

# 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: 57.

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## ADVENT

Lo, thy King doth come to thee!  
Hear, my soul, the Word Immortal!  
Answer gladly:—"Come to me!"  
"Come, I open wide the portal!"  
"Come in meekness,—build Thy throne,  
"All Thou findest is Thine own!"

Come, for Thou hast sealed me Thine,  
In baptismal waters holy!  
Thy pure Gospel, all divine,  
Seals Thy grace to sinners lowly!  
Thy blest Word prepares the way!  
Come, my King, O come to stay!

Come! With all I gladly part  
That dishonors Thee and grieves me!  
Cleanse Thy house,—my sinful heart!  
How Thy pardon's balm relieves me!  
In Thy Blood, for sinners spilt,  
Cleanse away the stains of guilt!

Come! Let me Thy Supper share,  
For my soul's salvation given!  
O what joy to meet Thee there!  
Foretaste of the bliss of Heaven!  
Come, Lord Jesus, dwell in me!  
Let me live my life in Thee!

Come, and bring Thy Spirit blest,  
Who so gloriously revealeth  
Thy just will. At His behest  
Now in prayer my soul appealeth!—  
"Come, Lord Jesus," let me pray  
Till mine eyes behold Thy Day!

ANNA HOPPE,  
Milwaukee, Wis.

Translated from the German.

## Redeeming the Time

Eph. 5:16

"Redeeming the time," buying the opportunity—this is an expression taken from the market place, where merchants carefully watch for the best time to buy and sell to their advantage. From them we Christians are to learn.

For this it is necessary first that we know just what we want. It is well that the church year does not begin with the secular year. We are thereby reminded that there is in our life that which is not of this world; that our life has a higher purpose; that our days on earth have a greater value. We are again greeted with the cry, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee."

This King came to Jerusalem, and He comes to us, in fulfillment of the eternal plan of God, the King that has redeemed men from their sins to lead them back to God, in whom they are to rest in all eternity. In this King and His kingdom are centered all the thoughts of God concerning this world and its inhabitants. For the sake of His kingdom the world still exists; God spares it still only for the purpose of gathering sinful men into the Kingdom of Christ. The petition, Thy kingdom come, is a prayer for the fulfillment of the highest purpose of our life.

"Redeeming the time"—the merchant is intent on his business. So the kingdom of Christ must not be made a secondary thing in our life. Our days on earth are valuable only because they are days of grace for us and for others. That we know our King, should be our greatest joy; that He remain our King and that we serve Him, our deepest concern; that we lead others to Him, our most earnest desire and our constant endeavor. Nothing should be permitted to distract our attention or to weaken us in our labors. Every opportunity for our spiritual growth and for the saving of others should be quickly discerned and eagerly made use of. There should be no hesitation, no neglect. The King's business does not brook any delay. The King said: "I must work the works of him that sent me while it is day: the night cometh, when no man can work." Our days will soon be spent, let us redeem the time!

J. B.

## COMMENTS

**A Revenger** St. Paul says (Rom. 13) that the ruler to execute "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Frank Ligregni of Chicago on November 9th was made to realize this truth in all the bitterness which it holds for the evil-doer: for the brutal murder of his wife he was hanged by the neck until dead. The day before, in a vain attempt to clear the way to his escape, he tried to strangle his keeper: superior power jammed him back, the rope and his own strangulation were to be his only avenue of exit.

The execution of Frank Ligregni created an unusual stir, not because the crime he had committed was so out of the ordinary—at this stage of the world's progress it is an everyday occurrence—nor that the crimi-

Rev. C. Buenger  
65 N. Ridge  
Jan 22

nal drew attention to himself in the way in which he went to his death; but because of the unusual arrangements with which his chief executioner studiously marked the occasion: the criminal was not hanged at daybreak but in the afternoon. This was done "so that all criminals and murderers in the prison may be awake, know what is happening, and realize that crime doesn't pay." The dying Ligregni was to be a terrible lesson to the living. That started the discussion of the incident.

One editor, forecasting the probable effect of the execution on the other prisoners, wrote the day before: "They will howl, yell and hoot, and some of them perhaps tremble as the murderer is choked to death by majestic government."

We answer, let them. It is a pity that the majesty of the law can be made felt only by such extreme measures; but if man sinks so low that nothing else will appeal to him, then let society use this measure. It was given with this obvious intent: God says of the ruler, "he beareth not the sword in vain." In a great measure it is true: "The world is what we make it." Society is directly responsible for many of the evils which stalk abroad. But again, who is society? Is it not the aggregate of individuals? Only as the individual is obedient to the law will its majesty be upheld. If the majesty of the law is to be asserted over against criminality you must begin with the individual. The trend of our time is to strip the individual of his rights as of his responsibilities—to the supposed weal of the aggregate; the resulting conditions are no flattery to this trend of thought.

As an example of present day thought we quote the editor mentioned above. Having stated that the object of the afternoon execution was to "have the prisoners awake, knowing what is happening," he continues:

"The lawmakers should know that murderers and criminals are **never** awake. If their minds were awake they would not be criminals. And they should know that shedding of blood makes men bloodthirsty and taking of life makes men indifferent to taking life."

That is a novel way of looking at it. This new form of "sleeping-sickness" will probably in time find its place in the catalog of excuses for criminality together with "brain-storm," the "unwritten law," and others. That is a very peculiar feature of this new sleep that, while its victims are unable to perceive the terrible majesty of the law in an execution of the criminal, yet they are awake enough to become more "bloodthirsty and indifferent to taking life" thereby. The Bible speaks of a "death" (Eph. 2:1) which has these symptoms; but it does not speak of it in extenuation and excuse but, on the contrary, says that just for this condition the law with its sword of power is given as a curb, lest the world become entirely unfit for the children of God to live in. Until we know something

more definite about this new sleep we would strongly advocate the course indicated in the word: "Whoso sheddeth man's blood, by man shall his blood be shed." G.

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**For the Future** Speaking of Augustana College, a writer in *The Lutheran Companion* tells of a picture hanging in the museum of that institution. Way back in 1875, when the first building was erected, some "dreamer" had drawn this picture which represented the Augustana of the future as seen by the artist. The writer says:

"No doubt many in those days looked upon him as a visionary who only deserved compassion. The hard matter-of-fact men in those days even censured the building committee that had charge of erecting Augustana's first building for being so extravagant.

"But the dream with regard to 'Augustana on the Hill' has nevertheless been coming true by stages."

He concludes:

"From now on the men charged with the management of the institution must plan ahead for at least fifty or one hundred years. There should be adequate ground plans and there should be some sort of unity in the style of buildings. Augustana has as beautiful grounds as can be wished, but they should be laid out by a landscape gardener. The buildings should be placed to the best advantage and not in a haphazard manner wherever they might fit in with the least possible expense. And then there should be some uniform style of architecture, to which every new building should conform as near as possible."

This article is of interest to the members of our synod. It seems that some of the brethren are not yet fully convinced that the synod acted wisely in voting to erect a new seminary building instead of repairing the present building and adding to it, and in deciding not to erect the new building on the old site. The article from which we quote bears out the wisdom of the action of our synod. We must plan for the future, even if this involves larger expenditures at the present time. The present seminary grounds are not large enough to accommodate and to afford a satisfactory setting to the seminary our synod will want to have twenty-five years from now. So now is the time to make the change and to procure a site that will be satisfactory. And, when the building plans are to be drawn, attention must be paid to the things referred to in the above article. J. B.

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**Plain Words** In a recent issue, the *Lutherische Kirchenzeitung* again speaks plain words on the relation of the Ohio Synod to the National Lutheran Council. That body has planned another drive for the cause of the sufferers in Europe. In this drive all the bodies constituting the Council are to participate. The *Kirchenzeitung* reports that the president of the Ohio Synod has very definitely refused to issue a call to that effect. For this he has reasons:

"If it were a matter only for the suffering in Europe, it would be somewhat less complicated. All of the members of our synod have a heart for the sufferers. Let no one attempt even to insinuate that some of our brethren are heartless against the appeals of the suffering in Europe for our help. The drive that has been announced includes large sums also for the National Council itself and for its continuance. Indeed, the administration of the funds for the needy, as far as they are entrusted to the National Council, in itself already includes the continuation of the Council. Many of our members would be only too glad to help the needy, but they refuse for weighty reasons to do anything toward the continuance of the National Council. They desire that our synod be shown ways and means to do its share for the sufferers without being at the same time compelled to support an organization which in no way meets with their approval. There is still time enough to devise such ways and means.

"As has been said, many of our members find much to criticize in the National Council. Any attempt to permit the Council to administrate our charity will, consequently, meet with considerable opposition. The result will be that the contributions for these charitable purposes will be cut down noticeably. A ukase will here be of no avail, as the opposition to the National Council is with most of those concerned a matter of conscience.

"To speak plainly, these members of our synod see in our association with the Merger in the National Council a deadly danger for our entire synod. What they have seen of this organization and of the influence it exerts in our circles has filled them with apprehension and fear. Never have they seen unionism fostered in our camp to the extent to which this has been done since our association with the Merger. Freemasonry is eating its way through the ministry in the Merger, to say nothing of lodgism in general. A Merger representative in the National Council is himself a freemason of the 32nd degree.

"An association of this kind, these members of our synod think, if it involves an extensive co-operation, cannot but be of the greatest danger to us. The defections from our synod to the Merger have never before been so numerous and have never been considered so lightly, as has been the case since we have been associated with the Merger in the National Council, and they who have thus affiliated themselves with the Merger are in many instances tempting others to follow them.

"For this reason many are asking themselves, whither is this finally to lead? With heavy hearts they are fearing for their dear synod, to whose service they have so far devoted all their powers, and they desire to safeguard themselves, before it is too late. Especially will the younger generation of ministers be in danger, unless a halt is called. These are some of the reasons, to which others might be added; still these brethren are resolved: The need in Europe is not to be made the means to bind us to an organization out of which and through which such great danger threatens us from the Merger. Their conscience, bound in God's Word and to the old position of our synod, which is in full accord with this Word, speaks thus. They will act accordingly in the name of God."

These are plain words, and plain words are needed in this case. They will serve to strengthen those who feel the pressure of unionistic movements that would set aside differences in doctrine and in practice for the purpose of uniting all Lutherans at least in some common endeavor. Here we have the experience of those who have tried, and their experience is that nothing

but harm can come to the Church from attempts to effect a union where there is no unity. May the Lord strengthen us to resist!  
J. B.

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**Healing** They heal the sick—is to many a sufficient proof that certain individuals or religious bodies preach the truth. People flock to such healers, attracted by their promise of relief from physical ills, to become ensnared in soul-destroying errors. Now, we know that Christ never made healing the mission of His Church and that he most distinctly warns us against false prophets that show great signs and wonders. We should, consequently, regard those who lay claim to the power of healing with grave suspicion and should very carefully compare their doctrines with the teaching of Holy Scripture.

But there is another side to this question. Many of the cures paraded before the public have been found spurious.

Here is a collection taken from The Lutheran Witness:

"When the Pentecostals held their revival at Bazine, Kans., a boy, partly paralyzed, was brought up. During their Praise-be-the-Lords the boy fell over exactly twenty-three times, and no improvement is reported.

"From Gering, Nebr., a dropsical woman was taken to Denver by auto—a trip of 200 miles—to be cured by Mrs. McPherson. She attended the healing service, but was unable to return home and was last reported dying.

"From Chappell, Nebr., a boy of fifteen suffering from leakage of the heart and a seven-year-old cripple were sent to Denver, but never received one of Mrs. McPherson's cards. (Did Jesus fail to cure paralytics because Peter or John refused to hand them a card marked 'Stage'?)

"A 'truly remarkable cure' was reported from Cheyenne, Wyo., when a Mrs. Gust. Hamilton, a chronic invalid, was able again to do her housework after she had attended a McPherson meeting at Denver. 'Last week,' says the Wyoming State Tribune of July 25, 'she was especially active, until stricken suddenly with a brief illness that caused death.'

"The Gospel Message says that Mrs. McPherson left Denver with \$30,000 to \$40,000 more than she had when she came. She sold her pictures for \$1.00 apiece. Which reminds us of the famous Anglican healer who toured that country two years ago and took with him to England the neat little sum of eight hundred thousand dollars, cash.

"The Bosworth healing mission in Toronto is termed by Rev. I. R. Dean of that city 'the biggest piece of humbuggery that has ever been worked off on Toronto in all its history. Several of the cured that were exploited in the Bosworth bulletin died before the mission was over.' Six weeks of questioning and searching by Rev. Dean failed to discover one that was healed. 'A number thought they were healed at first, but found to their dismay that they were mistaken.'

In the recent issue the "Lutheran Witness" also offers us the following on Christian Science Testimonies:

"A few years ago the Continent investigated the evidences of certain Christian Science cures which by an adroit trick of a Christian Science Senator, J. D. Works, of California, had found space in the Congressional Record. Proof had been adduced to show that tuberculosis, Bright's disease, and can-

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cer had been completely healed. Senator Works had positively declared that he cited no instance which was not capable of complete verification. An investigator for the Continent selected a number of cases that seemed definite enough to sustain inquiry.

"Mr. R. H. Pentecost, of Memphis, Tenn., said he had been cured of an ailment diagnosed by a physician as Bright's disease. This testimony was countersigned by one Mary Garrison. The physician in question, Dr. W. T. Watson, of Lexington, Tenn., was written to, and over his signature declared that Mr. Pentecost's diagnosis was erroneous; he never had had Bright's disease. It developed also that Mary Garrison was a girl of some twelve years and could not by any possibility have had any knowledge of the case worth a copper as testimony.

"Miss Nellie Trukham, of Dubuque, Iowa, was cured in three months of cancer of the breast. A physician admits that her case was 'wonderfully improved.' But Scientists have no reason to rejoice in this case. Miss Baird, of Duluth, who healed Miss Trukham, died in a Chicago hospital a few weeks later after having undergone an operation for cancer!

"John Cushing, of Vinton, Iowa, had resorted to Christian Science when suffering from diabetes and claimed it worked a perfect cure. He referred to the declaration of two doctors practising in Vinton. They were written to. Both testified they had never pronounced Mr. Cushing's case serious, and that at the present time he was by no means, as claimed by Senator Works, 'able to do all kinds of heavy labor.' The Vinton physician added that the friend referred to by Mr. Cushing, who had encouraged him to try Christian Science because of its effect in his own case, had become a patient of theirs, and had 'died in diabetic coma a few months ago.'

"Christian Science is a money-making scheme that masquerades under the guise of religion, and which is able to work imaginary cures of real diseases and real cures of imaginary ones."

According to The Christian Standard Mrs. McPherson has recently been holding forth in Canton, Ohio, and attracting audiences of four and five thousand. "According to press reports, she attributes every healing to the prayer she offers while the afflicted one stands or sits on the platform and looks her in the eyes."

While Mrs. McPherson is doing her best to prove her claims, P. H. Welshimer, pastor of the First Christian Church is challenging them. These are the questions he asked in a recent Sunday evening service:

"If God does this healing, would He withhold the blessing from these poor creatures, who have all faith, simply because they happen to belong to a church where the preacher raises the question concerning this healing being of God? (This question was asked, as Mr. Welshimer explained, because a blind man and a boy whose body is deformed were told that they could not be healed so long as their minister was not in harmony with the meetings at the City Auditorium.)

"If this be of God, why can not people be healed a mile or fifty miles away from the Auditorium, when the prayers are offered for them by Mrs. McPherson?

"If this be of God, and Mrs. McPherson has no special powers, why can't the sick, who have great faith, be healed in their beds at home when they send their petitions to the throne of grace?

"If this be of God, why must each person who is to be healed have a card and engage in a personal interview and be looked over before he presents himself for healing?

"If this be of God, why isn't every person who seeks a card given one, that he may have his chance?

"If this be of God, and the healing comes through prayer, why are not people healed in the pit and the amphitheater of the Auditorium without having to look into the eyes of the evangelist on the platform?

"If this be of God, why are not people completely healed?

"If this be of God, would there be any case too difficult for Him to heal? Being of Him, we would expect to see men who are totally blind given sight; men whose legs are gone would have those legs restored; cancers would depart completely, and poor, suffering humanity, with distorted bodies, would walk away erect."

"Center-shot questions these—and pertinent," The Christian Standard comments. A comparison of the work of this woman with the miracles done by the prophets and apostles of our Lord will suffice to show the Christian what should be his attitude toward these healers.

J. B.

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**Wanted—Pastor** In a California paper the following **Salary: \$10,000** "want ad" appeared: "Wanted—Pastor. Salary: \$10,000. Union church, Santa Clara Valley, California. Near San Jose and Stanford University. Wants a minister of ability, salary seven thousand dollars in climate, one thousand in fruit, flowers, and scenery. Two thousand cash and manse. Fine schools, splendid opportunity for usefulness for the right man. Address Rev. C. N. Thomas, Santa Clara, California."

We shall not charge the advertiser any fee for this additional publicity. We feel quite repaid for any service we have done him. Has he not opened for us an almost unlimited field to find means to increase the small salaries of our ministers? Santa Clara is the place from which the prunes come; every time in the future when we face one of these black, wrinkled mummies, swinging in its amber fluid in cafeteria or hotel we shall be reminded of the financial genius who is responsible for this remarkable "ad." Here in the Middle West we are not accustomed to capitalize our climate as recklessly as do the Californians. But our climate ought to be worth half as much as the Pacific

variety. Again, our fruits, flowers, and scenery should be worth five hundred dollars at least. That would give us four thousand dollars to start with. As we know the modest needs and requirements of our pastors that would be considered quite handsome. And not a word said about air and sunshine! When we pause to consider we find that pastors, after accepting a liberal allowance of climate and scenery are really deeply indebted to their parishes for the many untold gifts which they enjoy. Perhaps some generous congregations would waive repayment, but most of us pastors, if we would be fair, should not feel that we are treated unfairly if we pay a few paltry thousand dollars for the privilege of reveling in the luxuries of climate and scenery that our congregations provide for us. And how delightful for the congregations! It may yet pay to belong to a church. We hear so often that members complain that they get nothing out of their membership. With a little management and a properly trained minister who appreciates the advantages of climate and scenery as he should, the church council might be able to declare a fair dividend to members.

But there is always a fly in the ointment. Pastors are a stubborn lot. We have yet to meet the first who would agree to this equitable arrangement. In fact many of them are perverse enough to demand for themselves and the teachers of their parish schools salaries in actual money. The Californians seem to realize that. They have thrown in for good measure an item of two thousand dollars in cash and a house to live in. If our congregations have unconsciously been following the California system of paying in climate to some extent, they ought to compromise with reality sufficiently to pay some of the salary in such coin that will be accepted by the butcher and baker. H. K. M.

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**Putting the Lutheran Church On the Map** There are many ways of putting the Lutheran Church on the map,—but here is a new one. According to the report (by wire, very likely) of a special correspondent of the Milwaukee Journal, which report was printed on the front page next to that on the peace parley, a valiant Lutheran at a pie social given by a church in a country town “made away with five full-grown home-made pies without batting an eye.” Now will any one hereafter say that we are an unknown quantity? We are on the map, and that with a vengeance! Nor do we have to fear that an envious rival will succeed in depriving us of our laurels, for: “That was only a sample. What if I had been hungry?”—our champion is quoted. Incidentally, the church netted \$3.00 from each pie.

Knowing how frequently embarrassing mistakes occur in the transmission of news items, we hesitated long before deciding to make mention of this one. We

do not know whether the church involved is one of our own, a church of some other Lutheran body, or not a Lutheran church at all. The fact, is, however, that we have been publicly given credit for this vulgar exhibition, and we resent it. If the correspondent who wrote this item misrepresented facts, let those whom he has thus exposed to the contempt of a decent public compel him to set matters right. If he has reported facts, we want the offenders to feel that they have disgraced the name of our beloved Lutheran Church.

Personally, we are not friendly to the idea of social functions in the church, but we do not condemn those who believe in them. On this we should, however, be agreed, that churches conducting social affairs should be doubly careful to maintain the highest standards, in order that no offense may be given.

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J. B.

**Aren't They Hustlers?** Seven Boston ministers went to work the other morning at various jobs in the building trades. It was an exchange. They had invited men from these labor unions to come to their churches and to “give talks” to the congregations. Now they were repaying in kind, for the labor unions had invited them to come and work a day with them in return for the “courtesy” of having been asked to preach.

And still they wonder why it is impossible to take some churches and some churchmen seriously! We are not informed what the labor men preached about but we are sure it was at least as good as the stuff usually heard from those pulpits, perhaps better. If they stuck to what they knew, say cement mixing or joining, it surely was better for that could not harm the hearers spiritually.

It is almost sure that the preachers in overalls at the building trades were a nuisance. They fussed about enough but it must have required two men to guide each one of them in the unaccustomed task. There may have been a subtle lesson in this that the labor leaders wanted to impress upon the adventurous preachers: stick to your own business. Very likely the lesson was entirely lost. The idea that the purpose of the church is to meddle in every business and every condition is deeply ingrained in the modern church. The church is the force that must work to correct all conditions that are not as they should be; it must be the leader that makes investigations; it must be the voice that publishes its findings; it must be judge and jury to pronounce its verdict on all activities; it must be spokesman (of the loud variety) to make plain “the conscience of the world”; it must forever find new fields in which to operate and in which to guide. When war is on, it must be warlike and make war more bitterly than the soldier. When peace is the order, it must lead the public conscience in

extravagant demands for millennial pacifism. When labor and capital roll to the front of the stage in their endless struggle the church must be umpire and peacemaker telling each he is right without wounding the feelings of the other. The church to-day must be a real Proteus taking as many and as varied forms as that mythological sprite.

There seems to be one thing that the church of to-day is not interested in: it will not preach to the individual the need of repentance, it will not offer to man the Gospel of Christ. Only when it is marking time, when it does not know what to do next will it fill the pause with a few guarded biblical phrases, too vague and too indefinite to be of any value but just biblical enough to mislead the unwary into believing that he still is connected with a Christian church.

The Boston preachers worked one day at honest trades. It would be better for all concerned and far better for the Church of Christ in particular if these hustling ministers would take out a union card and stick to the building trades and let their pulpit jobs to such who are willing to forego the popular applause that is accorded to "hustling and original" ministers but would buckle down to the task of saving the souls of sinners, one at a time.

H.K.M.

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**A Comprehensive Program** It has gotten to be quite "the thing" in certain circles to have "a program" for the church and Sunday school under the plea of thus securing the proper scope and efficiency for the work of both. Under the head "A Church of Novel and Robust Undertaking" W. A. McKeever in the Wisconsin News of November 15th describes a church which in regard to program must, we think, easily distance all others. For that reason we reprint the following:

"We often speak of the church as in the community and the church as serving the community, but it has remained for the First Christian Church in Kansas City to become all but the community itself. We have here perhaps the most pretentious program of general service for the young which the churches of the country can offer well, including a clinic for children, a playground for the children's Bible school, a day nursery for babies, a milk depot for the entire downtown district, a home for dependent children, a noonday cafeteria for junior college students, a hotel for young men, a hotel for young women, a commissary where food may be supplied to the poor at cost, a made-over store where repaired articles may be sold at a nominal price, a gymnasium with two full-time instructors, a Friday evening entertainment supervised by the deans of the Sunday school, a motion picture equipment to be used in connection with the Sunday school and a system of shower baths open daily and with free towel service.

"Dr. Arthur Braden, the minister out of whose brain and heart has grown all this program of Christian service, already has the favorable report from his official board that the projects will be carried out. And, best of all, the many boys and girls of the congested residence district thereabout are rejoicing that their present happy church center is to be expanded soon into a place of larger abundance of the things which make glad the heart of childhood.

"How many churches are there in the great cities today going through a process of slow decadence because of the fact that the merry laughter of children is hushed by the pseudo solemnity of the services and the general religious atmosphere.

"And yet how many of these sepulchral places of worship could throw off their mantle of mourning, if they only would, and become 'transformed by the renewing of their minds' in favor of a progressive program of service of the young? Often they have the wealth and even the willingness but they lack the will power.

"Health, sanitary food, cleanliness, play, entertainment, mind employment—these might not at first seem to be related to the church and its proper services. However, on closer consideration we find them resting very close to the early-laid foundation stones of a substantial Christian career.

"But the Church of the Living God proves to be made not out of timbers, brick and mortar, but rather a structure erected partly in the spirits of happy young worshipers.

"May the progressive work of this remarkable Kansas City church be duplicated in a thousand places, if only for the glory of a redeemed childhood."

Our readers will not require any comment to arrive at the correct valuation of the plan so warmly endorsed in the above. One thing we miss in this program is a barber-shop; it might be added as an auxiliary or annex to the shower-bath.

We are forcibly reminded of the words Jesus once spake at Bethany: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful." Luke 10: 41.

G.

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**At Last! An Argument For Dancing** It is passing strange that the Christian church has always viewed dancing with grave doubts. Or isn't it? Serious Christians of all times have raised their voices in warning; sometimes these warnings were more insistent than at other times. Some Christians did no more than to group dancing with other worldly amusements that might prove disastrous to the spiritual life of followers of Christ. Others were overcome by the manifest dangers of the thing and singled it out as a temptation more to be feared than many others. People that were caught in the lure of the dance and others whose worldliness made them look on the fate of others with indifference were always ready to mark their disapproval by the sweeping declaration: The Lutheran church is fanatically against dancing.

Then would follow their painfully calm and strainedly impartial correction of the misinformed and fanatic church. We would be told that, much if not all dancing is quite above criticism; that very respectable people are in the habit of attending dances; that it is merely a means of developing human grace; that it is a social diversion with no ulterior motives; that to the pure all things are pure; and that it is not a sin to have a good time.

If the church continues to warn against the dance it may be accepted as evidence that these counterarguments did not convince. And they didn't.

For the sake of argument, let us assume that the dance is the noblest and most beautiful form of amusement. That would not prevent the Devil from using it; it would rather be an inducement for Satan to pounce upon it and use it to his ends. And that is what happens. Without entering upon the details, we are quite prepared to rest our case upon the judgment of any dance hall proprietor that dancing of today is the vilest, lowest, most shameless "amusement" there is. We are only concerned with the moral aspects of the case. But if anyone would assert that it cultivates grace, for example, we would mentally index him as a person devoid of any esthetic sense and let it go at that. In theory the dance may be so pure that it should be ranked high among the virtues, but in practice it is neither pure nor virtuous. When we are speaking of the dance in terms of condemnation we mean the actual, practical, reeking, and sweating performance that attracts the impure and evil-minded as carrion attracts the scavenger; we are not thinking of that ideal dance brought forward by some defenders against our cruel hardness, that ideal soaring on the fringes of sunkissed clouds in the supernatural grace of another world, untouched and uncontaminated by any fleshly contacts. If there be such a dance we shall not declaim against it; in the meantime we shall take as much notice of the other kind as we are forced to take by the wreckage that is washed back to our feet from the dance hall floors.

But our fanaticism on the question of the dance was rudely checked the other day when we found—at last—a new argument for dancing. We found it in one of the daily papers:

"At a little station in Oklahoma—Kingfisher is the name of it—travelers looking out of the train windows never fail to see an old negro who sings and dances on the platform. He jigs away merrily for the coins which the tourists throw to him. This man, Paul Sykes, is said to have met every train coming into the place for nineteen years. It is estimated that he has danced more than 30,000 times and has collected over \$2,000.—Perhaps his takings would be more if the travelers understood what he did with his money. For out of his savings he has built a little church of which he is the pastor—the Straight Gate church he calls it. Every Sunday he preaches there morning and evening, besides holding street meetings Sunday afternoons. Week days he dances for the money to keep this going.—If there are those who still believe that dancing in itself is wicked, they would do well to consider the case of this undaunted, lighthearted negro, who thus uses his one talent for the betterment of his race and of his community."

Not knowing details of Mr. Sykes' activities we will assume the best. It forces us to modify our strict position. As gracefully as we can we concede: If you are a negro with a little church on your hands,

and live in Kingfisher, Oklahoma, and have time to meet the trains, and the stationmaster permits it,—well then, you may jig 30,000 times in nineteen years. Ain't logic wonderful? H. K. M.

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**The Ghost Is Laid** The Interchurch World Movement didn't last long but its ghost went marching on, that is, the debts contracted by its sponsors had to be paid. The Presbyterian church had pledged an even million dollars. Just the other day they paid the last installment on the debt and are now free of material obligations in the matter. Whether they can liquidate their moral responsibility so easily is quite a different thing. Still, we should be grateful. Until it had been tried the plan of world amalgamation, for which the "movement" was to be the entering wedge, was always hanging over us like the sword of Damocles. Now it has been tried and it failed ingloriously. Any future attempts will have to overcome the recollections of this failure. The Presbyterian church, for example, will not be so very precipitate in pledging the next million to a project of such doubtful merit.—We are not gloating over the failure, we are not disinterring the corpse to give it another kick, we are merely keeping the memory of a lesson alive that may otherwise be forgotten. The Interchurch did one unpardonable thing: It helped to befuddle the minds of our time, and they are befuddled enough as it is. May the name of the Interchurch and all it stands for ever remain opprobrious.

H. K. M.

#### REASONS FOR EMPTY PULPITS

The editor of "The Century Magazine," Mr. Glen Frank, advances several reasons why so many Protestant pulpits, at present, are vacant and why young men are less and less inclined to enter the Protestant ministry. Among the reasons he states are the decline in the economic status and social influence of the clergy, and the attractiveness of other professions. Mr. Frank further believes that much preaching has gone outside the churches, and found expression in many new and secular avenues. "Novelists, dramatists, college professors, university presidents, judges, labor leaders, secretaries of state, governors, journalists and other public men have in our day 'preached' with all the passionate emphasis of Puritan persons on the moral ideals of the race." Thus, for example, he refers to Secretary Charles E. Hughes, who, when he was Governor of New York, "preached from the rostrums of county fairs and political mass meetings the same basic moralities his father preached for forty years from the pulpit"; and reference also is made to the late Theodore Roosevelt, William Jennings Bryan, Winston Churchill, Ex-President Woodrow Wilson,

and others. Another reason given by the writer for the vacant pastorates is the lack of freedom of speech in the modern pulpit. He says:

"The danger lies in those pew-holders who insist upon the preacher's sticking exclusively to the 'old gospel,' by which they really mean sticking to a safely irrelevant doctrinal sermonizing which will not disturb their Sunday morning devotions in the way impertinent discussions of 'Christianizing the social order' do. The danger lies in those pew-holders who want the world of devotion and the world of dividends kept safely distinct in airtight compartments. It is manifestly true that no young man of intellectual insight and sincerity can look forward with any degree of satisfaction to a limitation of his public utterances to pious exhortations to abstract moralities. He knows that under such limitations he can never be more than a seller of rhetoric. And whether it be noble or ignoble, religious or irreligious, the able young man of to-day is not interested in the exclusive task of 'labeling men and women for transportation to a realm unknown' and sedulously avoiding straightforward consideration of that reconstruction of human society which Jesus of Nazareth had in mind when he talked of the kingdom of God coming on earth."

We would say, that if the reasons given here by the editor of "The Century Magazine" are the true and only reasons for pulpit vacancies, then by all means let the pulpits remain vacant. Referring to the reason mentioned first that the lack of pulpit recruits is due to the decline in the economic and social influence of the clergy, is it not true, that the very reverse has brought about that most deplorable condition of the want of faithful ministers of the Gospel among many Protestant denominations? It goes without saying that men of the cloth have altogether been too much engaged in business which was not theirs. They have been taking an active part in civil and social movements for the up-build of society at large, have tried to exert powerful influence on the people in matters social and economic, civil and political, and have neglected the one true mission, viz., to save immortal souls and prepare them for the habitation which is eternal in the heavens. No wonder that there is a dearth of faithful pastors in many churches. If a clergy seeks eminence in economic and social influence, if it sees salvation only in the reconstruction of human society, it has missed its calling in toto. Christ's kingdom is not of this world, and the work which his servants have to do pertains to that kingdom of grace and salvation. What is required of the ministers of the Gospel is that they be found faithful in performing that work. Not this is required of them that they attain an eminent standing in the community and become an influential pastor in effecting readjustment of human society. Things must go wrong if the clergy erroneously considers this the end to be attained; for

then it must needs depart from the instructions of its Master, and, whatever the appearances may be, its ministry will prove a failure.

Speaking, furthermore, of the lack of freedom of speech in the modern pulpit as a reason why so many pulpits are empty, is not the very reverse true again? Have not the liberal utterances of modern preachers concerning Christ and His work of atonement, and the divine authority of the Bible, and the fundamental principles of Christianity at large, depleted the Gospel ministry and distorted and injured the evangelical Church? Go into so-called, up-to-date Protestant churches, listen to some of their most advanced thinkers and preachers. You will hear them striking at the very foundation of the Christian Church, repudiating the only authority on which she rests—the Word of God—the written Word, while demonstrating, as they do, that the great saving force on earth is science and evolution. It is not at all surprising that such men fill modern pulpits. They have been trained for the greater part in rationalistic seminaries, and these have destroyed the faith of their students in Christ and the Bible, and have left them without a divine message, and turned them over to every wind of the doctrines of men.

What will fill the pulpits of the land with faithful preachers is true and unflinching adherence to the Word of God on the part of the Christian Church. True evangelical ministry can be obtained only from Christ, the Head of the Church, who gives "some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These He sends forth in answer to the prayer of His people. "Pray ye the Lord, that he would send forth laborers into His harvest."

J. J.

## WHAT OTHERS SAY

### The Betrayal Kiss

Judas, leading the mob, gave a sign, saying: "Whomsoever I shall kiss, that is he; take him." "Then they came and laid hands on Jesus, and took him." These are glaring, awful statements; but they appear in Holy Writ—to shock the sensibilities of integrity-loving people down to the end of time.

Jesus was betrayed by one of His own disciples, in or near the Garden of Gethsemane, and He is now being betrayed by numerous of His professed followers—men who hail Him as Lord, but who in language polite and suave, endeavor to remove the halo from His brow and reduce Him to the level of mere man.

"The Lordship of Jesus" is a favorite theme in "modern viewpoint" circles, and it is quite common for a "modern viewpointer" to conclude his sermon or platform address with the popular stanza:



"All hail the pow'r of Jesus' name!  
 Let angels prostrate fall!  
 Bring forth the royal diadem,  
 And crown Him Lord of all.

What does an encomium amount to when it is contradicted by the very mouth or pen which gives it expression? A back-handed compliment is never genuine.

If Jesus was the natural son of Joseph and Mary, a young, over-zealous man who took advantage of the expectation of His people and decided to be the Messiah for whom they were looking, and if He performed no miracles and did not arise from the dead, the theme "The Lordship of Jesus" and the song "All Hail the Power of Jesus' Name," when woven into the "assured" sermon, are mere words used for effect—mockery, the equivalent of the betrayal kiss.

Judas finally met his own conscience and his remorse overcame him—"he went away and hanged himself." The modern betrayer of Christ can not help seeing, in the wavering and annihilated faith of thousands, the cross on which they are having Jesus crucified afresh; yet they are apparently without remorse, and they persist in remaining with the followers of Christ and drawing their portion from the common treasury. Judas took money from the priests; the modern betrayers of Christ take money out of Christ's own treasury. Which is the more despicable—Judas or the twentieth-century betrayer of the Master?  
 —Christian Standard.

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### Probing Medical Schools

"The average interne is immoral at heart." These shocking words were whispered by the executive of a great Methodist hospital in the Central West, and under no circumstances will his name be given publicity. "These young medical students coming into our hospitals for their practical training are immoral at heart and immoral in practice, in very many cases." This testimony was only fresh evidence of what has been charged in these columns before without successful contradiction. Our medical schools are the "missing link" in the chain of really Christian institutions, and unless the situation is changed in them, our hospitals will be little better.

"I am happy to say that the only out-and-out skeptic on our medical school faculty is retiring this year." This sentence was uttered by the president of one of our greatest Methodist universities. But why should an out-and-out unbeliever be tolerated for a lifetime in a Christian medical school? Would he be tolerated in a college of liberal arts or in a theological seminary? What about the minds of young men he has already poisoned with his atheistical and materialistic philosophy?

"We have been cleaning up the colleges of liberal arts; and next we will tackle the medical schools." These words were spoken by a representative of the Board of Education. "Before the war," he went on to say, "the colleges bowed down to a 'Ph.D.' especially if the degree was received in Germany. No questions were asked as to his character. Only his supposed fitness as a scholar was considered essential. We have learned our lesson. Church schools and medical schools included, must have Christian professors in them or else they cannot justify their existence. If our schools are not 'different' from the others, they have no place in our scheme of things." Scholarship, technique, and skill are necessary, but so are Christian virtues and Christian teaching.

The first Methodist university having a medical school that can be advertised as a first-class Christian institution will have a unique place to fill in training medical missionaries, Methodist hospital workers, and scores of Christian physicians for private practice. Medical schools may be graduate institutions, but their influence can be constructively Christian.

—Western Christian Advocate.

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### "Pastorless Churches"

Different church papers are bewailing the fact that there is a great falling off, and shortage of ministers in the different denominations. One journal states that "the Baptist of the South have more than three thousand pastorless churches, and there are thirty-three thousand such churches of all kinds in the country." Four other of the large denominations send in a similar report. The following is from the Winnipeg "Free Press":

"The shortage of divinity students which the Methodist Church is experiencing, along with the other denominations, is illustrated by the figures at Wesley College. At the present time the Methodist institution has twelve students enrolled in the theological course. . . . Despite the scarcity of students for the ministry, the total registration in Wesley College is the largest in the history of the institution."

Evidently the love of the world, and of the things of the world, has so taken possession of the rising generation that very few choose a life-work which is supposed to crucify them to worldly aspirations, pleasures and ambitions. The zeal of the Lord's house does not consume them or eat them up. Those that have preceded them, and are already in the ministry do not inspire them or fire them up with foreign or home missionary zeal. What we sow we are sure to reap, and all this sowing of worldliness in the modern church is sure to reap a great harvest of worldlings, very few of whom care to be pastors of even worldly churches.

All this is but one of the many signs that we are living in the great apostasy of which Paul write. God will not tolerate lukewarmness and worldliness in His people or church. The lukewarm, He says, He will spue out of His mouth, and John assures us that worldlings have not the love of the Father in their hearts (1 John 2:15, 16).

The people of our day, if they want any real Church at all, must become Bible Christians, and live according to the Gospel. We cannot trim God's Word down to suit our age and day. It was perfect when it was handed down to us. It is the most sacred thing we have, and a fearful woe is pronounced upon those who take from, or add to it (Rev. 22:18, 19).

—The Burning Bush.

#### A Seceder

Dr. C. A. Blanchard, Wheaton, Ill., said: "During these testimonies I have been thinking, not of my own experience, but of that of other men, and I will begin with Edward Harshaw of Philadelphia.

Edward Harshaw was a Presbyterian, a member of the Masonic Lodge, the Chaplain and Treasurer of his lodge. After he had been eleven years in those offices in his lodge a friend in his store one day said to him, "Harshaw, how is it that you, a Christian man, can be a Mason and a chaplain in that lodge in which you don't dare pray in the name of Jesus. The name of Jesus is not in one of the prayers that you read in your lodge." And he said, "It is in our prayers," and he really believed it. And the man said to him, "You go home now and see if that is true. I tell you it is not." "Now," Edward Harshaw said to me, "I have read those prayers for eleven years and I never observed that the name of Jesus Christ was omitted. I thought it was there, and when I went home I took my book and I found that the name of Jesus Christ was not there at all, and the next time I went to lodge and read the prayer, at the end I said, 'This we ask for in the name of and for the sake of Thy Son, Jesus Christ.' And the next time I did that. And directly a big Jew came up and shook his fist under my nose and said, '———— you, you can't come to this lodge and insult me and my brethren. We won't stand for that. You will have to quit it.' And I said to him, 'Brother, before I took this oath in Masonry the Master told me that there was nothing in Masonry to interfere with my religion. I was a Christian and my religion required me to pray in the name of Jesus Christ, and although I have not been doing it, it was because I was mistaken and thought it was here, but I want you to understand that hereafter I shall pray in the name of Jesus Christ as long as I am Chaplain of this lodge.'"

The lodge then appointed a committee to come and labor with him, and the committee said, "Look here,

Marshaw, you're a good fellow, we like you first rate and we feel sure you don't want to make a great mess for us, but just pray in the name of Jesus Christ at home and when you get to lodge just don't name Him; that name is offensive to certain of our conscientious brothers and you ought to respect their feelings." "And I told them," said Mr. Harshaw, "I could not do it, so pretty soon I got a letter from the Grand Secretary of the Grand Lodge stating, 'Brother Harshaw, it has come to the knowledge of the Grand Officers of the Grand Lodge that in the performance of your duty as Chaplain of a certain lodge you do not conform to the ritual but introduce certain unauthorized innovations. Now this is to inform you that hereafter you will be expected to omit all unauthorized innovations and conform strictly to the ritual.' So I sat down and wrote a letter to the Grand Secretary and said, 'My dear Sir: Before I took my first oath in Masonry I was told there was nothing in Masonry to interfere with my religion. I was a Christian then and I am now, and intend to so remain, and my religion requires me to pray in the name of Jesus Christ and I intend to do it. You don't seem to like it. You have been badgering me for a couple of years in my lodge, and now I am going to quit. I am a life member of your lodge. You have my money. Burn it if you want to, but hereafter count me dead. You will never see me again. Get any Chaplain or Treasurer you like, but you will never see me again.'"

—Christian Cynsure.

#### MORMON PROPAGANDA UP-TO-DATE

A visit to Salt Lake City brings a stranger into direct contact with active and skillful efforts of the Mormon Church to explain to him the teaching of the Latter Day Saints and win his sympathy and support. It is estimated that from 150,000 to 200,000 tourists visit Salt Lake City annually. At noontime on every day but Sunday a concert is given on the great organ in the tabernacle, freely open to all. The attendance varies from one or two hundred to as many as a thousand people. At the close of the concert one of the most skillful and persuasive speakers invites the people to see the sights in the Temple Area. As he points out the interesting features and explains their historical and religious significance, he expounds the most attractive features of Mormonism and answers questions which he requests shall be put. He asserts that never more than 3 per cent of the men practiced polygamy, that they did it as an act of moral heroism because it is so hard to bring up one family of children and so much harder to care for more than one family, and children then were needed, and God bade them "be fruitful and multiply."

He declares that since the Supreme Court pronounced the prohibition of polygamy valid the church

has obeyed the law, forbidden plural marriage, and disciplined those who took more than one wife. Yet he frankly acknowledges that those who repudiate any of their wives are despised, and that the older people continue in polygamous relations.

To the question how he explains Christ's words that in the resurrection "they neither marry nor are given in marriage," he says this means that there will be no ceremony of marriage in heaven, that the ceremony must be performed here on earth, and that when it is performed by the Mormon Church it becomes one of those things which is "bound" here on earth and is "bound" in heaven, as promised to Peter, that the Mormon Apostolate has this power of "binding" and "loosing."

This preacher states that every Mormon lad at twelve years of age is taught to preach, that all of the men are preachers, and that all who are able to do so are encouraged to go on "missions," two by two, for two years at their own charges, and preach to every one they meet, not in the spirit of controversy, but in patience, with explanation and persuasion. This "mission" is characterized as equivalent to a college education, and they who make it successfully are the ones who are promoted to high positions in the church.

Mormon missionaries go all over our country and abroad. They begin in Salt Lake City itself and are reported as more active this year than for many years past. In Europe they make their largest number of converts in England, next in the Scandinavian countries, and next in Germany. They have never made many converts in France.

These statements here recorded were made by Mormons in public addresses in the hearing of the Executive Secretary of the Home Missions Council in the first week of August, 1921. They represent, therefore, the present spirit of Mormon propaganda.

—The Lutheran.

#### NOTED IN PASSING

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it is a bad sprain; and the minister says I know now how the Church feels in not having the use of all its members. The minister did not mean that just for a joke, either; he looked at me as if wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless and worse.

"I've never thought just what being a member of a church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I like to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the min-

ister has felt about me, I guess. I've been a useless member of the church for thirty-five years, that's the long and short of it; and if the rest of the members had been like me, the Church would have been as paralyzed as old Cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on."  
—Forward.

The atheist is like the man who blows out the light. I know what he has done and I can light it again and express my opinion of him. But suppose he come up and says, "I beg pardon. I am afraid that light is so near you that it will hurt your eyes." He then moves it back and back until finally I do not see the light at all. This is the man I am afraid of. The higher critic moves the light away, a little at a time, and finally takes it out of sight.

—William Jennings Bryan—in the Christian Cynosure.

When England broke away from the Church of Rome she shattered the fetters of her religious slavery, so close to the papal throne that she unfortunately dragged after her practically all the chains of sacerdotalism, ceremonialism and ritualism which had characterized her relations with the Roman Church.

—Charles M. Woodman—in Message of Quakerism.

#### ARIZONA CONFERENCE

Two days after the fifty pastors of the Presbyterian Synod of Arizona had adjourned their convention in the historic city of Tucson, the fifteen Lutheran pastors and missionaries in Arizona met, October 25—27, in the "Old Pueblo" for their fall conference.

Although some of the brethren had to come a distance of 250 miles by auto, all were present.

The following three new members were accepted: Pastor Martin Zimmermann, home missionary in the Globe-Miami district; Pastor J. C. Schmidt, home missionary in the Whipple Barracks-Prescott-Phoenix Indian School-Casa Grande circuit; and Capt. A. J. Schliesser, Chaplain of the First Cavalry, Camp Harry J. Jones, Douglas. Capt. Schliesser, who is the only Synodical Conference Lutheran chaplain in the U. S. Army, is acting as vicar in our Douglas-Bisbee Mission, which charge was recently made vacant by the resignation of Pastor P. Lutzke.

The conference was most cordially entertained by the pastor and other members of Grace Lutheran Church. This congregation has a beautiful chapel and a parsonage under one roof. The chapel is beginning to be too small, especially since it harbors the Christian Day School, which, though not yet two years old, is showing an encouraging growth. The writer hopes that he is mistaken when he says that this is the first purely English parochial school in the Wisconsin Synod. Pastor Beitz is the teacher, which is quite an undertaking in view of the large number of pastoral calls that a minister has to make in a health resort like Tucson.

Grace Lutheran Church shows a healthy growth numerically, financially, and spiritually. They just

paid one-half the purchase price of their pastor's Ford, raised a substantial mission festival collection, liquidated the debt on their church property, and aim to be self-supporting by the first of the year.

Conference crowded much work into the three short days. Missionary Sitz read a paper on lodgism, in which he sketched the diabolical origin and doctrine of the first three degrees of Masonry. The burden of his discourse was that a pastor cannot successfully cope with the lodge if he does not make a thorough study of its rituals.

Missionary Nitz read a paper on Silas Johns, a dangerous false prophet among the Apaches, who was formerly a medicine man but was converted and baptized a little over a year ago, but who, like Simon Magus in the Apostolic church, reverted to heathenism and is now "in the gall of bitterness and in the bond of iniquity." (Acts 8.) By his strange devilish mixture of certain phases of Christianity with Apache superstition and mythology he has led many Indians astray and has not yet run his course. Fellow-Christian, help us pray that this rascality may speedily be brought to shame.

Missionary F. Uplegger, chairman of conference, began to read an exegetical paper on Christ's Sermon on the Mount, but for lack of time could not finish it.

Several sessions were devoted to a discussion of a number of practical questions concerning the Indian and home mission work in Arizona, from which it again became evident that because of the great amount of work that ought to be done in both fields, more men are needed. The immediate need of a chapel for Douglas was urged by Capt. Schliesser, and conference in a set of resolutions begged the Mission Board of the Southeast Wisconsin District to provide a chapel as soon as possible.

Conference was elated over the ready response with which the call for money for chapels in the Indian Mission met. This goes to prove what publicity will do toward raising funds for the enterprises of our Church.

Your Indian missionaries plan to keep up this campaign of publicity. In order to create and foster a desirable personal touch between your missionaries and the Church whose ambassadors they are, Supt. Guenther suggested that the missionaries systematically carry on a correspondence with the pastors and teachers of the Wisconsin Synod. The missionaries accepted this suggestion and accordingly divided among themselves the roster of the Wisconsin Synod clergy and teachers as found in the "Gemeindeblatt-kalender," which arrangement gives to each of the nine missionaries the quota of about 75 names.

On the evening of the second day of conference a communion service was held at which occasion the Rev. J. C. Schmidt preached.

The conference was unique in several respects. No one was absent. It was the first conference at which a native Apache worker, Mr. Jack Keyes, sat as a full-fledged member. A number of laymen of both sexes attended the sessions and listened interestedly to the discussions.

After the Wednesday sessions most of the brethren motored to San Xavier Mission, a Catholic church nine miles from Tucson, which was begun by the Jesuits in 1692 and was finished by the Franciscans after the Jesuits were driven out. This church is still used by the Papago Indians as a house of worship. The Franciscan Fathers are now in charge of the Mission, and monks and nuns conduct an Indian school there.

San Xavier is the best preserved of the Catholic Missions in the Southwest. To thousands of tourists San Xavier is an object of curiosity and admiration; to architects it is a delightful study; to Catholics it is a sacred shrine; but to a son of Luther this stuffy chapel, the walls and ceilings of which are literally covered with a bewildering mixture of Spanish heraldry, Jesuitical symbols, ascetic Catholic statues, images, and paintings,—the atmosphere of San Xavier is most depressing.

One cannot but admire the Jesuits of the type of Father Kino, who over 200 years ago had the ingenuity, skill, and perseverance to build such an immense structure on the barren desert out of the material and with the implements at hand: burning their own bricks, making their own mortar, bringing timber from unbelievable distances, laboriously decorating doors and beams with intricate designs, carving life-size statues of wood, executing immense mural paintings, hammering large bells out by hand,—and all this with the aid of unskilled, savage Indians. But one would admire those monks still more if one could be assured that their enthusiasm had been born of the Gospel instead of being the result as one is led to conclude, of Jesuitic fanaticism and Spanish patriotism.

But if those old Jesuit fathers were so self-sacrificing in their eagerness to win the Indians for the Pope and for Spain, how much more should not we Lutherans, to whom God has graciously given the Gospel of Jesus Christ in all its purity, be to win the Indians for the Savior, who sacrificed His very blood and life for us and for those "other sheep" whom He wants us to bring into His fold.

H. C. NITZ.

### THEY KEPT THE OLD MINISTER

By Rev. T. S. Johnson, D. D.

"Yes," said Elder Jones, who was on the building committee, "we have a splendid new church, and all paid for; but our pastor is an old man now, and we are not able to take the lead in church work, and several people have been saying that we ought to get a younger man and start the new year right. Let us get up a

church meeting and ask our old man to resign his pastorate and make room for some one who can take hold of things as a minister ought to in such a fine church."

"So you think it is best to get a new minister," said Elder Halsey. "Maybe it is, but I want to tell you that it will be hard to find as good a man for our people as Dominie King. I do not think we would have much of a church if it were not for him."

"That's so" echoed Elder Mott, "and I think we should not be in a hurry to make a change, for it is a risky thing to make many changes at such a time as this. I move we take time to consider and hear what our members have to say."

The result of the conference was a meeting of the congregation was called to be held after the prayer-meeting the next week, and Elder Jones was asked to call on the minister and ask him to resign his charge in favor of a younger man.

When Elder Jones got home it was late, but his good wife was sitting by the kitchen fire mending his stockings and wondering why the good man was so late. Mr. Jones told her, and said that it seemed to many of the people that it would be a good thing, now that everything was fixed up and the new church paid for to begin the new year with a younger minister.

"That was what I was afraid of," said his wife, "and some one has made that move; but I do not believe in turning out of doors your own father because he was old. His sermons are good enough for me, and what is more, he lives in them. He was baptized, married and buried our loved ones, raised most of the money for the new church, and given more to the sick and suffering than any other man, and now they want to turn him out to die of loneliness just because he is beginning to be old."

When Elder Jones got on his go-to-meeting clothes and started to see the aged minister, with the grim satisfaction of doing his duty, his wife told him if he must do it, why not write a letter. But the elder said: "I was appointed to go, and I'll fix it all right."

When the elder rang the doorbell, the pastor was at evening worship, and he had to wait while they sang that sweet hymn:

"Father, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace,  
Let this petition rise.

"Give me a calm and thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And make me live for thee."

The elder wished that he had prayed more and got the people to pray about the minister. He was sorry he had been appointed to see the pastor, and was wondering what he should do. The old pastor came to the door and they talked about the church work and

the Sabbath-school, and the better ways of doing the Lord's work, for over an hour. Finally the elder started out some remarks about the success they had enjoyed in raising the money and stammered:

"We had a meeting of the congregation and I was appointed a committee to—er—er—offer you a little vacation. You have been working hard and need a rest, and we don't want to be too hard on you, seeing you are getting along in years."

"No, dear brother; I don't need any rest. You are very good, but I want to start in the new year with a better work, a consecration and thanksgiving service, then the Week of Prayer."

There was a large attendance at the prayer-meeting, and the after service, when the people would hear the report of Elder Jones. The pastor was called away by a sick call; but everyone present seemed to have something to say.

Here was Mr. Wood, Mr. Kanouse and Mr. Jackson, and a host of friends, who said they were satisfied and wanted to keep their pastor. One of the middle-aged men said, "You know how it was with me. Parson King was the only man that spoke to me after my trouble." An old woman said, "When my husband died and I was left with six children, Mr. King helped me and got the church to help me raise my family." The wife of a rich man said: "When my baby died, Mr. King came to us, and helped us to see that, much as we loved our child, our Savior loved her more and she had gone home to heaven."

Then a liveryman rose and said: "I heard about your trying to get a young minister. Better keep the old pastor and get a minister to help him. The way I do when my horse gets old, I give him less work and get a horse to help. What you men ought to do is get an assistant minister. Keep the old minister and give him a partner. Do like they did in Rockaway, when their pastor got lame and old. They secured their minister's son-in-law to help his father-in-law, and the church was never as active as when they had two collegiate pastors. For over fourteen years they labored in the gospel and did a noble work in all that region."

The liveryman opened up the way for a new pastor and at the same time gave the old pastor the needed help and encouragement.

It was wonderful how these people spoke of their love and satisfaction with the plan. They sang a hymn and read the Scripture lesson: "I was an hungered and ye gave me meat." "I was a stranger and ye took me in. In prison and ye came unto me."

With tears in his eyes, Elder Jones arose and told the congregation that he could not talk with the minister about asking him to resign, and rejoiced that they had found a better way. To this all agreed, and all were satisfied as they gave thanks to Almighty God that he had led them in a better way.

When Pastor King dropped in at the close, he led the company of friends in a prayer of consecration that was never forgotten.

### FROM OUR CHURCH CIRCLES

#### Celebrate Golden Wedding

On November 3rd at Morgan, Minn., the golden wedding jubilee of Friedrich Netzke and wife Emilie, nee Becker, was celebrated in the midst of their children and friends. Rev. Paul E. Horn preached on Ps. 71:16-18 and Rev. O. Netzke, son of Mr. and Mrs. Netzke, made a touching address to his parents. A jubilee offering of \$10.00 was taken up for missions. May God's blessing rest upon the couple in the future as it has rested upon them in the past. P. E.H.

#### Installation

The Rev. H. Hartwig, called to the charge of Hartland-Pewaukee, Wis., was duly installed in the new field of his labor's on October 30th, the undersigned officiating. May God bless the pastor and his flock.

Address: Rev. H. Hartwig, Hartland, Wis.

E. KOWALKE.

#### Notice

Anyone knowing of Lutherans who are living in or about to reside in Mason City, Ia., is requested to send their names and addresses to the undersigned, so that he may be able to get in touch with them to have them affiliate with us.

REV. PAUL W. SPAUDE,  
117 14th St., N. E., Mason City, Ia.

#### Installation

In compliance with the request of President J. G. Glaeser, the Rev. Wm. Eggert was installed November 13th as missionary in Wausau. Rev. Wm. Fischer and Rev. Henry Geiger assisting.

Address: Wm. Eggert, 621 Bridge St., Wausau, Wis.  
O. KEHRBERG.

#### Twenty-fifth Anniversary

On the evening of November 13th St. John's church, Milwaukee, held a special thanksgiving service in acknowledgment of the blessings which a gracious God has bestowed upon their pastor in a pastorate now covering a period of twenty-five years—thirteen of which were spent at St. Johns. The Milwaukee city conference, of which Pastor Brenner is a member, took part in the celebration. Prof. John Meyer of the Theological Seminary preached the anniversary sermon, Pastor O. Hagedorn spoke in the name of the conference and Mr. John Schmidt for the congregation. May the grace of God continue to abide with pastor and flock. G.

#### Fifth Anniversary

On the 24th Sunday after Trinity, November 6th, Trinity congregation, the first English Lutheran church of Watertown, Wis., observed its fifth anniversary with appropriate praise and thanksgiving services. Speakers for the occasion were Prof. Wm. Huth of our Northwestern College and Pastor O. Kuhl of Waterloo. F. E. STERN.

#### Change of Address

Rev. Wm. A. Baumann, R. 4, Elk Mound, Wis.

#### MISSION FESTIVALS

Phoenix, Arizona. Supplemental report requires sum of offering, stated in our last issue as \$88.12, to read \$112.12.

Tucson, Arizona, Grace church. Speakers: H. Nitz, Jack Keyes, E. E. Guenther. Offering: \$71.99.

Morton Grove, Ill., Jerusalem's church. Speakers: E. Berg, W. Reinemann. Offering: \$118.00.

#### 18. Sunday after Trinity

Watertown, Wis., Trinity English church. Speakers: A. F. Nicolaus, Ph. Koehler. Offering: \$224.20.

#### 19. Sunday after Trinity

Minneapolis, Minn., St. John's church. Speakers: J. Mittelstaedt, A. C. Haase. Offering: \$1,000.00.

Appleton, Wis., Mt. Olive church. Speakers: E. Moll, Walter Schumann, Paul E. Bergmann. Offering: \$309.66.

#### 21. Sunday after Trinity

St. Paul, Minn., Mt. Olive church. Speakers: J. Plocher, G. Ernst. Offering: \$75.00.

#### 22. Sunday after Trinity

Owosso, Mich., Salem's church. Speakers: O. Gruendemann, C. Leyrer. Offering: \$280.78.

#### ITEMS OF INTEREST

##### The Quarries of Solomon

How often great discoveries spring from trifling incidents! The trite reflection comes to mind naturally on hearing how the quarries of King Solomon were found. Dr. Allen Moore, for seventeen years a resident of Palestine, tells the curious tale.

For many, many years, he says, travelers and archaeologists were puzzled to know where the enormous blocks of stone still standing in the ruins of Solomon's temple at Jerusalem were quarried.

One day a little dog chased a lizard down a hole among the debris. The next instant the dog also disappeared. His master, coming to the opening, peered down in vain. He called, and to his amazement his voice came back as from great depths.

He summoned assistance, and a passage was opened into immense subterranean quarries. There were found huge

masses of stone almost ready to be hoisted above ground. "And don't you remember," asks Dr. Moore, "that we are told in our Bibles that the temple was built without sound of saw or of hammer? The fact that the quarrymen worked under ground partly explains that." —Wisconsin News.

#### Grave Charges

The House of David colony at Benton Harbor, Mich., to judge by reports is a house divided against itself and if the charges brought against it are only in part true it deserves the calamitous end the Savior predicted a house of that kind. A news item in the Milwaukee Leader of November 4th says the following:

John W. Hansel and his wife, Mary, formerly of Nashville, Tenn., expelled from the House of David at Benton Harbor last December, have brought suit in district court to recover the property they signed over to the cult when they entered the institution in 1906.

The Hansels, who have six children, are also suing to collect compensation for services while members of the colony.

Preliminary hearing has been set for Tuesday on petitions for an injunction to restrain the defendants from disposing of the property.

The plaintiffs charge moral conditions at the colony are so bad it is an unfit place to raise children; that the attitude of the colony's leaders toward its women is immoral and unchristian; that wholesale marriages are made among members, but persons so married are not permitted to live together; that the House of David is a gigantic fraud conducted under the cloak of religion; that members of the colony, after signing away their worldly possessions to Benjamin and Mary, are underfed, underclothed and overworked and not paid for their services.

#### Plan \$1,000,000 Drive for Colleges In India

A campaign for funds to finance women Christian colleges in India, China and Japan, will be conducted during the next 90 days in 100 cities, it was announced today. The movement is supported by mission boards of practically all leading evangelical denominations of the United States, and is designed to raise \$1,000,000 in order that the colleges may obtain an equal amount offered by the Laura Spellman Rockefeller memorial fund. —Wisconsin News.

#### Luther Statue

On Sunday, October 30th, a statue of Martin Luther was unveiled at Concordia College, St. Paul, Minn. The statue is a duplicate of the one standing before Concordia Seminary, at St. Louis, and is a gift of Mr. C. Rubbert of Minneapolis. It was placed at the corner of Syndicate Street and Marshall Avenue, the plot, 300-200 feet, having been specially graded at the expense of the Lutheran Education Association of the Northwest. Standing at the prominent corner of the college property, the statue will be a constant and valuable means of publicity for Concordia College as well as for the Lutheran Church. —American Lutheran.

#### Struggling Against Tobacco

The Methodist Episcopal Church, South, is making a fight against tobacco. Paragraph 166 in their Discipline for 1918 contains the following: "The committee on admission (preachers to Annual Conferences) shall require all applicants for admission on trial to agree to abstain from the use of tobacco."

This ruling seems not to have been enforced in the past with anything like strictness. Consequently the Southern

Methodist press is agitated over the question of "enforce or remove" the section. Some of their bishops are given to the tobacco habit, and the sentiment against its use is gradually developing.

#### Wants Ministers to Attend Dry Parley

R. P. Hutton, state superintendent of the Anti-Saloon league, in the Wisconsin number of The American Issue, has sent out a call to every church in Wisconsin to raise funds to send its pastor to the national convention of the Anti-Saloon League of America at Washington in December.

Mr. Hutton figures that the trip for a minister will cost \$100.00 and for a layman \$135 to \$150. He believes that a full delegation of Wisconsin's ministers, representing every community of the state, will insure a solid vote for the dries by the Wisconsin congressional delegation on all matters affecting prohibition. —The Milwaukee Journal.

#### Suggests Reform in Prayerbook

The prayer book assumes the small size of parishes, the ample leisure of the people who live in them and their general ignorance of public affairs," said Bishop Welldon, the bishop of London, in an address at Nottingham on Prayer Book Reform.

The preface in the form of solemnization of matrimony was painfully distressing to many bridegrooms and brides. In the burial service he would like to modify the unnatural expression: "We give hearty thanks that it hath pleased Thee to deliver this our brother (or sister) out of the miseries of this sinful world," and to add a prayer for the soul of the departed and also a prayer for the mourners.

—The Sunday Telegram.

#### Theory of Darwin Object of Attack

Darwin and his "Origin of the Species" was all wrong, according to Walter N. Palakov of New York, speaking before the Ford Hall Forum. Man, declared the speaker, did not, as Darwin says, come down from the apes, but is, as Count Alfred Koryzyski of Poland declares, a distinct and separate species from the animal. "The fundamental difference between man and the animal," went on Palakov, "is that man works to live, while the animal lives to work. Animals lives as they did thousands of years ago. Man has changed his condition tremendously." —The Sunday Telegram.

#### Dedicate Only Mohammedan Mosque in U. S.

The followers of Mohammed in Detroit took part in a double celebration, the dedication of their new mosque, the only one in the United States, and the observation of the feast of Id-ul-Filtr, which marks the end of a thirty day fast. Rugs were strewn over the earth floor and on these Detroit's Moslems, with shoes removed, knelt in prayer. In the line of march, that bore the banners of America, Arabia, Syria, and Turkey, were the Sheiks Kaliel Bizzy and Hussein Karoub and the special missionary to America, Dr. Mufti Muhammed Sadiq, lately from India. Bedouins in native costume followed the sheiks. —Herald.

#### Book That Won Lincoln From Infidelity Found

It became known today that the book which converted Abraham Lincoln from infidelity has been located here in the old library of Transylvania college after a clew was supplied by one of his recent biographers, Dr. William E. Barton of the University of Chicago.

While on a visit to relatives of Mrs. Lincoln—before her marriage Mary Todd of Lexington—in the spring of 1850, Lincoln casually picked up "Christian's Defense," by the Rev. James Smith, published in 1843, according to Dr. Barton.

Smith, pastor at the First Presbyterian church in Springfield, Ill., was a fellow-townsmen of Lincoln, who knew him slightly. When Eddie, the little son of the Lincolns, died, Smith preached at his funeral.

One of Lincoln's first acts as president was to name the young son of the minister as consul to Dundee, Scotland, enabling the family to return to their native land.—Tribune.

**BOOK REVIEW**

**Starck's Prayer-Book.** From the German Edition of Dr. F. Pieper. Translated and edited by W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. Price cloth bound \$2.25, postpaid, in divinity circuit seal grain, gilt-edge binding, \$5.00, postpaid.

Starck's Prayer-Book needs no introduction to the Christian world. It has maintained its popularity through two centuries. How many a soul has been comforted by its constant use ever since its first appearance the Lord only knows. It is gratifying that, while heretofore it has generally been known by our Christian people in the German language only, it now may also be read in the English language. And here is an English version of this wonderful prayer-book which will prove a boon to all of our English speaking parishioners. It is given in plain English based on Dr. F. Pieper's revised German edition, by Prof. Dau, and printed in large, readable type on good, substantial paper, durably and attractively bound in silk crêpe blue cloth, with gilt and blind stamping on front cover and back. It will serve as a beautiful and useful present for all occasions—birthday, confirmation, wedding, prolonged sick-bed, etc. May this prayer-book find its way into every Christian home. J. J.

**Faith-Cure.** The Practise Sometimes Miscalled "Divine Healing." A Study of Its Methods and an Appraisal of its claims. By Th. Graebner. Concordia Publishing House, St. Louis, Mo.

Every addition to the literature on so-called faith-cure and other modern healing cults from a scriptural view-point is welcome, and so is this little tract, in which the author thoroughly appraises the false claims of faith-cure. J. J.

**Lutheran Annual 1922.** Published by Concordia Publishing House, St. Louis, Mo. Price 15 cents.

An interesting calendar containing wholesome reading matter for the Christian families, together with valuable statistics on the synodical bodies of the Lutheran Synodical Conference, names of all the pastors and teachers of that body, colleges, institutions, religious periodicals, postal rules and regulations, parcel post rates, international money orders, etc., etc. J. J.

**The Christmas Song Book.** Containing 73 of the best Christmas Songs. Compiled and edited by Adolf T. Hauser. Price 35c a copy, postage 5 cents; \$3.00 a dozen; \$20.00 a hundred, carriage extra. An Edition De Luxe \$1.00. The Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y.

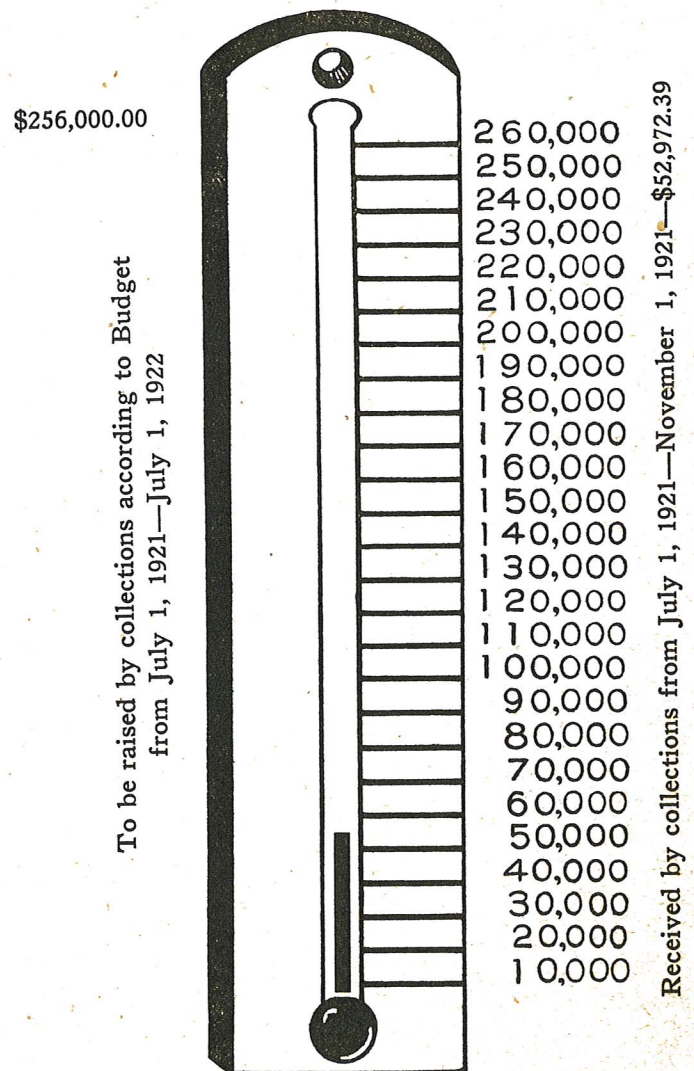
Who of young and old does not ever find an inexhaustible source of joy and comfort in the old Christmas songs! One never grows weary of singing or listening to such songs as: "Now raise your holy voice," "O Thou Holiest, O Thou Hap-piest," "Come Hither," "Silent Night," etc. Here we have a collection of such carols, which have come to us through generations. It is the largest of its kind and comprises the best

Christmas songs only. The songs have been collected from practically all times and all Christian churches and nations, and serve as standard Christmas songs for life. May this collection enter thousands of Christian homes, and serve to eliminate all trashy music offered much to Christian children in our days. J. J.

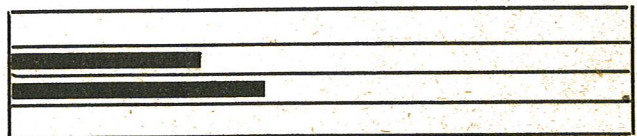
**Great Religious Americans.** By William Dallmann. Fourth Edition enlarged. Northwestern Publishing House, Milwaukee, Wis. 1921. Price 50c.

A neat little book depicting the religious side of 20 great American characters, well adapted to Americanize our youth in the right direction. We recommend it especially for a Christmas or birthday gift. J. J.

**Synodical Barometer**



Receipts from all sources since January 1, 1921  
\$210,986.05



Disbursements from Jan. 1,—Nov. 1, 1921, \$269,844.19

W. H. GRAEBNER, Treas.