewhere, it should be urged to repay to the Fund any money it may still owe it for the purpose of restoring such sums to further circulation among other congregations that need aid.

6. "The General Board for Missions together with the Treasurer of the Synod are to furnish every district commission with a list of the congregations who have borrowed money from the Fund with any other information that may enable the district commission to carry out the intention of the Synod in regard to the Extension Fund.

7. "The General Board and the Treasurer are to protect the Synod against losses on loans to the best of their ability by demanding security, such as deeds, mortgages, etc., notes should not be accepted excepting in cases of the utmost need and importance.

8. "The General Board for Missions is to be held responsible for the carrying out of these resolutions."

The resolutions were reenforced by the Synod by the adoption of the following recommendation:

"All congregations of the Synod are urged to take up a special offering for the Church Extension Fund so that the General Board can carry out the most urgent of its present plans. In case that further delay

is impossible and money must be borrowed it is all the more desirable that funds be forthcoming to repay such loans."

For the information of the reader it might be stated that the Fund at present stands at about \$110,000, all of which is doing good work and is being returned in small amounts by the borrowers to be used again and again. But it is very desirable that a general tightening up be practiced by all concerned. It is not easy money and should never be apportioned unless there is no other way out. If there is sound reason for making a loan from this Fund there should be no difficulty in getting regular, increasingly large return payments.

It is now resolved to hold the General Board responsible for the Fund. That means that this Board alone can make recommendations to assist certain congregations and to what extent they are to be assisted. It is further made a rule that the Treasurer of the Synod, acting for the Board of Trustees is to pass on all securities offered and that loans should, as a rule, not be made without security. That lines up the Fund with the general financial policy of the Synod as it should be. Especially since the Fund may borrow not to exceed \$25,000.

It is plain that the General Board and the Treasurer must bow to the inevitable. When the credit of the Synod is strained to the breaking point to meet current obligations it is evident that demands made upon the Fund with a view to have it borrow money are out of the question. There is every reason to look forward to a very active and successful season for this Fund and its work, all the more so since the limitations of its workings are now set forth so plainly.

In supplementing the complete budget as finally adopted by the Synod it will be well to set down a set of figures as prepared by the Rev. H. Knuth, chairman of the Committee on Finance. He first gave a brief report for the two years ending July 1st, 1921:

	Received	Disbursed
General Treasury of Synod	\$ 13,198.85	\$ 87,295.15
Sinking Fund (To pay debts)	45,127.90	35,450.00
Colleges and Seminary	77,902.15	262,085.30
Home for Aged (Belle Plaine)	4,842.25	11,806.16
Indian Missions	50,281.43	48,630.55
Home Missions	96,989.57	125,396.81
Invalid Relief	24,539.37	19,973.81
	<hr/>	<hr/>
Total	\$512,881.52	\$590,637.78
	Deficit: \$77,756.24	

The report on the indebtedness of the Synod is very clear and concise:

Indebtedness July 1st, 1919	\$ 56,419.81
Paid off 1919-1921	35,450.00
	<hr/>
Old Debts	\$ 20,969.81

New debts for permanent improvements:

The Bues Farm, taxes, and repairs....	\$ 38,000.00	
Dwelling for professor, Saginaw	9,500.00	
Dwelling for professor, New Ulm	7,200.00	
Parsonage in Lansing, Mich. (Part payment)	2,286.00	
Street construction at Seminary	1,147.00	
Other expenditures	15,413.00	
	<hr/>	
Total new debts	\$ 73,546.00	
Returned to Army and Navy Fund..	43,000.00	
	<hr/>	
	\$116,546.00	\$116,546.00
	<hr/>	
Total indebtedness to-day		\$137,515.81

In the past two years our indebtedness increased by \$81,096.00; it will be seen, however, that much of the total amount was invested rather than expended. It should further be noted that the Synod has a credit of about \$110,000 in the Church Extension Fund which does not figure in these reports because here we are concerned with our regular household expenses; just as our properties and other funds are not listed though some of them are productive and the proceeds are credited against the liabilities assumed in the budget and reduce the budget by \$105,800.00, as appears below.

We append the revised budget for the next two years, that is, for July 1921-1923, as adopted by the Synod:

A. General Treasury of Synod:

1. Interest charges	\$ 10,000.00	
2. Traveling expenses	6,000.00	
3. Inspection of Arizona Missions...	500.00	
4. Official reports	6,000.00	
5. General expenses	35,000.00	
	<hr/>	
		\$ 57,500.00

B. Educational Institutions:

1. Theological Seminary (Wauwatosa)		
Taxes	\$ 952.00	
Improvements	2,800.00	
Repairs	3,000.00	
Current expenses	39,248.00	
	<hr/>	
		\$ 46,000.00
2. Northwestern College (Watertown)		
Improvements	\$ 4,986.00	
Repairs	9,049.00	
Dwelling for professor	6,400.00	
Current expenses	84,515.00	
	<hr/>	
		\$104,950.00
3. Martin Luther College (New Ulm)		
Improvements	\$ 6,050.00	
Repairs	1,450.00	
Infirmary (Rebuilding garage) ..	800.00	
Painting dormitory	800.00	
Dwelling for professor (also site)	6,500.00	
Current expenses	63,500.00	
	<hr/>	
		\$ 79,100.00
4. Junior College (Saginaw)		
Improvements	\$ 2,900.00	
Repairs	2,600.00	
Current expenses	25,000.00	
	<hr/>	
		30,500.00
Grand Total		\$260,550.00

C. Home for the Aged (Belle Plaine):

Improvements	\$ 400.00	
Repairs	100.00	
Current expenses	12,000.00	
	<hr/>	
		\$ 12,500.00

D. Invalid Relief:

1. Pacific-Northwest District	\$ 960.00	
2. Nebraska District	1,400.00	
3. Michigan District	730.00	
4. Minnesota District	5,000.00	
5. North Wisconsin District	1,200.00	
6. West Wisconsin District	5,060.00	
7. South-East Wisconsin District ..	6,650.00	
8. For certain helpless children	1,500.00	22,500.00

E. Indian Missions

F. Home Missions:

1. Pacific-Northwest District	\$ 17,380.00	
2. Nebraska District	6,000.00	
3. Michigan District	20,000.00	
4. Dakota-Montana District	36,000.00	
5. Minnesota District	24,000.00	
6. North Wisconsin District	15,410.00	
7. West Wisconsin District	16,316.00	
8. South-East Wisconsin District..	42,978.00	
Unforeseen expenses	5,016.00	183,100.00

G. Negro Missions

Total amount needed	\$616,150.00
Available from productive prop- erties and from income from en- dowments	\$105,800.00

Total to be raised by offerings

\$510,350.00

To this total the Rev. Knuth in his report quite properly adds the indebtedness so that the real obligation that rests on us for the next two years is \$647,865.81, or \$324,000.00 a year for the next two years. Disregarding our indebtedness, we must raise by offerings \$255,000.00 a year to do our work.

The Treasurer of the Synod will in the future publish a brief statement as to the receipts compared with the budget appropriations. Every effort will be made to acquaint the members of the Synod with its affairs. In addition officials and commissions are to make frequent and detailed reports of all matters of interest that belong to their respective provinces. If matters are not made clear a letter will surely bring the desired information. If any subject seems to be of general interest a letter to the NORTHWESTERN LUTHERAN will result in an article with the best information available on the subject, if possible by the man that knows the subject best—if he can be induced to furnish it.

We have everything before us. We know what is needed, we know why it is needed, we want to do the needed things or we wouldn't have voted as we did these past sixty-odd years. All of us are enjoying about a hundred times more blessings than we have ever realized. If we live up to our own estimates of our resources we can handle this budget without an

effort and build the new Seminary as well before another Joint Synod meets. If we fail God will put us to shame by taking some widow's mite and doing twice as much. One thing is certain: God will not let His kingdom perish. We will not believe that Lutheran America has forfeited its privilege to do God's work until its failure to do so proclaims its unfitness.

H. K. M.

MINISTERIAL EXPERIENCES IN CONNECTION WITH SECRET SOCIETIES

By REV. C. G. STERLING

As a minister of the Gospel, I have always felt that I could have no part in secret societies. I have observed the secret society members often seem to rely on the moral standards of their organizations as a substitute for the atonement for sin and the new life which are provided for us through the Son of God.

An examination at different times of several lodge rituals confirmed the impression that the teachings of these organizations promote reliance on self-righteousness rather than on "God's righteousness," and are therefore subversive of the Gospel of God's grace and are calculated to establish sinners in a false hope.

I am persuaded that many ministers join lodges (with good motives it may be, but) without sufficiently careful investigation and reflection. This is evidenced by the fact that these men, who are of a class that usually stay by what they undertake, have become in very large numbers merely nominal members of their societies. Their names furnish prestige to the organizations; but their devotion is not ardent.

I am quite sure I could name as many as twenty different ministers of various evangelical denominations, who have admitted to me that they have regretted their connection with the secret orders. The reasons given by them have been pretty much the same in significance, though some have expressed keener feeling of disappointment than others: and some have been more outspoken than others in their present attitude of positive hostility to secretism.

The first minister who voluntarily spoke to me of his connection with the lodge (Masonic) was a Congregational Pastor in Cedar Rapids, Iowa. I think the occasion of his introducing the subject was an incident which occurred in connection with my own parish. I had been called upon to conduct the funeral service of a man whose family had connection as I recall, with the (Presbyterian) church of which I was pastor. After acquiescing in the request of the family to take charge of the funeral, I was called upon by an official of one of the lodges (Foresters I think was the order) with the information that the lodge wished to participate in the services at the grave. I requested the loan of a copy of the lodge ritual, that I might examine it. On careful reading, I discovered

there was no recognition of our Lord and Savior. I therefore stated to the official that I could not consent to a joint service: that is that I could not agree to combine the two services, as was requested, but suggested that I would close my service with the Christian benediction, and then, if the family desired an additional service by the lodge, I would feel free from any responsibility for it. I made it clear to the lodge official that I intended no discourtesy; but that I could not give approval and endorsement to a religious ceremony or service, which omitted all reference to the One necessary Mediator, by including such a ritual within the bounds of my own Christian service—as would be done by withholding the Christian benediction to the end.

We reached a definite understanding in the matter, he agreeing to reserve his lodge service until mine had been completed with the benediction. Apparently both of us were satisfied. However, when the program as agreed upon was being carried out, there was an interruption: before I could open my lips to pronounce the benediction the official and his group promptly arranged themselves for their proceedings and the ritual was immediately begun.

It was carried to the end and then with a motion to me the leader indicated his desire for the benediction. I replied by simply shaking my head. A few days later a write-up of the affair appeared in one of the local newspapers. A certain clergyman (unnamed) being charged with creating a scene and marring a funeral service by his discourtesy.

I think it was the (perverted) account of the above occurrence which led the minister above referred to, to open the subject of secret societies in the conversation we were having soon after. His statement to me was "I used to be a Mason, but my conscience would not allow me to retain my membership." I remember his words definitely. He added that great persuasion was exerted to secure the retraction of his action but to no effect; he remained firm in his determination to cut himself off from any further connection with the Order. This brother did not give any details in connection with his experience or his dissatisfaction with the order. The simple statement above quoted, with the additional remark about the effort made to restrain him was all he expressed. I felt that his purpose in introducing the matter was to indicate his approval of my course in the above related occurrence though he did not refer to it directly.

Many conversations have I had since that time with clergymen of various denominations, who have said to me in substance the same thing—that they had to retract their lodge vows and withdraw from all further allegiance to their orders, because of the conviction that the connection was sinful. Some have enlarged upon their experiences: some have indicated

and manifested the constraint of conscience to testify more or less openly against the lodge. In a few cases the confession of dissatisfaction with the lodge with Christian ideals has been elicited by questions on my own part to men, whose evident indifference to their lodge relations I had observed and wished to learn the cause of. In the majority of cases, however, the ministers themselves have made advances in the matter of their adverse testimony concerning the several orders with which they have been connected.

I shall not soon forget a testimony given to me by a parishioner of a brother pastor of mine in Indianapolis, at a time when his pastor had just united with the Masons. The parishioner was himself a member of the Masonic lodge; yet, suddenly surprised by the information that his pastor had united, he exclaimed, with an added double repetition of his words, "He has made a great mistake." What he thought of the effect on his own Christian profession I do not know, but he evidently felt a deep sense of inconsistency between ambassadorship for our Lord and the endorsement of a Christless religion.

The personal experience narrated above in connection with secret society funeral services is not the only one my ministry has brought to me. In a certain Indiana charge I was requested to conduct a funeral service jointly with the Odd-Fellows lodge. This was the first request from any chapter of that order. As on the previous occasion, when dealing with the Foresters, I requested the privilege of examining the ritual. A single quotation from the Book of Job suggested the possible thought of our Lord, by the use of the word "Redeemer"; but I felt that, while to the instructed Christian this application of the word would be clear as the intention of the Holy Spirit, the author of the ritual, and the organization using it, could hardly be thought to intend such a reference—at least in the way of definite testimony. It would have been so easy, so natural, to have quoted additionally from the New Testament or to have distinctly named our Lord Jesus: I felt that this omission was fairly equivalent to a denial. My conclusion therefore was to decline the request for a joint service. The result was—I was let out of the service altogether; the Odd-Fellows alone conducted it. A little later a beloved brother in the true faith—a parishioner of mine—who was also an Odd-Fellow, was to be laid to rest. The family, knowing my attitude, proposed an arrangement which I felt I could consistently accept and it proved agreeable to the lodge also. I was to conduct the service at the house, concluding it with the benediction. The lodge was then to take full charge of the cortege and of the further service at the grave. I did not attend the latter. Other burial experiences, varied in the circumstances

and the action, followed those above related, but I will not extend this account of personal incidents.

Aside from the obligation to ring true as a preacher of the one and only Name under Heaven given among men for salvation, I have always felt that on moral grounds alone membership in a secret society is a sin per se. The proof of this proposition is self-evident, it seems to me, so soon as one recognizes clearly what a secret society essentially is. So much has been written and spoken in the defense of secretism, which is wide of the mark, because of the failure to think and speak clearly on the fundamental principles involved! For example it has been alleged that "every family is a secret society," the argument upholding the proposition being to the effect that **privacy** is observed in family relations. Secret meetings of ordinary social, educational and business organizations are referred to as if they were analogous.

The distinguishing characteristic of a secret society is that it requires of all candidates a **blind pledge** to secrecy. Such an act is to my mind a sin per se. I cannot see that any man has a right to bind himself to keep from his fellowmen knowledge of any one (even) or more things, the substance of which he is not aware of when he makes the pledge. Such an act constitutes in my judgment a surrender of independence, a crippling of conscience, an annulment of individual responsibility. Every moral agent should be free to deal with every item of knowledge as his own conscience may direct. It signifies nothing in this connection that he may be assured, before taking his pledge or oath, that "there is nothing in the obligation which will conflict with his duty to God or man or country," since no other than himself can be the judge of such a fact. Individual consciences do by no means act alike, and no one can certainly declare what another man's conscience will require of him. This objection is not merely an academic one: in very reality in practical life, injustices, immoralities, betrayals of trust, murders even have been connived at because of previous oaths to concealment, which but for these rash pledges would never have been winked at.

Remembering then that "privacy" is not necessarily secrecy; that secrecy is often (rightly) observed without any pledge; that even pledged secrecy is at times proper and perhaps desirable, when the thing pledged to be secreted is definitely before the promiser, we still declare that the invariable condition of membership in a secret society, namely a **blind pledge** to secrecy is un-American, un-Christian, unmanly.

This principle of a blind pledge is not the only primary objection to secret societies, but to me it is an all-sufficient one. So without reference to any other considerations I testify that this consideration constrains me to oppose all secret societies.—Christian Cynosure.

WHAT OTHERS SAY

His Complaints Rather Vague

Four Immoralities Dr. Frank Crane in a Century Magazine article charges up against the church. He insists that he means immoralities and not mere shortcomings and weaknesses. The things he criticizes misrepresent Christ, he holds, and therefore they must be literally bad morals. The four indictments are that the church is exclusive, it is respectable, it is free and it is militant. In explaining and justifying these accusations Dr. Crane, however, as often in his popular newspaper essays, shows himself considerably cleverer in making epigrams than in bringing all the facts into focus.

The charge that the church is exclusive is not a social accusation but a complaint that the church regards some people as outside its bounds. But how can it think otherwise when there are still so many men and women in the world who are wholly interested in material things and haven't so much as a casual thought to give to God? No denomination believes that all members of the real, invisible, spiritual church of Christ are enrolled in this world's church membership books. But it's a poor sort of discrimination which sees no difference between those who seek God and those who defiantly will have nothing to do with him—which would have the church unconscious of any line of distinction dividing the two sorts. The same in effect may be said of the objection about the church being respectable. When people begin to take God seriously they grow respectable and the church can't help it. As for the idea that the church services would be better attended if an admission fee were charged, and the notion that the church ought never to engage in propaganda for its ideas—one can hardly think that the essayist urges either proposition very seriously.

Yet for all this, The Continent is glad enough that Dr. Crane has written just as he did. It takes exaggerated criticism often to wake church people out of their comfortable satisfaction with the easy go of things as they are. There is more than a grain of reason in all that Dr. Crane says. The church cannot include everybody in its fellowship, but it ought to fling far and wide over all humanity the circle of its love and aspiration of hope. And like its master it ought to care more to bring and keep the nonrespectable than the respectable inside that circle. Moreover, in spreading its faith it ought always to remember that love and life are the forces which alone can give vitality to evangelistic appeal and missionary teaching. So Dr. Crane's criticisms though they go too far, lead in the right direction, and will help move many toward a fuller realization of truly effective Christianity.—The Continent.

Canker That Eats Into Ethics

Ministers who received—still more perhaps those who responded to—the offer from Denver to elevate them to the high estate of doctors of divinity, will be interested to learn that their beneficent correspondent—the gentleman who in his sole and proper person constituted all there was of the “Centennial State University”—has lost the charter on which he depended for his doctor-making power. The state of Colorado realized, as soon as these letters got abroad, that a citizen selling academic degrees at “twenty-five per” was no ornament to its fame, and the misused charter was soon cancelled. Moreover, the federal postal authorities, who have back of them a rigid national law against frauds manipulated through the mails, began to pay attention to the writer of these broadcasted letters, and it is stated in Denver newspapers that he has promised to pay back all the money sent on the “doctor of divinity” proposition. Nobody will get that “diploma” after all.

All these aspects of the Denver man's little flier in ministerial credulity may be laughed at. But there is another side to it that nobody can laugh at. Who would have believed that such a letter—on its face a piece of impudent practice on one of the shallowest vanities of men—would draw from Christian ministers in America more than \$1,200 in less than a week? Yet that is what happened from correspondence sent out to a class counted on as being the purest, wisest and poorest of Americans. One would have supposed that men trained in the honest simplicity of Christ would utterly scorn the very idea of buying an honor supposed to be given to other men for merit. But the truth is that hundreds of ministers in this country did listen to the specious flatteries of this Colorado trickster. Not all of them remitted the desired check, of course, but as The Continent has reason to know, a good many men who would have been expected to spurn the thing instinctively stopped to wonder “if this institution is all right.”

The lapse of ethical feeling involved in so much as a moment's dallying with the thought of getting an honorary degree by purchase, exposes startlingly what a canker in ministerial hearts this degree business has come to be. The public still imagines that a clergyman distinguished by “D. D.” at the end of his name is somehow superior in strength and caliber to all who do not carry around with them that pretentious brand. Those, however, who know anything of the inside of the profession know that the presumption is wildly false. But none the less ministers who have not acquired the honor feel themselves disparaged by the lack of it, and to regain what they consider their rightful equality in popular esteem they are often tempted (even when they do not think of employing cash) into very petty connivances and conspiracies

for drawing to themselves the attention of degree-giving institutions. It is an unspeakable paltry thing for serious minded men to spend time and ambition on.

Plainly, the church is to blame for keeping this deceptive temptation dangling before the eyes of its ministers. Either the church ought to abolish—or at least refuse to recognize—the degree of doctor of divinity altogether, or else it ought to arrange to have it conferred on all its clergy who have taken full theological preparation for their work. It might be well for the doctorate to be granted in course by the seminaries to all graduates at the completion of ten years' service in the pastorate. At all events, one way or another, the ministry ought to be rescued from the curse of exaggerated pretensions and trivial jealousies which now darken the whole region included within the range of those pestiferous double D's.

—The Continent.

* * * * *

Jonah and the Great Fish

The modern unbelievers have taken great pleasure in seeming discoveries of errors in the Bible, the Word of God. They differ in an offensive manner from the infidels of a former generation. They were frank and manly in that they refused to claim for themselves the title of Christian, but declared that they were not Christians, but opponents of the faith. The modernists appropriate the name of Christian and then reject everything distinctly Christian. They profess admiration for Christ, and then deny every essential which he taught. They hold themselves competent to determine what of his teachings were true and what false. They have assailed the historicity of many of the statements of the Bible, but recovered records of the very stories in the ancient walls through scientific archaeology have cried out against them and proven them untrue. The one event upon which they have dwelt the longest and with the greatest confidence and satisfaction, even heaping upon it all manner of ridicule, is the account of Jonah and the great fish. They have gone to much labor and showed much learning and skill as they have measured the throats of whales and sharks, and determined their circumference and diameter, and showed the impossibility of any living thing continuing to live for three days inside the body of another. So, with great gusto and big smiles, they pronounced the whole account of Jonah a bungling myth, in which the writer had gone so far as to enwrap the sublime in the ludicrous.

The cylinders now found in the Museum of the University of Pennsylvania were buried in the ruins for centuries, while the great scholars of Germany and their followers in other countries whittled away at the Bible. But in an unexpected moment, by the hand of his servants, God brought forth the cylinders

with their writings on imperishable substances, to bear witness to the truth of his Word and to confound the gainsayers. Now, while Germany is in the dust and her followers in confusion, the cylinders and the Bible stand forth in victory.

So, too, the great fish which was stranded and captured recently off the coast of Florida, testifies. For a length of time which we cannot measure, this fish lived in the great depths, all unknown to man and his greatest scientific knowledge. In his own time God made the sea give it up, and it is preserved in the National Museum at Washington. This fish weighed 30,000 pounds. Its liver weighed 1,700 pounds. Its length was forty-five feet; its circumference, twenty-three feet nine inches; its diameter, eight feet three inches, so the largest man could stand upright, and its mouth and throat are enough to admit two men. It contained hundreds of pounds of fish of all sizes, all alive. Thus this fish, of the twentieth century, has given the lie to the boasted speculations of the great modern speculators and turned their boasted wisdom into shame. The Word of God still stands, and the mockery of men is proven false. Let believers in this age of blatant unbelief note God's witness.

Our Lord's sign is still true. "For, as Jonas was three days and three nights in the sea monster's belly, so shall the Son of man be three days and three nights in the heart of the earth." Poor, sinful man, how puffed up he becomes over a little knowledge! When, indeed, he is ignorant, knowing nothing.—The Presbyterian.

THE CHRISTIAN WAY

The other day, while glancing through a page of rather dry news notes concerning churches, our attention was attracted to the following fine item: "Mr. Horace Botwright, the veteran organist of the Bangay Church, celebrated his eighty-fourth birthday on May 14, and still conducts the choir and plays the organ."

How charming! Down deep in our heart we feel a kind of envy for the members of this choir and congregation. Surely there must be the radiation of the beauty of the Lord from this sweet-souled musician. Through the long years the great hymns of the church have been woven into his mellow nature, psalms and hymns and spiritual songs. From the great organ he has shed abroad in the hearts of the worshippers adoration, concord, brotherliness, cheer, valor, the spirit of service and the joy of the Lord. He has blessed the world immeasurably because he has sown melody. The angels must look down very tenderly upon him, and eagerly watch for him coming.

And Bangay is surely a noble church. There are insight and appreciation, and a double portion of God's spirit, in a people who so prize the character and ser-

vice of this veteran artist, such a one as Botwright the aged. They love him, they thank him; they send back on his heart the gladness and peace which, through so many years, he has brought to them.

And this is the Christian way. To push an aged servant into discard is pagan. The sharpest cruelty is discouragement of old age. The finest courtesy is the recognition of the worth and utility of the aged. It is the tenderness of Jesus melting into the hearts of His disciples. A congregation of Christians is at its best when it loves little children, and is tenderly affectioned toward old people.

—The Christian Standard.

CONCERNING BUDDHISM IN THE UNITED STATES

There were in 1916 twelve Japanese Buddhist temples reported in continental United States with 5639 members, in buildings valued at \$73,050. Amount reported for current expenses, repairs, benevolences, etc., was \$24,252. The number of priests reported was 34, of whom 13 indicated an average salary of \$831. The number of members under thirteen years was 223. Sunday Schools reported were seven as against nineteen ten years earlier, and Sunday School attendance 209 compared to 913 in 1906.

The Hon-gwanji West division of the Jodo Shinshu seat of Japanese Buddhism, with center of administration in Kyoto, Japan, gives special attention to missionary work among Japanese residents in Hawaii and the Pacific Coast. It has a branch office in San Francisco, with a resident Bishop, Bishop Imanura. The Pacific coast section of this Hon-gwanji mission is incorporated as the "Buddhist Mission in America." There were said to be 35 organized temples and 125 meeting places in the Hawaiian Islands in 1916, with fifty-five ministers officiating, and eleven organized temples, eighty-three meeting places and twenty-one ministers in the Pacific District.

Besides regular services they have Young Men's and Young Women's Buddhist Associations, Sunday Schools, night and day schools for teaching English and Japanese, and also kindergartens, employment offices, athletic and amusement clubs and reading rooms.

There are twenty-two Buddhist temples or meeting places, in Fresno, Sacramento, San Francisco, San Jose, Stockton, Los Angeles, Bakersfield, Santa Barbara, Salt Lake, Denver, Portland, Tacoma, Seattle. Two of these are of another Buddhist sect, the Nichiren. Besides there is a Japanese Shinto Temple in Los Angeles. Los Angeles alone has nine Buddhist meeting places on the list, and one of them is lent to the Congregational—Presbyterian Japanese church as an overflow room for the Sunday School. At present the value of Buddhist temple buildings must be much

larger than the figures reported above. The new Fresno temple to replace one burned was to cost nearly \$100,000 and the Sacramento temple is also large and well equipped for schools and recreation. Japanese Buddhists have been wise in putting their finest buildings in the centers of large agricultural districts where they could minister to large groups of the less advanced Japanese. They do not appear to have such a strong hold on the better educated and Americanized Japanese living in the larger cities.

The influence of Buddhism on white Americans is negligible, interest in the philosophy and the services being merely the fad of a very few. Japanese Buddhism for Japanese in America is, however, active and aggressive, able to command large resources from its adherents here and in Japan.

—Selected in Lutheran Sentinel.

HOW GOD CARED FOR HIM

Many years ago, when there were few homes in New England, but instead miles of forest, where the Indians lived and hunted, a young man who was as brave as his Bible namesake (his name was David Brainerd) wanted to let his light shine among the savage Indians in the woods.

His friends were sure if he went they would never see him again. He carried a little tent to sleep in and, after days of travel, drew near to the large village of the Indian tribe where he meant to preach.

When he saw the village was close at hand, he pitched his tent, and, going inside, he dropped on his knees to ask God that he might shine so that these people would love Christ. He supposed only God saw him; but some Indian hunters had watched him, and hastened back to the village and told that a white man was coming.

After talking it over, the Indians said, "We must kill this man." Some of them hid and waited for David to come out. They grew tired of waiting, and, drawing near the tent, looked in at the opening. They saw him on his knees. They heard him talking to some one. Just then a great rattlesnake pushed its head under the tent and crawled over the feet of the young man, raising itself as if to strike his neck. Suddenly it drew back, as if God stopped it, and went out of the tent.

The Indians hurried back to the others and told them of this strange thing they had seen. David Brainerd, listening to God, knew nothing of the visit of the snake or the Indians. He heard God say, "I will be with you," so he took his Bible and went toward the village. He was surprised to see all the people coming to meet him. They thought that a man who had been kept from a rattlesnake in such a wonderful way must be great indeed, and they were ready to listen to his preaching.—Selected.

A SIGNIFICANT MOVEMENT AMONG BAPTISTS

This movement, unlike those that have swept over the country in Protestant circles during the past decade, is one that has to do with the faith. It is a movement toward confessionalism. It has to do with the fundamentals of Christianity and is called the "Fundamental Movement." The Watchman-Examiner, which is an ably conducted paper, has been casting the weight of its influence in favor of the old faith as believed by the Baptists in days gone by, and against the liberalism and rationalism of some of its theological schools.

For some time it has given expression to considerable dissatisfaction with those theological schools which have been allowed to be more or less a law unto themselves and have been infected with the virus of rationalism. Some time ago the heads of these seminaries were challenged to declare what was being taught on fundamental questions of faith, with the result that almost without exception there was much evasiveness and a disposition to be noncommittal. This has produced a reaction, and advocates of evangelical Christianity are determined that some things that have been allowed to hang very much in the air are now to be brought to the terra firma of definite declarations of faith.

These "Fundamentalists," as they may be called, have announced a conference to be held at Des Moines in the near future, where vital matters concerning the faith are to be discussed. Last year a similar conference was held in Buffalo and much criticism was launched against them. Those present then are in the main responsible for the calling of the Des Moines Conference. "Their speech may not always be felicitous," says Watchman-Examiner, "and their judgment is not infallible, but they are willing to die for our time-honored Baptist faith. They invite the great conservative element of our denomination to join them in warfare against rationalism." It further says: "In our day the roots of Christianity are being cut as the foundations of Christianity are being undermined." "Four-fifths of our people hold to the faith of our fathers, believe today what all Baptists believed fifty years ago. They believe in the supernatural birth of Christ, in the vicarious, substituting sacrifice of Christ, in the bodily resurrection of Christ, and they are looking and praying for the visible return of our Lord according to His promise. But certain educators, organization leaders and pastors among us, who have departed from this simple faith of our fathers, have long had the ear of the public and have lost no opportunity to promote liberalism and rationalism." Hence the proposed conference. "Has not the time come when Baptists who still hold to the faith of their

fathers should once again announce to the world their beliefs, when a standard should once again be raised?"

What interests us Lutherans particularly (who seem to be standing almost alone as a Church in demanding that before a Church can confess a faith it must have a faith to confess) is that Baptists, who had made so much of the principle of "soul liberty," should now come to the point where they feel the need of a declaration of faith—or a creed, if you please. The editor further says: "We desire here to declare that this matter of soul liberty is being tremendously overworked by many who reject the very principles of those who died to make soul liberty the heritage of the present day Christian world." To certain suggestions from both sides that there be a separation and a schism, the editor stands opposed, and maintains that, if error is being taught in the colleges and seminaries, it lies in the power of the Northern Baptists to correct the evil.

Here is a situation that confronts not only Baptists but nearly every other denomination that has been trying to fly its kite without any faith-ballast to keep it steady and true. There is a considerable evangelical element in all the leading Christian denominations whose voice has been drowned by the racket which the liberalists have made and the time has come for them to get back their speech. We rejoice that the Baptists, whose Spurgeon Lutherans have ever admired, even though they differed with him on Word and Sacrament, are preparing to swing the erratic and wobbly pendulum of faith in the right direction. Much Protestantism has been up in the air. It is high time to bring it down to definiteness and certitude, and to teach it to say once again, as it did in great crises of Christian history: "I believe."—The Lutheran.

FATAL OMISSIONS IN "THE SHORTER BIBLE"

By REV. L. S. KEYSER, D. D.

Some weeks ago it was our privilege to preach an ordination sermon. For the text we selected II Tim. 4: 1, 2—"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the Word; be urgent in season, out of season; refute, rebuke, exhort, with all long-suffering and teaching."

Every preacher, before making his sermonic outline, should study his text critically, in order to discover, as far as possible, every shade of meaning. After studying the passage in the original and reading several critical commentaries and translations, among them the Twentieth Century and Moffatt's, we decided to consult Kent's "The Shorter Bible," to see how it was translated there.

But, behold, it did not appear in that work; it was omitted entirely! Ponder that fact for a moment;

Paul's earnest exhortation to Timothy to "preach the Word" was not thought to be of enough importance to be included in this translation. In the preface, Dr. Kent says: "The Shorter Bible does not aim to take the place of the complete text or the time-honored versions, but simply to single out and set in logical and as far as possible chronological order those parts of the Bible which are of vital interest and practical value to the present age."

Of course, the first part of this sentence sounds pretty well; but, as is so often the case with the liberals, it is only, we greatly fear, intended as a "sop" for the evangelical party, so as to avert suspicion, while the real gist of the writer's purpose lies in the second part of the sentence. Note that the authors of this partial translation have presented, according to their own declaration, those parts of the New Testament "which are of vital interest and practical importance to the present age." The logical inference is that the parts omitted are, therefore, not of "vital interest and practical importance."

Note the treatment accorded to II Timothy by these authors. In chapter I, verses 1-8, are given; then verses 9 and 10 are left out. Read them and see whether they are not "of vital and practical value to the present age." Verses 11 and 12 are given, and then 13, 14 and 15 are passed over. Observe the omitted part (verses 13, 14): "Hold fast the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit who dwelleth within us." Why was that important section left out? Is it not of "vital interest"?

Strange to say, all of chapters II and III are passed by—that is, of II Timothy. After reading these chapters, we feel that it is almost unbelievable that any one who values the Bible at all could find it in his conscience to omit them. Note that 2:2, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," is omitted; so are verses 8, 9: "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffered hardship unto bonds as a malefactor; but the Word of God is not bound." Most significant is the omission of the key passage, 3:14-17—"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God, and is profitable," etc. Then, in 4:1, 2 comes the solemn charge to "preach the Word." After this follows the warning: "For the time will come when

they will not endure sound doctrine," etc. (verses 3-5). All these are passed by.

Do the authors of "The Shorter Bible" mean to say that these solemn statements and exhortations about the Holy Scriptures are not of "vital interest and practical value to the present age"? Their omissions certainly afford a plain clue to Kent and Company's theological positions. Take note also that I Peter 1:10-12, referring to the Old Testament prophecies and their fulfillment in the gospel, are left out; so also are verses 17-21, which speak of our having been redeemed, not "with corruptible things," but "with the precious blood" of Christ. Verses 24 and 25, which tell us that "the Word of God abideth forever," is also expunged. Neither do the classical statements of II Peter 1:16-21 find a place in this abridged version. These are the passages which tell us that "no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." Why were they left out? Likewise Rev. 22:18-20 seems to be of no "vital interest and practical value" to those garblers of the Bible message. They actually insert this chapter up to verse 17, and then omit the solemn warning against adding to or taking from "the words of the prophecy of this book." We confess that their daring amazes us.

It would be a misfortune were people generally to use "The Shorter Bible," because, by doing so, they would be missing so many, many things that are "of vital interest and practical value to the present age." Let us have God's whole message.—The Presbyterian.

LET'S APPLAUD HIM

Some time ago, on an ideal autumn afternoon, I witnessed a number of athletic games and races. Fully ten thousand people were seated around the circle in which the contests took place. The chief event of the afternoon was a five mile race, and eight fine looking fellows received the plaudits of the crowd as they started on their long run. For a time, they kept well together, but after several laps, one of the runners began falling behind; and while the others received cries of encouragement from their friends, no one seemed to pay any attention to him until he seemed well-nigh out of the race. Here and there thoughtless persons were heard to taunt him, and soon all around the circle people began laughing at him and calling out witty things at his expense. He was plainly discouraged and distressed and was falling rapidly behind.

Just at a time when he seemed to be hopelessly beaten, I heard one gentleman say to another: "It's a shame to treat that poor fellow so; he needs encouragement. When he comes around again, let's applaud him."

On came the runner, and the two gentlemen clapped their hands vigorously as he passed. He looked up

quickly and appreciatively. He seemed to realize that he had found some one who was interested in him; the thought put new speed into his dragging limbs and his pace quickened perceptibly. Goodness as well as evil is contagious. Others caught the meaning of the applause, and saw its effect. They, too, joined in, and as the flying runner with ever-increasing speed, sped around the track, one after another became interested in him, until the entire crowd was on its feet yelling and shouting as one man. It was a moment of thrilling excitement; and the incident furnished one of the best illustrations I have ever known of the power of encouragement. With a speed that seemed marvelous the runner drew nearer and nearer to the others, and finally, at the end of the race, but one man had beaten him by a few feet. Had it not been for the encouragement he received, he would have been hopelessly defeated; as it was, he came in second, and won a handsome reward.

The moral is so plain, that it seems almost useless to point it out. Life is a race, and all about us there are those who seem to be hopelessly beaten—beaten through lack of appreciation of friends, of encouragement. Shall we not watch for these discouraged runners; shall we not withhold our taunt and sneer; shall we not give our word of cheer and praise; and shall we not now and then speak kindly of them to others, and say, "Let's applaud them!"—Selected.

NEBRASKA DELEGATE CONFERENCE

The delegate conference of the Nebraska District met at Stanton, Nebr., from the 4th to the 8th of August. The opening service, on Thursday morning, was conducted by the Vice-President, Rev. C. E. Monhardt. In the afternoon at 2:30 the conference was formally opened by the President of the District, the Rev. M. Lehninger. Following the custom of other years the morning hours were devoted to doctrinal discussions and those of the afternoon to synodical work in general.

We were fortunate to have with us Professor J. P. Koehler who delivered an interesting and instructive lecture based on the words of Rev. 1:6. "Christ hath made us Kings and Priests unto God and His Father." It is needless to say that Professor Koehler had his subject well in hand and kept his large and appreciative audience interested at all times. It would be absolutely useless and futile to even attempt to give a short resume of this lecture and do it justice. And since we have Professor Koehler's word for it we can hope to see it in print in the near future in the "Quartalschrift." May we not here express the hope to see the lecture written in the English language, perhaps in pamphlet form, for distribution within and outside our own circles?

In the afternoon sessions the recommendations of the various committees of the general Synod were discussed and favorable commented upon. Rev. J. Witt read a report on the condition of mission congregations which was indeed encouraging, reminding us of Paul's words to the Corinthian,—“Your labors are not in vain in the Lord.” A suggestion to establish a Lutheran High School in Norfolk, was submitted. After some debate it was given into the hands of a committee which is to report upon the advisability of the plan at our next meeting, in 1922 at Plymouth, Nebraska.

W. J. SCHAEFER.

THEOLOGICAL SEMINARY

On September 7th the fall term of the seminary opened. Divine service was held in the main lecture room which was just comfortably filled with an audience comprising the student body, the faculty and a number of friends of the institution. The opening address of the director, Prof. J. Ph. Koehler, was based on the words, Rev. 1:5, 6, “Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.” Man's history since the Fall from Grace, said the director, goes but to show that he has woefully lapsed from priesthood and kingship under God and the Father for which he was created; all the endeavors of natural man to regain what he lost but signally emphasize his desperate condition. God's grace in Christ Jesus restores all that was lost, by Him the outcast is restored to the Father's favor. The message of this greatest Truth is the sinful world's only salvation, battering down the defenses which sin has set up and working the new life of faith in the sinner's heart. “He hath made us kings and priests unto God and His Father,” this Truth should hold the highest directive position in the life and all the work of a student for the ministry.

The class just entering the seminary numbers eighteen. The faculty has been increased by the addition of Prof. Gerh. Ruediger who begins his duties with the new term. Prof. Aug. Pieper has returned to his seminary work after his sojourn in Europe. Thus the new year is bright with promise for students and teaching body. May God crown it with His blessing to the glory of His name.

Pursuant to a resolution of the Joint Synod a seminary building committee has been elected by the seminary board and board of trustees. The committee is made up as follows: Rev. J. Brenner, chairman; Mr. E. v. Briesen, secretary; Prof. J. Ph. Koehler, Rev. H. K. Moussa, Mr. F. Gamm, Mr. G. Sengbusch, Mr. Th. Buuck. This body will be enlarged by the addition of advisory members from the various districts of our synod.

G.

NORTHWESTERN COLLEGE BOARD

The newly elected board of trustees of the Northwestern College at Watertown, Wis., will convene for its first annual session at its meeting room in the college dormitory on the fourteenth day of September, being the second Wednesday of that month, at the hour of ten o'clock in the forenoon, for the purpose of organizing, and for the transaction of such other business as may be legally brought before said board.

The individual members, and their addresses are as follows:

The Rev. Jul. Klingmann, Watertown, Wis.; the Rev. C. Gausewitz, 620 Broadway, Milwaukee; the Rev. John Brenner, 814 Vliet St., Milwaukee; the Rev. C. Buenger, 65 N. Ridge St., Kenosha, Wis.; the Rev. H. K. Moussa, Jefferson, Wis.; Mr. Fred W. Gamm, Watertown, Wis.; Dr. F. C. Abelman, M. D., Watertown, Wis.; Mr. Wm. H. Graebner, 356 11th Ave., Milwaukee; Mr. E. von Briesen, 401 Brumder Bldg., Milwaukee. CHR. SAUER.

UNIVERSITY OF WISCONSIN

Anyone knowing of students who are about to enter the University of Wisconsin or of such as have not been reached by us heretofore, is requested to send their names to the undersigned. This request is addressed chiefly to pastors outside of Wisconsin, since reply postals will be sent within the state. The best results will be gained if such students, before they leave home, are told of our student church (Calvary) and are urged to affiliate with it.

AD. HAENTZSCHEL, Student Pastor,
707 W. Dayton St., Madison, Wis.

A REQUEST

Trinity congregation, Madison Lake, Minn., a small charge but recently organized, would like to obtain an altar, a pulpit, pews, and a communion set. Any congregation having one or the other of these articles to dispose of is requested to communicate with Rev. Roy B. Gose, 914 Range St., No. Mankato, Minn.

INSTALLATIONS

On August 14th the Rev. Karl Sievert was installed by the undersigned as pastor in Willow Lake, So. Dak. Address: Rev. Karl Sievert, Willow Lake, So. Dak. ARTHUR FUERSTENAU.

On August 28th the Rev. B. J. Westendorf was installed by the undersigned as pastor in Florence and Crandell, So. Dak. Address: Rev. B. J. Westendorf, Florence, So. Dak. ARTHUR FUERSTENAU.

On September 4th the Rev. Carl Straszen was installed by the undersigned as pastor in Streeter and Tappen, No. Dak. Address: Rev. Carl Straszen, Streeter, No. Dak. ARTHUR FUERSTENAU.

MISSION FESTIVALS

12. Sunday after Trinity

Friedens congregation, Sun Prairie, Wis. Preachers: Geo. Denninger, E. E. Kowalke, Wm. Eggert. Offering: \$231.50. THEODORE THUROW.

13. Sunday after Trinity

Friedens congregation, Town Abrams, Wis. Preachers: W. Roepke, K. Geyer, W. Woyahn. Offering: \$105.00 PAUL C. EGGERT.

14. Sunday after Trinity

St. Matthew's congregation, Iron Ridge, Wis. Speakers: Petermann, Kammholz, Klingbiel. Offering: \$300.00. PH. H. KOEHLER.

15. Sunday after Trinity

Trinity congregation, Town Dexter, Minn. Preachers: Haar, Sr. and Eickmann. Offerings: \$100.86. O. HOHENSTEIN.

CHANGE OF ADDRESS

J. W. Wirth, 980 East Sixth St., St. Paul, Minn.

ITEMS OF INTEREST

"Skin Game" by Criminals

The Ku-Klux Klan at last has had a decent man in it, and he has come out of it to expose its baseness. Major Bruce Craven is the disillusioned man. He went in because the professed aims suited his ideas pretty well. He came out because he found he was a sworn brother with some of the worst criminals in the country. He was asked to become an officer, with the open promise that "easy money" could be had, since the fees for initiation were large.

—Western Christian Advocate.

Our Jewish State

Things are not run smoothly. No, not as smooth as our Jewish as well as Christian dreamers have figured it to be. From Palestine we hear of clashes between the Jews and the Arabs. The reports, as we glean them from the Jewish press, make them out to be real, honest to goodness pogroms. The pogroms, if such they are, should not be so disconcerting to the Jewish population as it should make them feel quite at home. But, to add insult to injury, the British High Commissioner, Sir Herbert Samuels, a Jew, sides with the Arabs and tells the Jews that the sooner they forget about Palestine being a Jewish State the better it would be for them and for the future welfare of Palestine.

Sir Herbert Samuels is not a diplomat; his language is too easily understood. The British Colonial Secretary is more of a diplomat. In a speech to Parliament on the Palestinian situation he lays the blame on the Zionists for making too

much noise. He pointed out that during the entire period of the British Administration, only 7,500 Jews entered Palestine; but the Zionists made such a noise as if millions had entered the country, and it was this undue noise that alarmed the Arabs. In thus putting the blame on the rather hard pressed Zionists, Mr. Churchill shows himself not only as a good diplomat, but manifests real knowledge of Jewish psychology. The Jew always did hurt himself most by talking too much. The Gentile, for instance, loves the almighty dollar quite as much as does the Jew; but he does not talk so much about it. If the reader will take the trouble and examine carefully the charges made against the Jews by the Dearborn Independent, he will find that the Jews themselves in speech and in writings have furnished the strongest ammunition for the arguments. The Jews themselves in the spirit of a braggadocio have boasted of unheard-of powers, which they in reality did not possess; but when an outsider attempts to look into those assumed powers he is branded as an anti-semitic and Jew baiter.

P. I. MORENZ in The Lutheran.

We Spend More for Gum than We Do for Missions

More money has been spent in America for chewing gum in one year than is given by all Protestant denominations in America for foreign missions in a similar period. This startling condition was brought out today by speakers at the convention of the English Lutheran Synod of the Northwest in session here.

\$13,000,000 was the chewing gum bill, while the missions got \$12,000,000. "When American women spend \$750,000,000 for a lip stick and American men spend almost that amount for tobacco, one wonders if American Christians are in earnest when they talk about christianizing the world on \$12,000,000 a year," Rev. J. T. Marlatte, pastor of the Church of the Redeemer in Minneapolis, said.—Lutheran Church Herald.

Roman Catholics Increase

The Roman Catholics report an increase in school attendance in all their 7,000 institutions of learning in the United States. This number includes the parochial schools. There are approximately 1,800,000 boys and girls in the parochial schools, high schools, and colleges of the Catholic Church in this country, an estimated increase over 1920 of about 100,000 pupils.—Lutheran Sentinel.

Mohammedan Soviet Abolishes Polygamy

The Kirghis soviet republic consists almost exclusively of Mohammedan Kirghises. Under the old Russian empire polygamy was permitted among the Mohammedans with the exception of the Mohammedan residents of the old grand duchy of Lithuania. The government of the Kirghis soviet state has now abolished the practice of polygamy within its state.—Milwaukee Leader.

Islam and Christianity

In the leading editorial in the April number of the Moslem World Dr. S. M. Zwemer shows how impossible it is to reconcile and unite the forces of the two religions—a feat which does not lack ardent advocates. He writes: "Some go so far as to tell us that we are to omit from our message everything that offends the Moslem mind, to avoid all criticism of Islam, and to leave out those Christian doctrines and teachings that might give offense. Moslems themselves are divided on this issue. Some publicly state that Islam and Christianity can easily be reconciled; others are conscious of the deep chasms that yawns between the two systems. Helali Bey, of Alexandria, a retired Egyptian official, who made some name as a

literateur and poet, recently published a chart, setting forth the new spirit of Islam according to his views. Just as in the recent outburst of nationalism we saw everything with the Egyptian flag with the Crescent embracing the Cross, so Helali Bey advocates complete union of Islam and Christianity. His ingenious chart shows the picture of a sheikh and a clergyman with hands clasped as twin brothers. He asserts that even the numerical value of Islam and Christianity are identical and says: "The object of religion is to bring union and concord between the different parts of the nation, to make them one whole and indivisible society; in fact, religion is behavior. He fails to see, however, that behavior depends on belief, that conduct is determined by creed."—Lutheran Standard.

Calvin Secret Will Be Bared

The mystery which for three and a half centuries has surrounded the burial place of John Calvin, the great Genevese Reformer, is about to be solved. Calvin's historian, Theodore de Beze, recounts that it was his master's wish that no memorial should mark the place where he was buried. This wish was faithfully carried out and when Calvin breathed his last in May, 1564, his remains were interred in secret in the churchyard of Plainpalais, now within the city limits.

Since then the secret of the tomb has been known to only one family, that of Speyr, of Basle, in which it has passed down from father to son with the injunction never to reveal it as long as there were descendants in the family. The last of the race, Eugene De Speyr, who is over 70 and lives at Avignon, France, has just informed the consistory of the Protestant Church of Geneva that, having no descendants, he desired to reveal the secret, which was pointed out to him in 1860, by his grandfather.

M. de Speyr and representatives of the church met and the cemetery was visited. The city authorities have given permission for the site to be explored.—Milwaukee Leader.

BOOK REVIEW

Christmas Stamps. By the American Lutheran Bible Society. Knoxville, Tenn.

These Christmas Stamps are to be put on the back of letters or on Christmas Gift packages, and are published by the American Lutheran Bible Society of Knoxville, Tenn., in answer to the question: Christ or Santa Claus, which? thus replacing senseless Santa Claus fictions. They bear the inscription, "Christ the Savior Is Born" and "Merry Christmas To You," and are very ornamental, beautiful in design, each printed in four colors and larger than any other stamps of this kind. These stamps sell at 25c a sheet of 16, each one different.

J. J.

* * * * *

The Christian. By William Dallmann. Northwestern Publishing House, Milwaukee, Wis. 129 pages, cloth.

Dallmann's "The Christian" is a better Christian than Hall Caine's "The Christian." The latter is a false Christian, while this is a true Christian. In 116 brief chapters the Christian is depicted here, not as he should be—that would be legalistic conception—but as God makes him through His grace by His Word. Let any Christian read this booklet and study the Christian's characteristics, as set forth here, and he must say, this is the Christian as God makes him. This does not mean that every Christian is such as depicted here—there are many shortcomings to each and every one of us—but that each and every true Christian by the grace of God agrees with and strives to be such a Christian, and as such is God's creature. May the booklet find a wide circulation.

J. J.