

The Northwestern Lutheran

Rev. C. Buenger
Jan 22
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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THE COMING OF THE KING

He is coming! I know He is coming!
My Jesus, my Savior, my Lord!
He is coming! I know He is coming!
He promised me this in His Word!
Let the world scoff and mock if it pleases,
Its taunts are all useless and vain!
He is coming, my crucified Jesus,
As the King of all Kings to reign.

He is coming! I know He is coming!
My glorious Redeemer, my King!
He is coming! I know He is coming,—
And to His blest promise I cling!
Not again as a babe in a manger,
Not again to Bethlehem's stall,
Not as Nazareth's lowliest stranger,
But as Conq'rour and Lord of All!

He is coming! I know He is coming,—
To claim His loved Church, His dear Bridel
He is coming! I know He is coming!
And in this blest Truth I'll abide!
Ne'er again will the grief-stricken mourners
Follow Him to Calvary's hill!
Ne'er again will a Pilate's vile scorners
Mock the King of all Kings at will.

He is coming! I know He is coming,—
The Lamb Who for sinners was slain!
He is coming! I know He is coming,—
To rule o'er His blood-bought domain!
He Who writhed in Gethsemane's garden,
He Who died on Calvary's tree,
He Who rose to assure me of pardon,
Has a Home in the skies for me!

He is coming! I know He is coming!
My King in His beauty I'll see!
He is coming! I know He is coming,—
His own from earth's fetters to free!
All the doubtings of earth's wisest sages,
Fail to shake this faith in my Lord!
He has told me in Scripture's pure pages,
And I trust His unfailing Word!

He is coming! I know He is coming!
The Christ, Who has saved me by grace!
He is coming! I know He is coming!
I'll behold His radiant face!
Then all sorrow and weeping shall vanish
Life's trials and burdens shall cease,
And my precious Redeemer shall banish
Pain and strife from His realm of peace!

He is coming! I know He is coming,—
My Jesus, in glory and pow'r!
He is coming! I know He is coming!
Concealed is the day and the hour.

But I know that blest moment is nearing,
By the prophets so long foretold,
And I'll watch for His glorious appearing,
Till the Portals of Pearl unfold!

On the Gospel Lesson for
the Twenty-fifth Sunday after Trinity.

ANNA HOPPE,
Milwaukee, Wis.

It Is A Good Thing To Give Thanks Unto The Lord,
And To Sing Praises Unto Thy Name, O Most High.

Ps. 92: 1

We are approaching Thanksgiving Day. While we should sing praises unto the name of the Most High every day, it is proper and wholesome to set aside a day for the special purpose of reviewing the blessings of the Lord and of thanking Him for those blessings, for it is a good thing to give thanks unto the Lord.

It is a good thing, for he who thanks God acknowledges the truth, and it is good to walk in the truth. The truth is: "Every good gift and every perfect gift cometh from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." He who attributes everything that comes to him to certain invariable laws of nature or to his own efforts errs, and he who feels that he deserves blessings deceives himself. Let no one murmur against God in view of the distressing conditions of our days, the cause does not lie in God, man is at fault.

It is a good thing to give thanks unto the Lord, for it is pleasing to God. He tells us so: "Thou shalt glorify me." "Offer unto the Lord thanksgiving; and pay thy vows unto the Most High." "Let them sacrifice of thanksgiving, and declare his works with rejoicing." "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

It is a good thing to give thanks unto the Lord—for it increases our joy. He who reviews the many blessings he has received from the Lord tastes again the love that has provided them and is made glad. It is like gathering the sunshine of many days into one day, the radiance of which will move the heart to sing and praise. Ingratitude takes the blessing out of every gift and embitters the soul.

It is a good thing to give thanks unto the Lord, for in the praise of the Lord our heart is opened to receive His further blessings; "Whoso offereth praise glorifieth me: and to him that ordereth his conversa-

tion aright will I show the salvation of God." He who gives thanks trusts, and trusting God faces the future without fear. Ingratitude chokes the fountain of blessings, it leaves man alone with his fears and worries.

It is a good thing to give thanks, for the grateful testimony of the children of God will lead others to know Him and to share with us His bountiful mercies. "Say among the heathen that the Lord reigneth."

It is a good thing to give thanks unto the Lord, for he who is moved by the Spirit of God to thank for the gifts he has received will by the same Spirit be led to a blessed use of these gifts. He will learn to employ them for the honor of God and the good of man. If all men in our country would daily give thanks unto the Lord, all our problems would be solved.

It is good to give thanks unto the Lord, for that is a preparation for the life in heaven, where the saints and the angels ever stand before the throne of God and sing His praise.

Let us give thanks unto the Lord and sing praises unto the name of the Most High! J. B.

COMMENTS

Do You Want Church News? We want more news, said many readers of the Northwestern Lutheran. So do we, said the editors. And there the matter rested. We still went on hoping that now and then a morsel of news would come our way before we had to find it in some "hated rival's" columns. When hopes are fulfilled they cease to be hopes; hoping is a fine thing. We were permitted to retain our pathetic hopefulness because our hopes were so rarely fulfilled.

But now a new era dawns. We are as optimistic as Christians should be. One of our conferences, the Red Wing Conference, has not only duly elected a correspondent, but that correspondent has actually sent in some news. Where one conference has shown the way it should be easy for others to follow.

Now and then in the past we had been informed that different conferences had made similar appointments of correspondents but the appointees were under the impression that their office was a sinecure in the most daring sense of the word.

We welcome to our midst the brother who will write for the Red Wing Conference. H. K. M.

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Did Thomas Paine Recant? Did Thomas Paine recant? It seems that the Christian Standard Publishing House some time ago issued a pamphlet that says he did. To this J. P. Reed replies in the Christian Herald asserting that he did not. He attacks the "pretended recantation"

from the standpoint of literary criticism and then establishes historically that Paine continued to publish his attacks on Christianity to his end and that he died its enemy and was denied burial in a Quaker graveyard. Then the writer continues:

"I come now to the final argument—to the historical fact—which has the double value of totally removing all grounds for believing that this little tract was written by Thomas Paine, and also of explaining its origin and its disappearance from public view.

"Some time prior to Paine's return to America in 1802, there was printed and widely circulated in this country a little brochure purporting to be an "anticipated" recantation of Thomas Paine. It was certainly in circulation in 1802, and it may have been written as early as 1797—the year of its purported date. While called an, "anticipated address" of Thomas Paine, and not directly representing itself to be an actual recantation, yet it was cunningly devised, both by title-page and contents, to give the impression that it was a real recantation. This instrument was in circulation in the United States upon Paine's return in 1802.

"It was written by an impecunious Scotchman by the name of Donald Fraser, who lived at New York, and palmed off on the credulous as coming from Paine himself. Paine forced a public acknowledgment and apology from Fraser, and the forgery disappeared from print. This explains the origin of the fraudulent recantation and its disappearance until the diligent Mr. Giltner discovered an old copy in the year 1878, as mentioned by him in his introduction. At this point allow me to quote from the eminent historian, Dr. Moncure D. Conway, a painstaking investigator, who spent many years in original research of the facts pertaining to Thomas Paine and his times. Dr. Conway says:

"On his arrival in New York, Paine found it necessary to call Fraser to account. The Scotchman pleaded that he had vainly tried to earn a living as fencingmaster, preacher and schoolteacher, but had got \$80 for writing the 'Recantation.' Paine said: 'I am glad you found the expedient a successful shift for your needy family; but write no more concerning Thomas Paine. I am satisfied with your acknowledgments—try something more worthy of a man.'—'Life of Thomas Paine,' Vol. II., p. 411.

"This is the origin of the eighty-dollar fraud, and the explanation of how the credulous and uncritical Mr. Giltner arrived at his wild conclusions. I am calling your attention to these facts with the hope that your publishing-house will no longer be left with any excuse for perpetuating the error. All the statements I have made can be easily investigated and ascertained to be true. I shall be glad to give such references as to enable you to make an original investigation. It has been demonstrated as clearly as anything of a historical nature can be demonstrated that Mr. Giltner was mistaken in supposing that the old tract found in 1878 was a product of Thomas Paine's pen.

"Allow me to say that the utterly false impression conveyed to the ignorant by this 'little red book' is doing much harm. I hear ministers retailing its statements from their pulpits as historical truths. I know of ministers who use it in joint debates with Freethinkers, winning a false point with it when the opponent is ill-informed, and being reduced to confusion and humiliation when confronted by an opponent armed with the facts.

"I take it that your house is the sole owner of the copyright, and is alone responsible for the publication. Why should this longer continue? Should a religious publishing-house lend itself to perpetuating historical error?"

We print this as a matter of interest to our readers and not because we fear that our pastors would use the pretended recantation as an argument against unbelief. As far as our faith is concerned, it does not matter whether or not Thomas Paine recanted, though we wish for his own sake that he had. In the seventy-third Psalm, Asaph speaking of the foolish says: "There are no bands in their death. Their strength is firm." Yet he adds, later: "Surely thou didst set them in slippery places: thou castedst them down to destruction. How are they brought into desolation, as in a moment! As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

J. B.

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No, You Are Not No, you are not right, we say to the writer of the following article that recently appeared in the organ of a church mutual benefit society:

"It seems to us always that it is just as much the duty of every member of . . . to warn our uninsured friends of the danger they are in as it is to warn them of any other impending danger. You probably talk every day with friends who carry no insurance and yet never say a word to them about the **absolute necessity** (underscored by us) for every man or woman having insurance. If you saw any man or woman, whether friend or not, walking into unseen dangers, you would consider it criminal and it would be, for you to stand still and neglect to warn him. And yet you have hundreds of friends who are in daily danger of going out of the world without leaving a dollar of insurance to their loved ones.

"It is your sacred duty to these loved ones to point out the danger to them, and induce their protector to provide for their future. If you fail to do it the blame will rest at least partly on you if they are left destitute. That is the right way, the Christian way, to look at this matter, consider it and see if you do not say we are right."

No, you are not right; without a moment's hesitation we say you are entirely wrong. Every Christian soul must immediately rise in emphatic protest against what you say. In charity we assume that you have been carried away by a misguided enthusiasm. You preach unbelief when you declare it an **absolute necessity** that every man and woman have insurance. You are burdening the conscience with a law that is not of God when you make it the duty of a Christian to carry insurance. Worse than that, you mislead the conscientious reader into accusing himself of criminal neglect if he has failed to thrust **your law** upon the conscience of the brethren. You are confusing the minds of the unwary as to the true nature of Christianity.

God's Word does not say anything about the modern institution of life insurance. That leaves a Christian free to avail himself of it or not to do so. However he may decide, he is not to be judged by another. Even a man's wife and children can demand of him no more than God demands, that he work faithfully for their support. If he has done this, and then

dies without leaving a cent, that thought should cause him no trouble on his death bed. Indeed, he would sin if he worried about their future, for he has the promises of God that they will not be forgotten or forsaken. If any warning is needed, it is the warning against doubt and unbelief and against putting one's trust in men.

Christians may unite to form mutual benefit societies and they are free to ask their brethren to join them. But the greatest care should be exercised to avoid the use of wrong arguments, as for instance, that it is a Christian's duty to join, that the work of such a society is a work of Christian charity, or that organizations of that nature are a valuable means for combating the lodge.

Church members organized for purposes that are foreign to the actual work of the church should be extremely careful that they are not swerved from the path of wisdom by their enthusiasm for their particular cause.

J. B.

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A Seminary for Laymen The Presbyterians are conducting a school for laymen at their theological seminary at Auburn, N. Y. It is an experiment. They are holding classes on such subjects as Bible, Christian belief, church history, and also such as church and Sunday school organization, religious pedagogy, story telling, sociology and the like. The idea is plain: they are trying to train a group of helpers for the pastor. Where we have trained teachers in our parish schools, other denominations feel a very great deficiency.

It is possible that much good will come out of this new way of doing things. It does not seem, however, that the troubles that called forth the school will be remedied by it.

Many subjects discussed belong to the whole church and should be treated in sermons; others belong to fields that are quite foreign to a Christian parish. We fear that the distaste with which meaty, doctrinal sermons are nowadays received will only be heightened by bringing scholars into the ranks of the laymen who have the dangerous "little learning" that refuses to be further taught.

Beat about the bush as much as they will, Presbyterians and others must see that there is no substitute for the Christian day school and that there is the only place where Christian laymen can be trained for useful and efficient service in the church of the Lord.

To take the average layman and put him into a theological course, even if it is somewhat toned down to approach his level of understanding, is a doubtful undertaking. Too many rudimentary things are missing and too many unsound views have been absorbed because there was no clear vision with which to detect their fallacies. At the same time these,

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sometimes quite earnest, laymen are most positive of their good intentions and blandly interpret things they hear concerning religion in their own way.

To make plain what is meant: when the average layman of American Calvinistic churches hears a Lutheran sermon, a real distinctive Lutheran sermon, he will very likely be much pleased and will be quite sincere in complimenting the preacher. Not because he agrees with Lutheran doctrines but because he has in his own church acquired the dubious facility to translate everything he hears into the jargon that he has acquired in his promiscuous, indefinite browsing among the many sources of religion and irreligion. About the only way one can get such a man to exercise the functions of thought is to antagonize him so he will begin to argue; then there is a possibility that he will begin to understand that Lutherans have a positive and distinctive faith.

The seminary course, brief and cursory as it must be, will hardly make staunch Presbyterians of the material that is put through it. It is too late in the day for most of the laymen, even if we assume that the teachers at the seminary are willing to teach in the spirit of their Westminster confessions. H. K. M.

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France Back in the Fold Paris again entertains a duly accredited papal nuncio as in the days before 1904. French politics have need of the pope just now and so his emissary is welcomed. The pope will know how to use his influence to regain whatever he has lost by the unfilial conduct of his wayward daughter, France. The chancelleries of Europe, be they monarchical or republican, would like to get along without papal interference, but they find it impossible.

The most Protestant of governments, so-called, England, had to pay its respects to the Vatican during the war. France had to patch up a peace as its interests in Alsace-Lorraine and the Near East brought the pope into the game.

The pope is a thorn in the flesh of these diplomats. It is poetic justice that they should suffer from the sins of omission that happened in the two centuries after the Reformation. They might have pulled the poison fangs of the serpent if they had been big enough to let temporary advantages go by the board. But for such temporary gains they bartered away their independence and stifled the work of the Gospel which would have made the way clear for governments to devote themselves to the business of governing without priestly interference.

It is the great sin of governors since the day of the sons of Eli to prostitute religion for secular gains. Every petty ruler flirts with the easy gains that may come to him by dickering with worldly churchmen. In no case has just retribution failed. The simple Christian may suffer under such conditions from the indiscretion of his rulers but he cannot be harmed, not any more than Israel was harmed by the persecutions of the Pharaohs.

It must not be supposed that only papal emissaries play at politics. In our own United States we have not yet an accredited papal representative who ranks with other diplomatic legations, but we are not neglected by the pope. And there are enough religious bodies that are quite eager to assist the country's representatives though they roundly condemn the pope for his officiousness.

Religious liberty is our boast. It would be the height of folly to assume that it cannot be threatened and undermined, sometimes by the very people that proclaim it most untiringly. H. K. M.

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Czech Priests Must Stay Single The Balkans have their own way of obeying the pope. They are sometimes a bit turbulent and take the bit in their teeth, if a mixed metaphor be permitted. Not that they ever seriously think of leaving the protecting wings of Rome, that would be poor politics.

Sometimes their individuality which so often crops out in the unrestrained banditry of the country bubbles over in the church. Matters of doctrine give them little trouble, but matters of practice sometimes seriously interfere with their conception of life. Quite a number of Czech priests have rebelled against the Roman rule of celibacy for priests. They hark back to the ages when their countrymen were the last to surrender the right to marriage for priests, long after the rest of western Christendom had bowed to the rule.

Though it is sometimes said that the revolutionary priests have left the church the pope generously included them in his apostolic blessings when a delegation of 700 Czecho-Slovak priests invaded Rome.

Rome cannot be harmed by the departure of priests that have nothing better than an aversion to celibacy

as a motive for their revolt. If the Czechs would examine their faith according to the standard of the Word they might find that this one arbitrary rule of the pope is one of the very slightest of his offenses; they might find real reasons for a separation and might serve their parishes to better ends if they would attack something fundamental and with their liberty gain something better than liberty, the truth that makes free.

H. K. M.

LUTHER'S PRAYER ON THE EVE OF HIS TRIAL

(From W. H. T. Dau. At the Tribunal of Caesar)

Almighty and eternal God! What a paltry thing is this world! And yet it causes men to gape and stare at it. How small and puny is men's trust in God! How tender and frail is their flesh! And how powerful and energetic is the devil through the agency of his apostles and worldly philosophers! How soon do the men of this world become disheartened, withdraw from a task, slip away, and run the common course, the broad way down to hell that was prepared for the wicked! Their eyes are attracted only by what is splendid and powerful, grand and mighty, and by what is in great repute. If I, too, were to turn my eyes to such things, I would be undone; the bell to toll my doom would already be cast.

O God! O God! O my God! Thou who art my God, be with me in this conflict with the reason and wisdom of all the world. I pledge Thee. Thou must do it, Thou alone. This affair is not mine, but Thine. Personally I have no business here with these great lords of the world. Why, I too could spend my days in comfort and ease, without worry. But, O Lord, this affair is Thine, and it is righteous and concerns eternity. Stand by me, Thou faithful and everlasting God. I rely on no man. That would be futile and vain; for all that is carnal and smacks of the flesh is lame and halting.

O God, O God, dost Thou not hear me, my God? Art Thou dead? Nay! Thou canst not die. Thou merely hidest Thyself. Hast Thou not chosen me for this task? I ask Thee; for I know with a certainty that Thou hast chosen me. Be it so. Thy will, O God, be done. For all my life I never had in mind to rise against such great lords, and I never framed such a purpose.

O my God, succor me in the name of Thy dear Son Jesus Christ, who shall be my Protector and Deliverer, yea, my Rock and my Fortress, through the mighty strengthening of the Holy Spirit.

Lord, where dost Thou keep Thyself? O my God, where art Thou? Come, O come! I am ready to lay down my life, meek as a lamb. For the cause is righteous, and it is Thine. Therefore I shall not part

from Thee forevermore. In Thy name, that is settled. Because of my conscience the world shall have to leave me unconquered, even though it were filled with devils, and though my body, which is the work and creature of Thy hands, should be ruined and shattered. Nevertheless Thy Word and Spirit will be a sweet compensation to me. After all, it is only the body that causes worry; the soul is Thine and belongs to Thee. It will remain Thine forever. Amen. God, help me! Amen.

LUTHER'S MEMORABLE SPEECH OF DEFENCE AT THE DIET OF WORMS

APRIL 18, 1521

(From W. H. T. Dau. At the Tribunal of Caesar)

Most serene, most puissant Emperor! Serene Princess! Most gracious and gracious Lords!

Obedient to the terms laid down for me yesterday, I appear before you and ask, for the mercy of God, that Your imperial Majesty and Your Worships will deign graciously to hear this matter, which I hope to show is a matter of righteousness and truth.

If I should fail, because of my inexperience, to accord to each his becoming title, or should in any wise by my manners and deportment offend against court etiquette, I ask you graciously to pardon these defects in me. I have not sojourned at the courts of princes, but in the cells of monks.

Regarding myself, I cannot offer you any other testimony than this: In what I have taught and written with singleness of mind I have only sought the honor of God and the sound instruction of believing Christians.

Most serene Emperor! Most gracious and gracious Electors, Princes, and Lords!

Of the two questions that were proposed to me yesterday, I gave my ready and plain answer yesterday to the first question. I still stand by those words, and say that these books have been written by me; provided that nothing has been changed in them since I published them, or is incorrectly quoted from them through the deception of men who wish me ill, or through lack of understanding on the part of incapable persons.

As I am to answer the other question, I humbly ask Your Imperial Majesty and Your Worships to note carefully that my books are not all of one kind.

For there are among them some in which I have in a simple and evangelical manner expounded the Creed and moral duties. Even my adversaries are forced to admit that these books are useful, not injurious, and worthy to be read by Christians. Moreover, the bull, violent though it is, declares that some of my books are not injurious, although with an unreasonable verdict it condemns them along with the

rest. Now, if I undertook to recant these books, what else would I do than condemn the truth which is equally confessed by friend and foe?

There is another class of my books which is directed against the Papacy and the teachings of the Papists as against men who by their doctrines and example have devastated the Christian Church with evils of the body and of the soul. For nobody can deny nor hide what is established by the testimony of the experience and complaints of all, viz., that by the papal laws and traditions of men the consciences of Christians have been miserably enslaved and tortured; the goods and possessions, especially of the German nation, have been swallowed up by an incredible tyranny; despite the fact that in their own laws the Papists declare that such laws and doctrines of the Pope as might be contrary to the Gospel and the decrees of the Fathers are to be considered erroneous. (Here Luther cited two passages from the Canon Law.) Now, by recanting these books I should strengthen tyranny, and open, not only the windows, but also the doors to unchristian practice—all the more, if it could be said that I had done this upon the authority of His Imperial Majesty and of the entire Roman Empire. Good God, what a shelter I would become for iniquity and tyranny!

In the third class of my books are such as I have written against individual persons who undertook to defend the Roman tyranny and to exterminate the godly doctrines which I had been teaching. I confess that in opposing these persons I have been more violent than was becoming. For I do not make myself out a saint; neither am I arguing in behalf of my conversation, but in behalf of the doctrine of Christ. But even these books I cannot recant because I would thereby give shelter to tyranny and wickedness.

Inasmuch, however, as I am a man and not God, I cannot defend my booklets against accusations in any different manner than as the Lord Christ Himself defended His teaching: when He was asked before Anas concerning His doctrine, and one of the servants smote His face, He said: "If I have spoken evil, bear witness of the evil." If the Lord, who knew that He could not err, did not refuse to accept testimony against His teaching from the vilest servant, how much more must I, the most abject, erring creature, await and desire to receive anybody's counter-testimony to my teaching!

Accordingly, by the mercy of God I ask Your Imperial Majesty, your most gracious Worships, or whoever else is able, high or low, to offer me counter-testimony, to convince me of error, to overcome me with the prophetic and evangelic Scriptures. I shall be most willing and ready, when convinced, to recant every error, and I shall be the first to cast my own books into the fire.

From all this it is apparent, I think, that I have sufficiently considered the danger, discord, and riot, which has arisen because of my teaching, and of which I was earnestly reminded yesterday. Yes, I like nothing better than that contention and discord arise because of the Word of God, as the Lord says: "I came not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother." We must, therefore, consider how wonderful and terrible our God is in His judgments, lest what we are devising now for the purpose of restoring quiet may in the end bring upon us a deluge of intolerable evils, if we begin (our pacifying measures) by condemning the Word of God. We must be mindful and careful not to cause an unfortunate beginning and an unhappy administration for this youthful, noble Emperor Charles, on whom, under God, we stake great hopes.

I could cite numerous examples for what I have said from Holy Scripture, such as Pharaoh, the king of Babylon, the kings of Israel, who prepared their own ruin most by the very devices of superior prudence with which they intended to give peace to their realms and to fortify them. For it is He that "taketh the wise in their own craftiness" before they are aware of it. There is need, then, of the fear of God.

I do not say these things as though such exalted dignitaries were in need of my teaching and admonition, but because I dare not decline to render Germany the service which I owe to my fatherland.

Herewith I commend myself to Your Most Serene Majesty and to Your Lordships, praying that you will not suffer me to be calumniated and brought into disgrace by my adversaries.

I have spoken.

In the words of Prof. Dau "Luther had offered a fair discussion to his adversaries, and he was by all divine and human laws of equity entitled to it. But the imperial conscience had become mortgaged to Rome. When Charles had been told what the mad monk wanted, he remembered his promise to the Papists that there should be no debate. Accordingly, Eck was ordered to repeat the original alternative to Luther: whether he would recant, or no. Again he addressed Luther in a spiteful manner, as if to scold him. Luther had not spoken to the point, he said. The decrees of councils must not be made subjects of debate. There was simply one thing demanded of Luther: he must give an answer without horns and without teeth. And now came Luther's memorable answer. Without a moment of hesitation he said:—

Since Your Imperial Majesty and Your Lordships desire a plain answer, I shall give one that has neither horns nor teeth, to wit: Unless I am overcome with testimonies from Scripture or with evident reasons,—for I believe neither the Pope nor the councils, since

they have often erred and contradicted each other,—I am overcome by the Scripture-texts which I have adduced, and my conscience is bound by God's Word. I cannot and will not recant anything; for to act contrary to one's conscience is neither safe nor sincere. God help me! Amen.

SHALL MORMONISM BE CALLED CHRISTIAN?

The Continent recently expressed the opinion that the Mormon Church has at length actually discontinued polygamous marriages. A considerable number of the older Mormons continue to live polygamously with wives whom they married before the church professed to abandon polygamy. This, however, the popular sentiment of the country has tacitly agreed to tolerate, out of deference to gray heads that death will soon dispose of.

The live question therefore has always been whether the Mormons were honest in keeping the other part of Utah's statehood compact—the promise to allow no new plural marriages.

For years The Continent insisted that in defiance of this pledge the hierarchy of the church was encouraging a certain number of instances of new polygamy in order to keep alive this "peculiar institution." The Continent still believes that charge was true.

But now The Continent is convinced—and so far as it has discovered, all competent "Gentile" observers agree—that the Mormon chiefs have definitely ceased to sanction any more such unions.

What is the likely reaction on Utah home missions?

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Apparently the idea is rather widespread that polygamy has been the only serious fault of Mormonism. From that premise it is easy to assume that once plural marriage is abolished, there need be no hesitation in recognizing the "Church of Jesus Christ of Latter Day Saints" as a part of the Christian forces of America.

But against this kind of religious alliance The Continent wishes with all its might to protest. Candid as it means to be in acknowledging every moral advance which Mormonism may make, this journal none the less conceives that candor equally demands a still unabated witness against the gross falsity of Mormon claims.

For this is not a matter of merely subjective opinion on which honest men may agree to differ because nobody can tell what the actual truth is. In this Mormon case fact is fact, and anybody can know it if his mind is open.

Demonstrably, as a matter of history, Joseph Smith never found golden plates in a New York state hill or anywhere else, and the book which he pretended to translate therefrom was concocted by himself and one or two confederates to make him out a prophet.

There is therefore even less reason to speak of Christian comity as if it forbade "proselyting" Mormons than there would be for objecting to efforts to win to Christ the disciples of Confucius.

For Confucius was honest. And he sought nothing for himself.

* * * * *

It is fortunate that just as this question becomes acute, public interest is revived in "ten reasons" which a good many years ago Presbyterians in Utah formulated to justify their refusal to admit that Mormonism is a branch of authentic Christianity.

Though the reasons are not new, a new edition of them was recently published with indorsements from both the Congregational and Baptist Associations of Utah. Brigham Roberts, the most eminent Mormon preacher, was so concerned about the document that he made public reply to it in a tabernacle sermon at Salt Lake City. Summarized, the points he had to answer ran thus:

1. The Mormon Church does not ask to be considered a branch of anything. It claims to be the only church in existence.
2. It puts the Book of Mormon on the same level with the Bible.
3. It gives Joseph Smith an authority which is in theory barely second to the authority of Jesus—in practice superior.
4. It teaches that all who disobey its priests will be damned.
5. It describes God as an exalted man not yet perfect.
6. It says the Ruler of this present world is Adam deified.
7. It is polytheistic, claiming that many men attain to deity.
8. It requires for salvation faith in Joseph Smith, not in Christ.
9. It believes that polygamy is "sacred and fundamental."
10. It teaches that God is himself a polygamist.

* * * * *

Now what does the apologist of present-day Mormonism—Elder Roberts—say in answer to this summing up of Mormon principles?

He denies not one point of the whole. Some he tries to soften down, but the total effect of his review of all ten amounts to a confession that Presbyterians understand Mormonism very well.

The assertion that Mormons look on their church as the only real church in the world the elder cheerfully admits to be exactly true—also the statement that the Book of Mormon stands on a level with the Bible. The claims described for the authority of Smith and his priests are of course involved in these admissions.

The view of God as a man who has ascended from humanity to the divine rulership of the universe is also acknowledged by Roberts as the basic conception of Mormon theology. That this present God is glorified Adam "may have been taught," he says, by Brigham Young and others, but "it has never been accepted by the church." Inasmuch, however, as Brigham Young, successor to Joseph Smith, was accounted by the church the heir of all Smith's infallible powers as a "revelator," what he taught can't be heresy.

On the charge that the Mormon theology recognizes many gods, the defense offered by Roberts is obviously confession. He says all trinitarian Christians teach that "three distinct personages . . . have entered into this divine nature" and there can be no reason for refusing to believe that others too reached that height.

Relative to polygamy, this spokesman denies that "Latter Day Saints" regard it as "fundamental." But he declares with seeming pride that they do look on it as "a high privilege conferred under special conditions and directly under the commandment of God wherever it is allowed."

This is certainly sufficient to demonstrate that the Mormon leaders have in no sense repudiated polygamy. They are deterred from practicing it not by any sense of its spiritual repulsiveness but simply by the fact that at present "special conditions" are adverse.

And to cap the climax, Elder Roberts offered this breath-taking answer to the tenth of the "ten reasons":

"The Mormon Church does not teach that Jesus Christ was a polygamist. It is absolutely silent on that subject. She does not teach that God is a polygamist. The church is absolutely silent on these matters."

What straighter indictment for total lack of historical sense and moral sensibility could be imagined than this defensive apology? "Absolutely silent," forsooth, on slander against the Son of God!

* * * * *

To cultivate toward law-abiding Mormons the neighborly feeling that Christians owe to every man who is doing the best he can, is the constant duty of evangelical workers in the Mormon country.

But to interpret such neighborly friendliness as requiring the courtesy of silence while Mormonism with mammoth effrontery describes itself as pure—and the only pure—Christianity, would be a restraint on the freedom of truth such as surely the bold and frank among evangelical Christians can never be led to allow.

—The Continent.

I pray God you may never unbuckle your armor until you put on your shroud.—Toplady to Hill.

CRITICS AND THE BIBLE

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye:
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.
—Selected.

A GLARING SIGN OF THE TIMES

"The Literary Digest" in its issue of the 29th of October quotes L. J. S. Wood in the "Atlantic Monthly" for the following statements concerning the rising of the temporal power of the Vatican.

"Before the war the Vatican had diplomatic relations with a dozen states; now it has such relations, either by sending a representative or receiving one, or, in the large majority of cases, by both sending and receiving, with twenty-five. Quality of relations, too, as well as quantity, it is stated, have bettered. Prior to the war the Vatican sent to foreign powers only five nuncios, including those of the second class, and two internuncios; it received only two ambassadors and twelve ministers from foreign states. Now it sends out nineteen nuncios and five internuncios, receiving eight ambassadors and seventeen ministers. Governments formerly without relationship have established them. Governments which had broken off relations have reestablished them. Governments which had secondary relations have raised them to first-class." The recent return of France to her former ambassadorial relations "has raised the diplomatic edifice of Rome, the world-position of the Papacy, to such a height," says the writer, "that the world cannot help noticing it. The Holy See—to change the metaphor—seems to be riding on a great wave resulting from the storm of world-war; and the world may wonder where, how far, and in what direction it may steer itself or may be carried." And all this, we are told, has come about without objective effort on the part of the Pope. The civil governments have approached the Pope, not the Pope the civil governments, though a cordial welcome in every case has been extended. The procession of civil governments toward the Vatican, declares the writer, "is certainly one of the great historical phenomena to be noted among the results of the great war."

"But to prophesy as to future historico-political possibilities arising from it would be premature, par-

ticularly in view of the very sudden way in which it has come about. There is a point, however, which rivets the attention. No one, in considering today's phenomenon, can help thinking of old times, when the Pope had relations and agreements with all the Powers of the world—the historico-political world that counted then—Europe. Such relations were between temporal sovereigns of states and the Pope—who also was temporal sovereign of a state, but at the same time supreme spiritual sovereign of the Catholic princes with whom he had relations."

Then, too, we are told, Rome's diplomatic relations with the world to-day are not with Catholic states only, but with 'democratic' states, represented by parliaments and prime ministers. And "there is one great country to which the Pope's eyes turned specially in every crisis of the war; which up to the very last minute, he believed never would come in; to which his eyes turned all the same after it had done so; to which the eyes of the Vatican are still turned, the more so in view of its evidently increased prestige and objective and subjective importance—and that is the one country which is not joining in the rush to Rome. The United States receives a purely religious representative of the Pope in the person of an Apostolic Delegate, but it has no diplomatic relations with the Holy See. That, too, is a policy as to which future students of history, at the Vatican and in America, will have opportunity for noting results and forming judgment."

To begin with the latter statement that ours is the one country not joining in the rush to Rome, and that the United States has no diplomatic relations with the Holy See, we doubt very much whether this corresponds to the facts in the case. As far back as 1902, if our recollections are correct, the mission of the incumbent of the White House to the Vatican was a political one. He was to all intents and purposes accredited from these United States as Ambassador to the pope of Rome. He had instructions from the Secretary of State which said, "any negotiations which you may desire on the part of the officers of the civil court or military officers, to enable you to perform negotiation with the Vatican will be afforded"; and this high Commissioner from the United States acted and spoke in Rome as the special envoy of the great American Republic to the Catholic Church.

And it is but recently when there was much discussion in the press on the intentions of the present incumbent of the White House previous to his election to have a plenipotentiary of our Government stationed at the Vatican.

But aside from this, the unprecedented rising of the temporal power of Rome is a glaring sign of the times. Why is it that civil governments establish diplomatic relations with the Vatican? Why this trend toward Rome? The answer is not difficult of

solution. Rome has never changed her color. Her grasp has always been, and it is to this day, on the sceptre of temporal power; and not until she has become the religious and political dictator of nations will she cease her activities to this effect. The Vatican is increasing its temporal power not only by its own seeking, but by reason of the present confusion among nations brought about by the late war. The one power in the present world which has signally gained by the latter over and against all other powers that were engaged in it, is—Rome. She is wise enough to realize the strategic moment and, at the same time, take advantage of the great conflicting questions and ideas that are now agitating the world.

Nor is that all. Roman hierarchy is increasing its temporal power by reason, also, of the undisguised and wide-spread infidelity existing in the ranks of Protestantism so-called. Four hundred years ago Martin Luther, by appointment of God, had shorn the Pope of his temporal power among the nations of the world; he had torn asunder the shackles of papal tyranny over kings and civil governments by proclaiming the liberty, the spiritual liberty, wherewith Christ has made us free, Gal. 5, 1, which the Son of God purchased for us with His blood and which He declares and offers to us in the Gospel. That liberty, consisting as it does in freedom from sin, its guilt as well as punishment, also consists in freedom from all tyrants, who would subject man's conscience to their demands, and thus in freedom, not only from the religious, but civil domination of the pope as well. And that liberty Luther proclaimed to all the world at the tribunal of Caesar, on the 18th day of April, 1521. By the heroic stand he took, on that memorable day at the Diet of Worms, against the charges of heresy preferred by the imperial court, Luther forever had brought to naught the spiritual and temporal power of the Roman pontiff, and had freed the nations of the world from papal tyranny. And while under the rule of the pope there was not in all the wide world a single spot where unqualified civil and religious liberty prevailed, nations have enjoyed that freedom through all subsequent time since the Reformation.

And now? Now after four centuries we witness again the phenomenon of the procession of nations to the Vatican obviously surrendering themselves to its temporal power. Is it not a glaring sign of the times? Protestant peoples as such have become apostate, ungrateful to the great blessings of the Reformation; they have rejected the liberty of the Gospel which Luther, by the grace of God, had proclaimed, and which naturally involves the loss, not only of spiritual, but also of civil freedom, of freedom from the temporal power of Rome.

And Rome has easy sailing for the increase of her temporal power considering the differing opinions and

confusion and uncertainty of standards rampant among protestant peoples so-called. Someone has drastically put it this wise: "While Protestantism so-called is at war with itself—is full of treason to Holy Scripture, and is breaking up into new and more absurd denominational factions every day—Rome, systematically, unrelentingly, and yet smoothly, secretly, and without noise, is marching to the place she is seeking."

"Protestantism lifts up the banner of guess, of doubt, of dethroned authority, and stands insistently for organized uncertainty."

"Rome speaks with certainty, with authority and relentless fixity."

Protestantism seeks favor of the unbelieving world, apologizes for her creeds, and would establish her by denying them.

Rome hurls anathema at the unbelievers, magnifies her office, and claims to be wholly divine.

Protestantism builds schools, and endows universities, that she may teach the rising generation to reckon doubt as the beginning of wisdom, and unbelief as the sign-patent of knowledge.

Rome spends her wealth in establishing schools and institutions of learning that she may lay hold of the rising youth and teach them that the papal church is the symbol of God, and that the highest wisdom is to obey her commands."

Would that at least the Christian people on earth would discern the glaring sign of the times!

J. J.

WHY THE JUDGE WOULD NOT PLAY

Into the delightful suburban home of a Chicago judge a group of neighbors "dropped in" one evening for an informal call. A vivacious young woman at once proposed a game of cards.

"Come, judge," she coaxed gaily, "play a game with us to pass the evening."

"Indeed, I won't," promptly responded the jurist.

"Judge, are you such an old fogey that you won't play cards?"

"No, I'm not an old fogey."

"You think cards are wicked, then, don't you?"

"Not at all."

"Why won't you play then?"

"Well," blurted out the judge, crowded into a corner, "I've watched you card players a long while, and I've never yet seen a bunch of players that could get through a whole game without losing their tempers. There's always somebody complaining of the way somebody else has played, even in most friendly company. I won't bother with anything that spoils one's temper so."

"But, judge," still coaxed the young woman, "you know we are your guests and you ought to play a game with us just because we want you to."

"Yes, you're my guests," echoed the judge, his spirit rising noticeably higher: "you're my guests, and that's the reason why you ought to think of my preference for spending my evenings. Why shouldn't you do what I want to—sit down and talk of something sensible?"

"There's just one reason why you play cards, and that's because you are so empty-headed that you can't talk. You don't know enough to spend an evening in any kind of conversation, and so you have to kill time fingering over these useless cards. You can do as you please. I'm going to the library to read."

Afterwards the judge explained why he forswore cards:

"I never played much, and was always poor at the business. One evening, however, I sat down at home with my wife, my son, and a young lady neighbor for a game of whist. Pretty soon I made some misplay. My son groaned, 'O father, that was wretched!' I turned toward the young woman. Her face was white with anger.

"Was that such a very bad play?" I asked.

"It was inexcusable!" she almost hissed. I laid down my cards. 'Here,' I said, 'is where I quit. If this paltry, good-for-nothing game can raise such a tempest as this over a blunder that I'm likely to make any time, I'm never going to touch it again.'"

—Lutheran Church Herald.

POOR LOGIC

Two Christian men in my town were comparing experiences and methods the other day.

One said: "I almost hated religion when I was a child, because my parents forced me to go to church. So I am leaving my children free to do as they like on Sabbath day. If they prefer to drive out in the country or even to go to the movies, I permit them to take their own choice. God does not force any man to heaven, so why should I try it?"

And the other merely answered: "I wonder that you do not follow out your own superb illogic. If your children prefer the movie on Monday afternoon why **force** them to go to school? If they prefer joy riding at midnight Tuesday, why **force** them to be at home in their beds? If they prefer booze fighters and street walkers, why **force** them to keep decent associations? If you will not use the wisdom of your years and if you dare not use any of these on the week days; if you think your children ought to be free to go to hell on one day, why not leave them free to go to hell all days—and nights?" The first speaker is still trying to devise an effective reply.

—The Christian Statesman.

LEPER OFFERINGS

An attempt has recently been made to raise the standard of giving among the churches of the American Presbyterian Mission in North Siam, which field includes the Leper Church at the Chiangmai Asylum. Reference has been made in Without the Camp on several occasions to the liberality of the lepers there, and our readers know that it is only by means of self-denial that the inmates are able to save anything from their small allowance for food and maintenance. Dr. McKean felt led, however, to bring this matter of increased contributions before the lepers, and in the following extract from a recent letter, he tells how they readily adopted the "Envelope system" to this end, and with what unexpected results:

"On Saturday last I called the members of the Leper Church together and explained the matter to them, and suggested that the 'Envelope system' be at least tried, and, if pleasing to them, adopted. . . .

"They took up the suggestion eagerly, and before I had left the building, many busy hands, one could scarcely call them hands, mutilated stumps rather—some with fingers and some with a marked lack of fingers—were busy making envelopes for the morrow's offering.

"It was a great joy to see the collection basket on Sunday morning piled full of white envelopes. Some were neatly made, but some were of a very crude sort, indicating the difficulty and pain with which the diseased and deformed hands had wrought the offering of love.

"The Lord seeth not as man seeth; He Who sits over against the Treasury and beholds how the people cast money into the Treasury no doubt rejoiced in the gifts of these His brethren—even these least.

"Out of their poverty and their small allowance for food the leper Christians always have given well, as measured by ordinary standards, their weekly offering amounting to about one tical and sixty stangs, or the equivalent of about sixty cents gold. The contents of their envelopes last Sunday, however, amounted to three ticals and eighty stangs, or the equivalent of about \$1.44 gold.

"They are very happy over all their gifts, and I am sure they will be much gratified to find that they are able to increase them." —Without the Camp.

Loyalty to the church in all its activities will be found among the constant readers of the church papers. Increase this loyalty by placing a church paper in every home.—Lutheran Church Herald.

—"A smooth sea never made a skillful mariner."—Selected.

NOTED IN PASSING

We judge of others by what we see in them: and, what is more perilous still, we are tempted to judge of ourselves by what others can see in us. But in the perfect light of Christ's Presence everything will be made clear in its essential nature, the opportunity which we threw away, and knew that we threw away, with its uncalculated potency of blessing, the temptation which we courted in the waywardness of selfish strength, the stream of consequence which has flowed from our example, the harvest which others have gathered from our sowing.

—Bishop Westcott in The Living Church.

That spirit of progress has been so rampant that nothing has been safe from the improvements of some band of organized reformers. Our schools have been reformed to the point that we don't know whether our children are getting any real education or not. Our prisons have been reformed so thoroughly that instead of being penal institutions they are vacation resorts for gentlemen with thuggish or burglarious tendencies. We have reformed beer and wine into wood alcohol and bootleg whiskey. We have reformed our business methods to the extent that we need three efficiency experts to make sure that one office-boy is not indulging in waste effort. Labor we have reformed so that now it takes four men to do badly what one man used to do well.

—The Valve World.

LIVINGSTONE'S TRUST

On the 16th day of January, 1856, Livingstone reached the junction of the Loan and Zambezi Rivers, and found himself surrounded by a great number of hostile savages. Livingstone's expedition could furnish but little resistance. He turned to the promises of God and then prayed: "Jesus grant me resignation to do Thy will, and entire reliance on Thy powerful hand: on Thy Word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rage against me as they did against Thy Son. I commit my way unto Thee, I trust also in Thee, Thou wilt direct my steps. Thou givest wisdom liberally to all that ask Thee—give it to me, my Father. My family is Thine. They are in the best hands. Oh, be gracious; and all our sins do Thou blot out."

In the evening Livingstone wrote that he was in much turmoil of spirit. If the natives carried out their intention of fighting, he and his handful of followers must all perish. He was not much concerned personally, but it was most trying to all his plans for the welfare of his great region and teeming population to be knocked on the head by savages.

"But I read that Jesus came and said, 'All power is given unto me in heaven and earth. Go ye therefore and teach all nations, and lo, I am with you alway, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't. I will not cross furtively by night as I intended. It would appear as flight, and should such an one as I flee? Nay, verily, I shall take

observations for latitude and longitude tonight, though they may be the last. I feel quite calm now, thank God."

The natives had refused to let him have a boat to cross the river with, but in the morning they seemed quite peaceable and allowed him to use one boat. All the company and all their goods were passed over in safety, Livingstone remaining until the last, and showing the natives his watch, his burning glass and other things, to interest them. Then, "I thanked them," says Livingstone, "for their kindness and wished them peace."

—The Armory.

"OF HIM SHALL THE SON OF MAN BE ASHAMED"

Something more than fifty years ago there was a small dinner-party at the other end of London. The ladies had withdrawn, and under the guidance of one member of the company the conversation took a turn of which it will be enough here and now to say that it was utterly dishonorable to Jesus Christ, our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the courtesy of perfect self-command, expressed his regret at being obliged to retire, but explained he was still a Christian. Mark the phrase—for it made a deep impression at the time—still a Christian. Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a bishop, or at least a clergyman. The party was made up entirely of laymen, and the guest in question became the great prime minister of the early years of the reign of Queen Victoria—he was the late Sir Robert Peel. . . . Error, moral and intellectual error, stalks everywhere around us, now loudly advertising, now gently insinuating itself—violent, moderate, argumentative, declamatory, all by turns. And is the religion which our Lord has brought from heaven alone to be without advocates or defenders?

—H. P. Liddon.

"WHAT'S THE BIG IDEA?"

On one of my recent missionary trips through the valley I happened into the home of a man I had never met before. Let us call him Mr. John Doe. Our conversation was opened in the following interesting manner:

P—Good morning! Am I speaking to Mr. Doe?

Mr. Doe: Yes, sir, I am he.

P—I am very glad to make your acquaintance, Mr. Doe;—I am pastor of the Lutheran Church.

Grand pause—finally—

Mr. Doe: Well, what's the big idea?

* * * * *

Some men would regard this an unfortunate turn in our conversation. Nevertheless, I had a longer

talk with my friend than I had bargained for and on my way home I was quite deeply wrapped in thought, so that my car was wont to choose its own course at times.

"What's the big idea?" The question impressed me as being a representative one. The same question was asked by the world at large before the fullness of time was come. Since then it has marked time with every great period of the world's history. When the waters of the flood enveloped the earth, when fire and brimstone rained upon Sodom and Gomorrah, when the city of Jerusalem was razed to the ground, when the great empires Egypt, Persia, Greece, Rome did a mighty fall—at every such period one question surged to the top, namely, "What's the big idea?"

We have just passed through a great war. Thousands of every country's youth forfeited their lives "that their nation might live." Their sacrifice has not been in vain. Though whole nations are sadly crippled, they yet live. The cry of famine comes from every corner of the earth. Dissatisfaction reigns everywhere. Apparently there has been "much ado about nothing." Today every thinking man is asking the question: What is the big idea?

So also it is with man taken as an individual. At the hour of his birth he enters a world that holds both joy and sorrows for him; mostly sorrows. That the average man does not acknowledge this is simply due to the fact that he is not yet aware of it. This is a most lamentable state to be in, for, surely, this is not a case in which ignorance is bliss. After all, the thoughtful man in his natural state sees only these facts before him: He has so-called "hard luck" and "good luck" and cannot ascribe either to any definite source; he has to work in the sweat of his brow to make a living and when he has been "fortunate" enough to amass a certain amount of wealth, comes death and bids him leave it all where he found it. Knowing no more than this, the question on the lips of natural man ultimately must be, "What's the big idea?"

Well, then, what is the big idea? There are in reality two big ideas, facts, truths in the world that account for everything that happens to man, the fact of sin and the fact of grace. Speaking of the former, St. John says: If we say that we have no sin, we deceive ourselves, and the truth is not in us—I, 1, 8. And the prophet pronounces the verdict: The soul that sinneth it shall die—Ezek. 18, 4. Of the latter, grace, St. Paul assures us as follows: For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.—Eph. 2, 8-9.

Having once come into touch with these truths and acknowledged them as facts, the world is no longer a problem that prompts us to question, "What's the big idea?" We know that God loves us for salvation,

that He promises this salvation to him who believes that Jesus is the Christ and that this salvation is of faith in order that it might be of grace.—Rom. 4, 16.

That is the big idea that led Abraham into a strange country in obedience to God's call, that guided the fortunes of Israel up to the time of Christ, which the Apostles have reference to in their defence, "We cannot but speak the things which we saw and heard," that prompted Martin Luther to make his public protest in Wittenberg, October 31, 1517. That also is the big idea that sends the Lutheran missionary into the Pacific Northwest and into the homes of those men and women to whom the world still is a huge question mark.

Dear Reader, many are the men and women who, thinking the state of Washington to be like unto the old border-lands, came away from good homes in the East into this far western country in search of unusual opportunities, wealth and adventure. They did find the unusual in adventure, but few found wealth, since pioneering always has brought more hardship than wealth. In the meantime these people have forgotten about the old home, the village church and, saddest of all, the old-fashioned gospel. The minds of many have been thrown into confusion, for having nothing to replace that which they had and lost, which they hoped to find, they naturally have come face to face with the inevitable question—"What's the big idea?"

You do not know how fortunate, how privileged you are in knowing what is the big idea. Also, you probably do not realize at this time how much you can help your missionaries in the Pacific Northwest to answer this question to those who thirst for knowledge by giving them your entire support.

R. A. FENSKE.

RED WING DELEGATE CONFERENCE

Potsdam, the quiet little country place in the plains of Minnesota, was the place to which the members of the Red Wing Conference of delegates were invited by the Immanuel's congregation and their kindly pastor, Rev. Wiechmann. September 20th and 21st were the dates set for the gathering and with but few exceptions the pastors and laymen were present. The object of such a gathering is well known to all of those who have had the opportunity of attending a conference, viz., to hear and see some of the great things that our gracious God has done for the fallen world through our Synod in the past and what is expected of us in the future.

An interesting paper was read by the Rev. R. Jeske of Caledonia, Minn., on the topic: The sins of the Saints of holy Scripture. The discourse showed us that we may speak of the "sins of the Saints," because they actually committed sin; but on the other hand, we have full right in calling them "Saints" in spite of

their sinfulness, because through the grace of God they had faith in the forgiveness of their sins through Jesus Christ, the Lamb of God that taketh away the sins of the world. This fact should serve to strengthen our faith in Christ, because if God accepted those sinners in spite of their sinfulness for the sake of His only begotten Son, He will surely also accept us, who come to Him with a broken and contrite heart in the name of Jesus. This fact will also induce us to be patient which our fellow Christians, as God is patient with us.

"Woman Suffrage in our Congregations" was the theme of the Rev. Baumann's discourse. The speaker showed clearly that statements made by St. Paul, as for instance: Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. 1 Cor. 14:34 f., were written by the holy writer on account of prevailing customs; (women appearing unveiled or speaking in public were considered harlots) and that today we are not by conscience bound to those rules, as in our times customs have changed. So now, if the weaker sex should come to man in the congregation in the Christian spirit and ask to be permitted to vote as a co-worker in the Kingdom of God, then we are by no means acting against God's will, if we grant her this permission. However, should our Christian sisters demand the right to vote in a domineering spirit, then we are to work against that spirit. This was the standpoint that the speaker boldly defended against all protests of fear of the damage of Woman Suffrage in our churches.

The report of the meeting of our Synod at Milwaukee was heard with great interest and enthusiasm. The Rev. Hinnenthal showed his kindly attitude by giving us the synopsis of the report in his inspiring manner. He showed us the great progress and also the drawbacks in our Synod in every line. He told us of conditions in our missions among the Indians of Arizona, the negroes in the South, and the Lutherans of our larger cities, especially the Twin Cities and N. Mankato. There were also many things said concerning our institutions at New Ulm, Watertown, Saginaw, and our seminary at Wauwatosa. Especial stress was laid on the necessity of a new seminary building. Hearing this the motion was immediately passed to ask our congregations to begin bringing their donations for this building fund at once. It was considered an excellent plan to take envelope collections on Reformation festivals, as on this occasion we are all reminded of the great deed that God has so graciously performed for us through His servant Dr. Martin Luther. Thereby being filled with the

spirit of gratitude and appreciation we ought gladly do our share toward the spreading of the soul-saving Gospel to a doomed world by giving a helping hand to build the institution in which our young men are prepared for the ministry to preach the doctrines of Holy Writ as laid down by Luther.

God grant that this conference was not attended in vain, but that it may prove a blessing to many.

E. S. H.

FROM OUR CHURCH CIRCLES

An Offer of Free Collection Envelopes

Several congregations which had their collection envelopes for 1922 printed when our notice regarding the 50th anniversary of our Evangelical Lutheran Synodical Conference of North America appeared have asked whether we could not furnish the envelopes for the jubilee thankoffering. We are glad to be in the position to answer these congregations and others which may ask the same question that they may apply to the undersigned for the number of envelopes needed, and they will be cheerfully sent to them in due time and free of charge.

THE BOARD FOR COLORED MISSIONS,

C. F. Drewes, Director.

Appoint a Correspondent

At a meeting of the Red Wing Conference held recently at Potsdam, Minn., it was decided that the conference appoint a correspondent for our church papers, the Northwestern Lutheran and Gemeindeblatt. The purpose of this new office is to bring before our readers items of interest as a means of information regarding the Lord's work in our midst, and also as a stimulative for zeal in our work as Paul said of the Corinthians: "Your zeal hath provoked very many." 2 Cor. 9:2. The correspondent herewith kindly requests the co-operation of the brethren and solicits their church news items.

From Red Wing, Minn.

The congregation of St. John, Red Wing, Minn., J. R. Baumann pastor, has voted to raise an envelope collection on the festival of Reformation. St. John's is also considering the erection of a new church edifice, the old building being too small to seat the large attendances at both morning and evening services. A building fund for this purpose has been created.

In order to give the children of Red Wing an opportunity to attend religious instruction the pupils of the public schools are dismissed from one and one-half hours every Wednesday afternoon. They receive their instructions in their respective churches.

RUD. P. KORN, Corresp.

The Lutheran Hospital at Beaver Dam

Some time ago we called attention to the proposed establishment of a hospital under Lutheran control at Beaver Dam. As we hoped the work has been carried on to a successful end and there is now a capable organization that will keep it going. A circular that was recently sent out to neighboring Lutherans should prove of interest to the general public. It follows:

The above named hospital has become an established fact. The funds for the purchase of a building, and for the remodeling and the equipment thereof, have been secured by voluntary subscriptions from the citizens of Beaver Dam and neighborhood, who have liberally and nobly responded to the solicitations of a committee consisting of doctors and other lay members.

It will now be up to the Lutherans of the Synodical Conference in the surrounding territory to patronize this our hospital, which is under the technical control of the "Lutheran Deaconess Association of the Synodical Conference of North America," with headquarters at Fort Wayne, Indiana, while a local board of directors, consisting entirely of members of our church, conducts the business management.

Our patronage ought to be two-fold! In the first place, we should contribute towards paying the preliminary expenses, until such a time when the hospital shall be selfsustaining, which in a city like Beaver Dam can only be a question of a short time. The additional patronage will consist in recommending patients to this hospital whenever there will be occasion so to do.

We are now remodeling and equipping the building which has been secured. This is being paid out of the general fund. But the upkeep of the hospital is our own affair. To begin with, we have had to appoint a janitor to take care of the building and grounds; and we hope to have the hospital in running order in a few months.

Let us, therefore, rejoice in having a Lutheran hospital in our immediate neighborhood, and let us prove equal to the occasion, lest we should see it pass into other hands, if we should fail to make good.

Fraternally yours, for the board of directors,

CHR. SAUER.

Bethany College for Girls, Mankato, Minn.

A special course has been arranged at Bethany College for the winter months. It will begin Wednesday, November the 9th and close April the 6th. This short course, known as the Winter Term, will offer special advantages to girls who cannot attend College the entire year. Its main subjects will be Domestic Science and Music, but will also admit Type-

writing, literary and other studies. The cost of this course will be exceptionally low.

Bethany College is a Lutheran school exclusively for girls, and its students are under careful Christian supervision. It has a Faculty of fifteen teachers, a fireproof Dormitory, a Gymnasium and Swimming Pool. Students room and board at the College. Parents desiring to have their daughters attend a higher institution of learning this winter are requested to write for catalog and particulars to:

THE PRESIDENT,
Bethany College, Mankato, Minn.

A New Parsonage

On October 9th, St. Matthew's congregation at Iron Ridge, Wis., dedicated its newly erected parsonage. The Rev. F. Weerts preached the sermon, based on Luke 10:38-42. The new parsonage is a Kellastone-Stucco structure. It is fitted out with all modern conveniences.

PH. H. KOEHLER.

Installation

In compliance with the request of President C. Buenger, the Rev. Martin Zimmermann was installed October 9th as home missionary in Globe and Miami, Arizona. Anyone knowing of Lutherans living in these two cities should send their names to the following address: Rev. Martin Zimmermann, Box 1326, Globe, Arizona.

H. C. NITZ.

MISSION FESTIVALS

No. St. Paul, Minn., Christ church. Speakers: H. Paus-tian and H. Lietzau. Offering: \$156.00.

14. Sunday after Trinity

Frontenac, Mich., St. John's church. Speakers: Rev. Krueger, Rev. Franzmann. Offering: \$114.28.

17. Sunday after Trinity

Leavenworth, Wash., St. Paul's church. Speakers: R. Fenske, K. Koehler. Offering: \$51.00.

18. Sunday after Trinity

Sleepy Eye, Minn., St. John's church. Speakers: M. A. Pfotenhauer, P. E. Horn, G. Th. Albrecht. Offering: \$309.25.

19. Sunday after Trinity

Milwaukee, Wis., Mount Lebanon church. Speaker: Emil Schulz. Offering: Sunday School \$26.68, Congregation, \$27.32, total \$54.00.

20. Sunday after Trinity

Monroe, Mich., Zion's church. Speakers: F. Kupfer, H. Hoenecke. Offering: \$351.95.

21. Sunday after Trinity

Kenosha, Wis., Friedens church. Speakers: V. Brohm, C. Sieker, J. Klingmann. Offering: \$505.25.

North Milwaukee, Wis., Trinity church. Speakers: A. Pietz, H. Moussa. Offering: \$155.00.

22. Sunday after Trinity

Mason City, Iowa, Bethlehem church. Speakers: H. A. Maas, H. Ingebriksen. Offering: \$30.45.

Detroit, Mich., Church of Our Savior. Speakers: Prof. O. Hoenecke, Rev. A. Westendorf. Offering: \$53.00.

Town Grant, Minn., St. Matthew's church. Speakers: Ph. H. Hartwig, R. Lehmann. Offering: \$98.31.

23. Sunday after Trinity

Phoenix, Ariz., Zion church. Speaker: John C. Schmidt. Offering: \$88.12.

ITEMS OF INTEREST

What the Methodist Episcopal Church Raised in 1920

The total ministerial support of the Methodist Episcopal church for 1920 was \$24,988,323, according to a survey made public today by Dr. C. M. Barton of the division of statistics of the committee on conservation and advance. Of this amount, pastors' salaries, including house rent, were \$21,944,613; district superintendents' salaries, \$1,369,221; bishops' salaries, \$314,080, and for conference claimants or for preachers' pensions, \$1,560,409.

For building and improvements the church spent \$10,655,179; on all indebtedness, \$4,626,796; and for all current expenses, \$11,210,833, a total of \$51,481,135.

Centenary and other apportioned benevolences for the church were \$16,089,675; women's and missionary societies and Children's day funds, \$3,573,672, a total of \$19,163,344.

Dr. Barton says that this gives a total disbursement for the Methodist Episcopal church for the above purposes in 1920 of \$70,644,480.

—Chicago Tribune.

Priest to Explore Africa for Pope

Accompanied by the apostolic benediction of Pope Benedict, the Rev. Don Giuseppe Capra of Aosta will leave soon for a year's exploration in Central and Southern Africa. Upon his return, the fruits of his exploration and discoveries will be laid at the feet of the Holy See. In doing so, Don Capra will maintain the custom that has been in vogue ever since Columbus knelt at the feet of Ferdinand and Isabella with the news of the discovery of America, down to the Duke of Abruzzi, the scientific fruits of whose voyages to the North Pole and in Africa have always been placed at the disposition of the crown. Don Capra has already acquired a reputation fully as great as that of the Royal Italian Duke.

—Milwaukee Leader.

\$25,000 Church to have Six Members

There are only six members of the Presbyterian church in Stockton, Mo., to worship in a new \$25,000 church to be erected at that place. Hugh Ross of Stockton, who died recently, bequeathed the money for the church.

—Wisconsin News.

Labor Church to Be Opened in San Diego

A "labor church" may be established in San Diego. The local Federated Trades council has directed its organizing committee to establish Sunday meetings at Labor temple, in charge of H. C. Ledyard, secretary of the council, who for 13 years was a minister in the Congregational church.

—Milwaukee Leader.

Nazarine Church Finds No Converts in Advance

The Nazarine church has failed in its efforts to organize a branch here. Folks didn't like the doctrines preached when a circuit organizer of the new faith visited here.

Here are the rules to which Advance citizens refused to subscribe:

Members must not attend moving picture shows, theaters, circuses, fairs or dances. They must not use liquor or tobacco in any way, shape or form; they must wear no jewelry except simple finger rings, they must not belong to any other organization.

—Sunday Telegram.

A Churchless City

There is great excitement in the town of Walcott, Ia., 12 miles west of Davenport. For the first time in its history the community has a Sunday school. It starts with 26 pupils.

Walcott is unique in its religious sentiments. It has not a single church, Catholic or Protestant, and since the founding of the town more than 50 years ago, its citizens have steadfastly refused to even tolerate a church.

Yet Walcott is a town of fine homes, schools and banks. Until a few years ago it had the distinction of being the wealthiest city per capita in the United States. But the town doesn't want churches.

"We have always had peace, loyalty and order in our town without churches, and we don't want this spirit disturbed," is the remark of a leading citizen in expressing the community's opposition to churches.

Refuses Sacrament to Low Gowned Women

Cardinal Billot, Rome, who is a Jesuit, caused a great sensation in the Jesuit church here by refusing to administer the holy sacrament to three young women in very short skirts, low neck and short sleeves. When he came to them he said, in a low voice: "I refuse to administer the blessed sacrament to those dressed as you are." The women rose, very red in the face, and hurriedly left the church. Cardinal Billot had often said he would refuse the sacrament to indecorously dressed women, but this is the first time he has actually done so.

—Wisconsin News.

Jewish New Year

The 3rd and 4th of October mark the Jewish New Year. The Talmud tells us that on New Year's Day three books are opened: that of life, for those whose works had been good; another of death, for those who had been thoroughly evil; and a third, intermediate, for those whose case was to be decided on the Day of Atonement (the tenth day after New Year), the delay being granted for repentance, or otherwise, after which their names would be finally entered, either in the book of life or in that of death. During the prayer hours, horns are blown. The Talmud tells that any kind of horns may be blown except those of oxen or calves, in order not to remind God of the sin of the golden calf. The bent horn of

a ram is preferred. It reminds the blessed Lord of the substitution of Isaac.

On the afternoon of New Year's Day, the Jews go to the shore of the sea or of a running stream and empty their pockets into the water. In their blindness, multitudes of the superstitious Jews believe they thus get rid of their sins. This custom is thought to date from the captivity in Babylon. But it is referred to the thought in Micah 7:19. The Jews of Chicago go to the bridges over the Chicago river. We see them on that day reading their prayer books. Poor Israel.

—Lutheran Church Herald.

A New Marriage Act

Beginning October 1st a new marriage act goes into force in Ontario, Canada. At that time the privilege of issuing marriage licenses is to be taken out of the hand of jewellers who have so long held it and vested with municipal clerks. Thereafter also only duly registered clergymen of recognized denominations may legally perform a marriage ceremony. The larger denominations have already sent in to the Provincial Department of Health for registration a list of their ministers throughout the province. The right of ministers of some of the lesser denominations to perform marriages may be questioned under the new act.

—The Baptist.

A New School?

Rev. 2:9

There is only one college in the world that teaches "revelations from the upper world." This college was founded in 1902 in Whitewater, Wis., and its faculty members claim that it is the only educational institution in the world that teaches mediumship, the science of seances and spiritual revelations.

The institution has a faculty of five members. Its student body numbers 15, and 11 of these are women. With one exception most of the students are under 30 years. "Reason, experience, intuition, and revelations from the upper world," is given as one of the cardinal principles for the founding of the institution.

Andrew J. Weaver, one of the trustees of the institute, teaches higher criticism, evolution and logic. In addition to his distinction to being the oldest member of the faculty, he is also the oldest graduate of Tufts college where he graduated in 1859. Prof. Weaver is now 90 years old. He was formerly an Evangelical minister.

—The Sunday Telegram.

Some Sunday

Take it from Billy Sunday, the world is going to hell so fast you can smell the smoke as Old Satan stamps his foot on the accelerator.

Sunday made that declaration from the pulpit of the Centenary Methodist church here. Thousands were turned away. Other Sundayisms were:

"Look out you four-flushing, money-grabbing, sanctimonious sinners—there won't be roses on the cheeks of death when your time comes to cash in.

"If this thing keeps up, within two hundred and fifty years we'll all be cuckoo-nuts.

"We're living for pleasure, fame, lust, charm of personality, power and giving Jesus Christ the air.

"I am sick of these puffy, smug-faced wise-heads, who call themselves Christians."

—The Sunday Journal.