

The Northwestern Lutheran

Jan 25
Rev. C. Buenger
65 N. Ridge

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

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**"BE YE THEREFORE FOLLOWERS OF GOD, AS
DEAR CHILDREN, AND WALK IN LOVE,
AS CHRIST ALSO HATH
LOVED US"**

Ephesians 5:1-2

Precious Jesus, Love Divine,
Our Redeemer, Lord and Savior,
Bid Thy Light upon us shine.
Thou Who dwell'st in light forever,
Flood with light our pilgrim-way,
Turn the darkness into day.

Holy, pure, and undefiled,
Thou Thyself to God didst offer,
That we might be reconciled,
Thou the pangs of death didst suffer.
O accept the love-filled praise
Thy redeemed in Zion raise!

Fill us with Thy holy love,
In Thy footsteps may we follow.
Grant us wisdom from above
To flee carnal pleasures hollow.
Cleanse us from impurity,
Envy, lust, idolatry.

Hallowed by Thy Spirit's might,
May our walk and conversation,
As the children of the light,
Praise Thee, Lord of our salvation.
May the Word our hearts confess
Bring forth fruits of righteousness.

Ransomed, pardoned, justified,
Through Thy holy Blood and merit,
In Thy love may we abide;
Sanctify us by Thy Spirit.
Let our love's devotion glow,
That the world Thy love may know.

Till we join the saints at rest
In the Father's mansions yonder,
May we grace Thy kingdom blest
While as pilgrims here we wander,
That the world in us may see
Godliness reflecting Thee!

Epistle Lesson for the
Third Sunday in Lent, — Oculi.

Anna Hoppe.

THE REST CURE

Matt. 6, 24-34 — References: Ps. 27 and 37 — 1 Tim. 6, 6-12

Our city is a Mecca for health-seekers. Thousands have come, and still come every year hoping to find in this God-given desert of sunshine their lost health. To regain this gift of God the greater share submit to what is called "The Rest Cure." The patient effects a cure by doing nothing. Just resting from his former

and all labors and simply allowing God through nature to bring about the desired health. Just rest, and God's nature will do the work. Just rest, rest, rest.

What is true of the physical, God in His unsearchable wisdom has also made true of the spiritual. As so often we find what Drummond has so aptly called and shown: "Natural Laws in the Spiritual World," so in this particular case, a natural law of God has its bearing in analogy in the spiritual world of God. I do not like the distinction made between the natural and the spiritual. I do not believe that such a distinction exists in Scripture. It is a man-made distinction. God does not make it. Likewise in this particular phase the spiritual embodies and includes the physical. The physical is part of the spiritual, just as the body is only a part of the man. So it is likewise true that the rest cure that God calls to our attention in these portions of His infallible and inspired Word includes the physical also. Let us listen to what the Lord saith so that we may regain our spiritual health. Let us look unto the life-giving Word of Him Who is the "health of our countenance and our God." (Ps. 42, 11.)

Spiritually we are all sick. We are afflicted with a disease that has eaten the very heart out of us. We are nothing but a mass of cankering sores morally, spiritually, when we compare ourselves with the Perfect Man as we have a picture of Him in the Ten Commandments (Rom. 3, 20) and as we have a perfect exemplification of it in the Perfect Man, Christ Jesus. Surely, if we make the comparison with imperfection we may shine out prominently. If I compare myself with a fellow that has fallen low enough in the moral realm I will show up very holy. But whosoever looketh into the perfect Law of God will come to the conclusion that Jesus makes plain in Matthew 6, 17-48, and which is described in unmistakable words in Isaiah 1, 5-6: "The whole head is sick, the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment." Now, we may go on in this state until we are beyond cure. We may take the hundred and one patent medicines that the devil is offering us. We may take his opiates and so become unable to realize our actual condition. We may take the dope of his and believe all is well. But the time will come, the time of reaction, when our actual condition becomes so evident

that we will not any longer be able to deny. Man! Have an examination taken today, an X-ray made of yourself by means of God's all-searching and all-seeing eye and find out your actual condition. It is not yet too late to effect a cure. God says so, and He, the Great Physician, ought to know (Matt. 9, 12). Take the rest cure with God.

In the portion of Matthew (6, 25-34) we have chosen, Jesus is making a call upon us. The Great Physician is seeking His patient. And He is giving some sound advice as to how we are to effect a cure of the dreadful disease we all are afflicted with. The expression that he uses again and again in this portion of His instructions is: "Take no thought." That seems to be the essence of His whole prescription. "Take no thought for your life, what shall ye eat, what shall ye drink; nor yet for your body, what shall ye put on." He calls to our attention that we are spending our God-given energies in a wrong direction. Finally we shall find that we shall break down all-together. No cure possible any more. Beyond help!

The whole world thought revolves around that which Jesus calls to our attention: "What shall we eat, what shall we drink, wherewithal shall be clothed?" You boil down your actions for a day, yea, your very thoughts and words, and see whether about ninety-nine per cent of them do not at last boil down to this. We think, and speak, and act, as though man lived by bread alone (Matt. 4, 4). Our energies, mental and physical, are largely spent for eating, drinking and clothing, directly or indirectly. We may try to excuse ourselves for it. It may work before man, but it will never work before God. Now, why this waste of energy, mental and physical, in the wrong direction? Why this effort that brings us nowhere? Why this busy-ness that is sapping the life-blood from us, and leaving us emaciated, anaemic, and all but lifeless? Jesus is lovingly calling a halt: Friend, take my rest cure. "Is not the life more than meat, and the body than raiment?" He, God, that gave life shall He not sustain it? Will not He that gave the body provide for it also. Why worry for the lesser, insignificant in comparison, when the greater has been graciously given you? Shall not He that has given life and body in its "fearful and wonderful" make-up (Ps. 139, 14) be able to sustain it? Quit your worries. Take the rest cure.

In order to show us how absolutely absurd it is for us to worry about these things, Jesus calls to our attention examples. When we consider these instances we become ashamed of ourselves. He has to jolt us out of our anxiety. Nothing small will do that. We are too far gone. So He kindly tells us to go to school with the birds. They are to be our professors. They, much lower in degree of creation, rely, **rest** upon Him for their food. We, the crown of creation, worry anxiously, try to rest upon ourselves. It shows us

how woefully far we have gotten away from God, how degradingly low we have fallen. We will no longer trust God. We are like the three-year old boy that is attempting to provide food for himself, disregarding the loving provision and care of the father. O, we of little faith! Of little trust, of little **rest** in God. Take the rest cure.

Another example: Supposing we do take thought. Does it do any good? Does it get us any where? Suppose we take thought to add one cubit to our stature. Will we be able to do it? Never. "Take no thought" for these things which God has said He will take thought for. Take the rest cure.

What applies to food, also applies to clothing: "Consider the lilies of the field." Even Solomon in all his glory was not arrayed like one of these. Why is so great a share of our God-given time and energy spent anxiously taking thought for clothing. "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith! More faith, more trust, more reliance upon God through Jesus. (Jh. 14, 6.) Take the rest cure.

"Therefore take no thought saying: What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For after all these things do the gentiles (heathen) seek." And truly they have a reason to seek, to take thought for these things. The child that has no father and mother, or that will recognize no father and mother will have to shift for himself. It will have to take thought, seek, for food and clothing. But not so the child that has a father that loves and cares. So with the one that has not been born into the family of God (Jh. 3, 5), still a gentile, an unbeliever concerning God's love in Christ Jesus, for "no one cometh to the Father but by Me," Christ says John 14, 6. Truly the unbeliever has reason to feel anxious, alarmed, worried. He is relying upon himself, or upon fellowman, and he sees every day that that is nothing solid. It passes away. Even the little that is there.

You children of God in Christ Jesus (Gal. 3, 26) "Your heavenly Father knoweth that ye have need of all these things." Take the rest cure. Rely, trust, have faith, in Him. Rest in Him. If your little boy were constantly worried where the next meal was coming from, always anxious as to this, and that, how would you, his father, or mother, like that. It would hurt you. It would show an ungratefulness, a lack of trust. It would be a sword through your soul. How much more will your heavenly Father grieve when He sees you trying to do things which He has clearly stated are His to be done. Take the rest cure.

After Jesus has shown us the negative side, the don't worry, the "take no thought" side, He turns the thing about to show us the positive side also, so that we may understand all the more readily. That we may take the rest cure more assiduously. After He

has told us what not to take thought for, to seek after anxiously, He tells us now, what to take thought for, what to seek for: "But seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." Ah, how different that is from our way. It is just turned about. Where we attempt to put the motive power last: God, and put our own weak selves as the cart, first; God puts it in its proper order: First God, the motive power, and the cart, all things will follow. That may be a crude illustration, but it is one that shows us our woeful mistake.

Our only concern, our first anxiety, our taking thought, our seeking after, shall first be the Kingdom of God, and His righteousness. What does that mean? Let God explain from other portions of His Word. In John 3, 5 we read: "Except a man be born again he cannot enter the Kingdom of God." A new birth is necessary. What does a new birth imply? It implies that we distrust of self and our own power to help us, but take the rest cure, rest in God through Christ, for Jesus has said: "Come unto Me, all ye that are weary and heavy-laden, I will give you rest" (Matt. 11, 28). God's righteousness is not our own righteousness. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3, 5). "For God made Jesus to be sin for us, Who knew no sin, that we might be made, the righteousness of God in Him (Christ) 2 Cor. 5, 21. Summed up these passages and a hundred others would mean "Seek first Christ, Who is the one way to the Kingdom of God, the Father" (Jh. 14, 6). In short: Seek, take thought, be concerned, about Christ. Rest in Him. Take the rest cure. If we do that, Jesus says "All these (temporal) things shall be added unto us." Our first concern is to get in right relationship with God. It is done by accepting Christ as your Savior. Then, God says, I'll add all these things unto you: food, drink, clothing, all. "Reject not His love in Christ, yea rather trust, rest on it, and God will provide all things necessary."

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." The same God that is through Jesus our Father, our Provider today will also be ours for tomorrow. Let us keep our eye upon Him. All else is taken care of when that is. Take the rest cure. Sufficient unto the day is the evil thereof. "As your day, so shall your strength be" (Deut. 33, 25). "Rest in the Lord, and wait patiently for Him" (Ps. 37, 7). Make it a real rest cure, not a half-hearted one. Begin today. "Today is the accepted time" (2 Cor. 6, 2). "Our sufficiency is of God" (2 Cor. 3, 5), in all matters. Rest in Him. Take the rest cure. Ye Christians, take the rest cure, and "Ye shall find rest for your souls (Matt. 11, 29), which includes all temporal affairs. Take the rest cure completely.

W. F. Beitz.

COMMENTS

Becalmed "The Gulf of Panama, which is what he (Balboa) really saw with that first glance," says Joseph Conrad in the National Geographic Magazine, "is one of the calmest spots on the waters of the globe. Too calm. The old navigators dreaded it as a dangerous region, where one might be caught and lie becalmed for weeks, with one's crew dying slowly of thirst, under a cloudless sky. The worst of fates, this, to feel yourself die in a long and helpless agony. How much preferable a region of storms, where man and ship can at least put up a fight and remain defiant almost to the last.

I must not be understood to mean that a tempest at sea is a delightful experience, but I would rather face the fiercest tempest than a gulf pacific even to deadliness, a prison-house for incautious caravels and a place of torture for their crews."

These words visualizing the sad fate of a becalmed ship somehow or other refused to be banished from our mind after we had read them. They conjured up before our eyes a parallel — becalmed souls, becalmed congregations, becalmed synods. Not that a storm in the church is a pleasant thing or that we should in any way seek it; but worse than storm and battle is the deadly calm, the calm of death. Of this Revelations three says: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

A becalmed soul does not recognize its condition, but in a becalmed church those who are full of zeal for the cause of the Lord are wearied, burdened, tormented beyond expression by the dead calm that opposes itself to their every effort, the deadly calm that threatens finally to overpower them also.

God save us from the deadly calm!

J. B.

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An Englishman on England The situation in America on the question of modernism in religion is aired now and then and we know something about it. Of the other great protestant countries, Germany and England, we know something about the conditions in Germany for we have been importing German modernist theology for decades and our Lutheran church was always pretty well informed in the church affairs of the country of its origin. But England, the great protestant spokesman in the councils of the world, is a land whose religious condition has been to us peculiarly unknown. It will remain so; for the currents

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and cross-currents of religious life in England offer strange contradictions. There is the ritualism of the Church of England side by side with the low church sentiment; in nonconformist churches there is the same individualism that marks conditions in America, that is, the historical name counts for nothing. A Methodist may be a violent modernist and disavow entirely the faith of Wesley.

The Reverend W. Talbot Hindley, an Anglican, speaking at the Moody Institute briefly sketches the situation: "The war between fundamentalists and modernists is just as keen in London and in other parts of England as it is in America. In England, however, the modernists have the upper hand and the fundamentalists are not as well organized as they are in America. Every professor at Oxford and Cambridge is a modernist. . . . The situation is worse among the nonconformists than in the Church of England. In the latter there is now a fight on over the revision of the prayer book. There is an attempt to introduce modernism into it by cutting out in the marriage service all references to the Old Testament. But there is an attempt also to introduce more ritualism. If the modernists succeed in their attempts it will split the Church of England because the tendency towards ritualism is growing stronger every day."

It will be seen that the people of England are at sea. The changes that are being urged upon them are merely surface changes and under the surface all forces seem to be at work destroying evangelical Christianity. Added to this are the opportunities for evil growing out of the control of the school system which lies in the hand of the established church.

H. K. M.

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Ancient Eggs Some of us who have had a varied and more or less harrowing experience with cold storage staples may have flattered themselves that regarding the age or agelessness of the egg nothing new or surprising could happen to them. Whoever fancied himself secure against surprises in this direction has forgotten to make allowance for science which,

particularly in our day, is working in three shifts to produce something startling. Science has now gone and found some duck eggs which are conservatively estimated to have attained the respectable age of 40,000,000 years. These eggs have been sent to Chicago, perhaps because it enjoys a world-wide reputation as a great packing center. However, lest any of our readers become unduly alarmed we will immediately state that the avowed purpose of such shipment is not the changing of the package label, or re-candling, or any other form of rehabilitation. Science says these goods are now finally withdrawn from the market and are to be added to the collection of fossils in the Field museum.

Of course, these eggs were laid by a prehistoric bird, as science is at pains to set forth; too bad they are fossilized or they would furnish the material for an interesting incubator experiment. Eggs of a later date do not seem to fare so hardly as these two did at their early time. Prehistoric birds were doubtless of a more rash and reckless frame of mind than the modern barnyard fowl. Perhaps the fact that they lived before history has some bearing on the matter; that would dull the feeling of responsibility. Anyway, those eggs were carelessly laid in the rocks, rocks of the Miocene age at that, and that was recklessly courting disaster; they were bound to petrify in such surroundings — according to Hoyle and other eminent authorities. No respectable duck of historic time would be guilty of such thoughtlessness. Otherwise, due care seems to have been spent on the egg itself. Just imagine, "a small piece of the petrified shell, when chipped off and burned, gave off an odor similar to that accompanying the burning of a fresh egg shell." There's a record to be proud of! Eggs of later date please copy! We always maintained that the world of to-day is living too fast; here's another instance to bear out the truth of our contention. An age of 40,000,000 years and a smell of freshness, — there is a beautiful harmony here which we feel but cannot express in words. One egg may be like the other in looks; but there are other points of comparison where the difference is at times most pronounced. Even the eggs of our time keep step with other things in the mad rush toward maturity and while the fully matured ones may have their uses they fail to interest us.

Science, in this case at least, would seem to strive to be on the safe side: the Miocene age, they tell us, was anywhere from thirty-five to sixty million years ago and these eggs are to bear only the forty million label. We hope this egg-find will not bring up the old controversy again — as to which came first originally, the egg or the bird. It would be deplorable if they were to interrupt this million game, which is so entertaining to us bystanders, to debate the old question for which science can have no solution.

Bystanders are we to the million game of science; we cannot take its millions seriously, for we have a better

explanation for the things that are: the word of Him that created all things. "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. We thank God in all humility for the gift of faith and pray that He may keep us thus in spite of the onslaughts of man. G.

* * * * *

The Empty Church In "Things Near and Far" Arthur Machen, a British writer of distinction, has something to say of the complaint that church attendance is falling off more and more. He is a keen observer and his remarks are not as idle as some that come to our notice. But his explanation is too simple and really the issue. He takes a picture that grows impressive under his deft touches. Passing down a street of an evening he sees in every house that looms up from the shadows some bright windows — and not a few in every house that are dark, quite dark. Every house has its dark windows. Next to the dark windows may be others just like them but blazing in brilliant light. So are men, says Machen. They have the ability and the interest to keep some of their activities brightly receptive and responsive to outside stimulation, lighted windows. But it just as certain that in every man there are tastes undeveloped, understanding dwarfed by neglect, appreciation stifled by lack of culture, or even of cultivation, and these are the dark windows.

If we then ask, What's wrong with the churches? And explain the intent of our question by pointing out that they fail to attract the worshiping multitudes, we should not grow impatient with what we find to be true in this respect and should not single out the churches with our accusing finger. We should, rather, be fair enough to observe that where untold windows are dark in every street for the light of the church, just as many are dark in every street for every other interest that rises above the level of the ordinary. We should see that in every field of life it is the poorer, cheaper, inferior thing that attracts the multitudes, and the higher, better, nobler thing is always for the chosen few, not because the chosen few keep their finer things away from the masses but because the masses leave the few to enjoy them for their windows are dark for good things.

He makes his point by forcing agreement to very obvious instances of this phenomenon. Why, he repeats, single out the church for reproach when it is but one of the many institutions which are treated quite unappreciatively? Compare art galleries and their attendance with the moving pictures? In most cases the art galleries are free to the public. They represent the outlay of vast sums and are housed in the most beautiful buildings, there are nearly always many efforts made by those who manage them to welcome visitors and to be helpful to them. Above all, what one might see there is unquestionably of the best and is of lasting merit. It can be shared with the elect of past generations and enjoyed with them and with those who come after us. It

gives a purer, finer joy than the most spectacular moving picture can attempt to give us. But figures are hardly adequate to express the difference between the appreciation accorded them by the attending public. Where daily millions flock to the one and are almost unhappy if they miss a single evening, the other counts its guest by scant hundreds, and then so many of those who go to an art gallery never come again, they are dragged there once by some misguided friend who thought of doing them a service.

The same parallel exists in the theatre. There is a "better" drama, Shakespeare let us say; but it comes rarely because it doesn't pay. Of the most inane sort of theatrical amusement there is legion, because the public flocks to it and pays its exorbitant prices thereby providing the means to have still more of the same sort prepared for its consumption.

And so we might go on. The churches are treated without discrimination, it is true, but they fare no worse than similarly ambitious enterprises.

That was the reasoning and argumentation of Machen and it does sound plausible. It is the business of a good writer to make his ideas appear plausible. But for all of that, he has missed the mark. For the Church, the true Church, that rejoices in the knowledge that it has in the Word of God the one Revelation and in the Gospel the one means of Salvation does not depend upon taste, or culture, or sophistication, or breeding for the basis of its appeal. It is not at all on the same plane with other enterprises of a "higher order". It knows, to begin with, that in every house there is that soul window, black and dead, which God alone can quicken with the Spirit through His Word. It goes on, not because it is "patronized" by the discriminating but because there are windows that are dark.

If men would flock to church as they flock to a cheap moving picture, the church would really be denying the first reason for its existence: the godlessness of man. The Church is for the penitent sinner not for the ninety-nine righteous. It is not discouraged by lack of popular acclaim and approval, it does not cultivate a disdainful attitude toward those who are "unable to appreciate it", it girds its loins and marches into the streets with the dark windows because that is the challenge that rouses it to activity. There is another quite striking difference between those who do come to church and those who give the choicer human enterprises their approval. Where these are hailed as men of higher order and are henceforth chosen to direct the progress and development of the art for which they have shown superior understanding, the man that professes Christ and comes to church is not given the accolade that makes of him a knight of high order lifted above the common herd; quite the contrary, more than any other he receives the ministrations of the Word for penitence, more than any other he bows to the Word and chastens his own waywardness, more

than any other he is aware of the struggle between the flesh and the spirit.

The real reason Mr. Machen's fallacious argument provoked this discussion is very practical. It seems possible that something akin to his reason underlies the strange attempts of some Christian leaders, pastors as well as laymen, who wish to put new life into their churches by making it attractive to those masses which are now showing the dark windows of unresponsiveness. The churches that bend down to low sensationalism are merely descending from their true and unique function to the level of the commercial amusement vender. All their specious reasoning about "bringing people into the church" and then giving them the true office of the Christian ministry is dishonest, unconsciously so, perhaps, but dishonest nevertheless. They are degrading the church and making it impotent, for all your fine intentions are unknown to those with dark windows; if they come to you it is for reasons of their own, and not for reasons of yours. And when you stop your clowning, your shows, your sensationalism, your daring "publicity", your community hoecus-pocus, they will stay away. And those who were seeking the light? How many of them that you had and might have had have you driven away? You do not know. It is to be feared you do not care. You are working with numbers and for numbers. If that is the case the church is not your sphere. Go into the film business. There it is just a question of getting by the censor and the millions will flock through your doors with shining eyes, for the windows that are blazing with light in every house are the windows of the flesh. H. K. M.

* * * * *

"Week-day Religious Training Oshkosh, Wis., too, we are informed is planning a system of "Week-day Religious Education." The movement is spreading rapidly. As many of us will in the near future have to declare themselves in this matter, it has been suggested that the Northwestern Lutheran again state the principles that are involved. We are now in a position to offer our readers an opinion arrived at after long and careful deliberation by a committee representing a pastoral conference of the Missouri Synod and a delegate conference of our own synod.

- 1) We realize deeply the need of a better religious training for the youth of our land.
- 2) We are in our Christian day schools offering a thorough Christian training to all and are also providing for such children under our care whose parents do not send them to our schools.
- 3) We share with others the conviction that the short hour of the Sunday School does not sufficiently supplement the Christian instruction and training the Christian home provides. It requires no demonstration that an additional hour or two a week would be of a decided advantage to the children, though even this arrangement does not, to our mind, solve the problem of the Christian education of the young and cannot, therefore, be considered a substitute for the Christian day-school.
- 4) While we would not join in petitioning a public school board for the proposed arrangement, we believe that if parents declare that they cannot under present conditions do justice to the

religious training of their children the public school authorities should recognize the inherent rights of these parents and should dismiss the children from school for such time as the parents may reasonably request for this purpose.

5) At this point, however, the co-operation of the public school with the parents should cease abruptly. We hold that the public school should in no manner whatever treat the work done in private religious classes as a part of its curriculum by, for instance, approving teachers for such classes, giving credit for work done in them, providing courses of study for them, or exercising any supervision over the instruction given in them.

Our public school must never become a recruiting station for any religious society or societies, nor should a citizen ever be placed in an embarrassing position through any activity of a religious character attaching itself, however loosely, to an institution supported by all tax payers.

We take a firm stand for the principle of the separation of Church and State as it is embodied in the Constitution of the State of Wisconsin and in the Federal Constitution, convinced that both, the State and the cause of true religion, are served best where this principle is maintained most rigidly. Any plan for "Week-day Religious Education" that would tend to obscure this principle even to the slightest extent would, therefore, meet with our most earnest protests.

6) What we learn about systems adopted in other communities convinces us that it will not be a simple matter to conceive and carry out a plan for religious education connected with the public school that remains within these principles.

We must keep clear, in the first place, that no such plan for religious instruction will meet the requirements of a thorough Christian education. Instead of petitioning a school board for an additional hour or two, we should set about to start a Christian day school and to urge all parents to send their children. Even two or three hours a week will not prove sufficient time for religious instruction. But education is more than instruction. It is training for life, which to us means for a life in Christ. This training should involve all teaching and the entire work of the school. This arrangement, furthermore, does not remove our children from the influence of materialistic teaching and training, which, naturally, contradicts the work done in the hours of Christian teaching.

Our observation shows that in many instances the dividing line between Church and State has not been observed when a system was planned. Many of the advocates of this movement are, no doubt, singleminded, being actuated only by the desire to have more time for religious teaching. Others, however, seem to feel as if the work of the public school were in this way rounded out in a manner that should satisfy every parent that nothing more than the public school is needed for the training of the child. We fear that so the way will be paved for the gradual introduction of religion into the public school. And that would be a calamity for both church and State.

And even where an honest and intelligent attempt is made to remain within the right principles, unpleasant situations will arise.

These considerations forbid that we identify ourselves with what might be called the movement for "Week-day Religious Education. On the other hand, we will have to acknowledge the right of other parents to

ask to have their children dismissed from school for certain periods for the purposes of further religious teaching. If the arrangement remains within the right bounds, we do not want to do anything to hinder it; and where it is inaugurated we will avail ourselves of its opportunities.

J. B.

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Mystics, Black and White The joys and sorrows of Ancient Arabic Order of the Nobles of the Mystic Shrine never fail to awaken in us sympathetic interest. How could our human comedy be complete without the parades of the Shriners? How colorful when through the busy streets of the convention city company upon company marches past the reviewing stand garbed in the fantastic costumes of an orient that never was. And most interesting of all, to recognize in the High and Mighty Potentate and Most Illustrious Vezir of Abdallah Medulla Oblongata Temple Shrine of Jonesville, Nebraska, the affable clerk of the herring counter in Crum's Corner Grocery. And then the drill teams, and the bands, and the historical floats.

It was too much to hope that the most incurable mimic in America, our negro, could long keep his itching fingers off so tempting a game. The negroes are beyond doubt the most industrious lodge-joiners in this land of joiners, providing there are enough titles to go around, enough costumes to satisfy their play instinct, and enough voodoo to make the thing shivery and mysterious. The shriners answer all these demands in just the way the negro would like to have them answered. The humblest member just roped in from the corner bootblack stand is still a "noble", they are all nobles, "Sir Nobles". In the way of costume there is no limit. The rigmarole is ideal, the less one can understand the more mystery.

But it appears that the sincere flattery of imitation does not please the white shriners who feel hurt because their brethren of color are too closely imitating them. Arabia Temple, Ancient Arabic Order, Nobles of the Mystic Shrine (this is their genuine designation without embellishment on our part. Why paint the lily?) composed of Houston business men and heroes of the civic life of their city asked for and were granted a permanent injunction against the Doric Temple, Ancient Egyptian Arabic Order, Nobles of the Mystic Shrine (colored) and the National Negro "Shrine" organization to prevent the imitation of their costumes and insignia.

The evidence introduced in support of their petition by the white shriners was most technical. It was shown that though their order was formed in New York in the seventies, it was based "in a vague sort of way on the ritual of 'Bektash', an Arabic order." The vagueness is undeniable but we must ask Bill Simpkins, the most enthusiastic shriner of our town, about that "Bektash" business; he is a salesman of barbers' supplies and in his wide travels he must have looked into this matter, never failing to join in the mysteries of the cities that are enlightened enough to have in their midst one of these

curious centers of oriental lore. The best we could do with the references at hand was to establish a certain connection with the mystic word "abracadabra", through transliteration, transposition, transmutation, and trance in general it might be derived from that root, common to all languages, BUNK. But Bill may know more about this "Bektash", or "tosh".

The Nobles of the (colored) Mystic Shrine were much more definite in their defense against the allegations of the plaintiffs. There is no weak concession to modernism in their rejoinder. Hugh, 1870? They go back 'zackly to the year 656 A. D. when their shrine originated in Egypt. So there. The honors appear to be with the nobles of color. It is undeniable that their forbears were at least within hailing distance of Egypt in the year stated, some of them were surely right on the ground when the whole thing started. And that is more than can be said for white nobles who vaguely refer to Arabia and "Bektash".

We expect to read in some early issue of our favorite family paper that the National Pussy-Wants-a-Corner Confraternity, composed of captains of industry from Main Street and other centers of sturdy Americanism, has brought suit to restrain the equally National One-Old-Cat Brotherhood from using the same kind of "flour-ad" muslin caps as the "Pusses". The abuse has been creeping in stealthily and threatens to lead to confusion. There is also a very apparent attempt to appropriate the distinctive name of the "Pusses". Everyone knows that "puss" and "cat" are almost identical in meaning. An interesting historical discussion to determine priority is sure to ensue.

When will the American grow up sufficiently to drop the puerilities of his silly lodgery? Quite aside and apart from our differences of opinion on weightier grounds, we do not hesitate to assure our "joiner" friends that for pure and unadulterated boobery they stand unmatched in the history of a race that is supposed to be in part rational.

H. K. M.

When John Knox preached truth that did not suit the queen, he was bidden to stop, but did not heed the order. Then he was summoned before the queen and her lords. On being questioned he answered that he had preached nothing but the truth, and he dared not preach less. "But," said one of the lords, "Our commands must be obeyed on pain of death; silence or the gallows is the alternative." Knox replied, "My lords, you are mistaken if you think you can intimidate me to do by threats what conscience and God tell me I shall never do; for be it known unto you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven or rot in the bosom of the earth." After he retired, one of the lords said to the queen, "We may let him alone, for we cannot punish that man."
—Selected.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XLI

WHAT A HEATHEN WOMAN DID TO ISRAEL

(See previous issue)

CHAPTER XLII

PARALLELED BY HER DAUGHTER IN JUDAH

Read 2 Chr. 17 and 19-22.

Jehoshaphat's Godly Reign in Judah (25 yrs.) ch. 17. Strengthening against Israel by fortifications in Judah and Ephraim (the cities Asa had taken). Like unto David in godliness, removing also the high places and groves (without complete success, however, cf. 20:33). He sends his princes with Levites and the book of the Law about in Judah to teach the people, and the fear of the Lord keeps the neighboring kings from war, the Philistines and Arabians bring tribute. His men of war and valor.

Fateful Alliance with Ahab's House ch. 18 (=1 Kgs. 22). Jehoshaphat joins affinity with the northern dynasty (his son Jehoram married to Athaliah, Ahab's and Jezebel's daughter) and takes part in the battle of Ramoth-gilead.

Judah's Further Blessing under Jehoshaphat ch. 19-20. Jehu, son of Hanani, calls the king's attention to his erring help of the unrighteous; the king continues in his godly work (judicial reform); when Moab and Ammon invade Judah from the south, the king's supplication (in the words of Solomon's dedicatory prayer, 1 Kgs. 8) is answered by Jahaziel's assurance of divine intervention; Jehoshaphat's and the people's faith in the Lord and His prophets is rewarded by the miraculous self-destruction of the children of Moab, Ammon, and Mt. Seir, and by vast spoil; as they were gone out, so the people of Judah return to Jerusalem with music and rejoicing, and the fear of God continues upon all the kingdoms after the news of the Lord's battle.

Blind to his first mistake, Jehoshaphat joins himself with Ahab's wicked son Ahaziah to send out an expedition to Tarshish (?) from Ezion-geber, but the vessels are wrecked, and Eliezer prophesies against Jehoshaphat. (If Jehoshaphat is the king of Judah in 2 Kgs. 3, he was probably moved to this third alliance by the more promising reign of Jehoram.)

Disastrous End of the Evil Alliance ch. 21 and 22. Jehoshaphat's son Jehoram (8 yrs.) slays his brothers and other princes of Judah and walks in the way of the kings of Israel, like the house of Ahab, having Ahab's daughter to wife. The covenant with David alone prevents the Lord's judgment. Defection of Edom and Libnah. The warning letter of Elijah (?), predicting disaster. Invasion of the Philistines and Arabians, who carry off all save Jehoram's youngest son (Ahaziah) Jehoahaz; Jehoram dies of a loathsome disease, and is denied burial in the royal sepulchres ch. 21.

Ahaziah (1 yr.) walks after the counsel of his wicked mother Athaliah and of the house of Ahab. Allied with his uncle Jehoram against Hazael of Syria, he falls a victim to Jehu's judgment of the house of Ahab with many of his brethren (cf. 2 Kgs. 8, 9, 10) ch.22.

Athaliah's Reign of Terror vv. 10-12. Worthy of her fiendish parent Jezebel (cf. 23:17; 24:7), the queen mother in Judah destroys all the seed royal of the house of Judah save Joash, rescued by his aunt Jehoshabeath, wife of the priest Jehoiada. Athaliah maintains herself for seven years.

Note. The vision of OBADIAH concerning Edom (in the reign of Jehoram?), cf. book of Obadiah.

CHAPTER XLIII

FOUR GENERATIONS OF HALFHEARTEDNESS

Read 2 Kgs. 10, 12, 13; 2 Chr. 23, 24.

Jehu's Reign in Israel (28 yrs.) 2 Kgs. 10:18-36. The destroyer of Ahab's house 'does a great sacrifice to Baal' by assembling all Baal worshippers in the house of Baal and by having them slain; the images are broken and the house is made a draught house; the Lord promises the throne to his children of the fourth generation. But Jehu does not depart from the 'sins of Jeroboam', and the Lord begins to cut Israel short, permitting Hazael to smite the trans-Jordan lands from Arnon to Bashan.

Like Zeal in Judah 2 Chr. 23 (cf. 2 Kgs. 11). In the 7th year of Athaliah's reign of terror, the priest Jehoiada crowns young Joash king in the Temple, after careful planning with the Levites and elders of Judah; Athaliah is slain, the house of Baal is broken and his priest slain.

Joash' Varied Reign over Judah (40 yrs.) 2 Kgs. 12 and 2 Chr. 24. During the long life and under the tutelage of his uncle, Joash rules well, even correcting the tardiness of the Levites in the repair of the Temple, despoiled by Athaliah, by ordering a special collection.

After the passing of Jehoiada and his honoring by burial among the kings, grove and idol worship again sets in, the prophets are not heeded, and Jehoiada's (grand?)son Zechariah is stoned at the king's command (cf. Mt. 23:35). When the wrath of God threatens Judah with invasion by Hazael, after his capture of Gath, Joash buys off the Syrians with the Temple treasures. He is then, while sick, slain by his own servants; buried in the city of David, but not in the sepulchres of the kings.

(The prophetic preaching and writing of JOEL cf. the book of Joel, most probably belongs to Joash' reign.)

Further Fortunes of Israel 2 Kgs. 13. Jehoahaz' reign (17 yrs.) marks no improvement on that of his father Jehu, and Hazael of Syria is given a free hand also against him; his prayer moves the Lord to give Israel a savior (the later Jeroboam II?) vv. 1-9.

His son Jehoash (16 yrs.), administering severe punishment to Jerusalem and Amaziah of Judah for his insolent challenge, as is recounted later (ch. 14), is also granted a measure of success against Hazael's son Benhadad (II), as promised him by Elisha on his deathbed vv. 10-13.24.25.

The Passing of Elisha vv. 14-19. The dying prophet is visited by Jehoash, and the passing of him, who had been Israel's strength and protection, is bewailed by the king with the selfsame words with which Elisha

had once cried out at the parting of Elijah. By the sign of the arrow of deliverance and of his smiting the ground thrice, Elisha assures the king of three victories over Syria, the king having limited his own success by not smiting five or six times.

A Posthumous Miracle vv. 20-21. On the occasion of a burial, when Moabite robbers invade the land, the corpse is hastily cast into the sepulchre of Elisha, and touching the bones of the prophet, the dead man revives.

Read 2 Chr. 25-27; 2 Kgs. 14:23 — 15:12.

Amaziah of Judah (29 yrs.) ch. 25. Having punished the murderers of his father, he organizes an army of 300,000 of his own subjects, augmented by 100,000 mercenaries from Israel; warned by a man of God, he discharges the army of Israel; while he marches against the Edomites and slaughters them in the valley of salt, the discharged mercenaries plunder cities of Judah; worshipping the gods of Seir, which he has brought with him, Amaziah is warned by another prophet without avail.

His punishment comes when he challenges Jehoash of Israel to war, Joash answers by the parable of the thistle and the cedar of Lebanon, but Amaziah persists, and when they 'see each other in the face' at Bethshemesh, Judah is put to the worse, Jerusalem taken, 600 feet of the wall are broken, and the treasures and hostages carried off by Jehoash. Fifteen years after the latter's death, Amaziah is killed at Lachish as the result of a conspiracy among his own men.

Jeroboam (II the Great) of Israel (41 yrs.) 2 Kgs. 14:23-29. Though wicked, he is given power by the Lord, seeing the bitter affliction of Israel, to restore the dominion of Israel from the entering in of Hamath to the Sea of the Plain, in accordance with the word of the prophet Jonah. (In his time the prophecies of AMOS, cf. Amos 1:1; 7:10-17, and of HOSEA, cr. Hos. 1:1, were also uttered.)

With Jeroboam's son **Zachariah** (6 months), 15:8-12, the dynasty of Jehu becomes extinct, having lasted to the fourth generation, according to the promise of the Lord.

Judah's Parallel Restoration under Uzziah and Jotham 2 Chr. 26 and 27. Seeking the Lord in the days of the seer Zechariah, **Uzziah** (52 yrs.) is prospered; he restores Eloth, breaks the walls of the chief cities of Philistia and establishes garrisons there, the Arabians and Ammonites submit, and his name is respected down to Egypt; towers in the desert for his wells and cattle, his husbandmen and vine-dressers; fortification of Jerusalem, a well-equipped army, engines of war. At the pinnacle of fame, he becomes haughty, and assuming to burn incense against the protest of the priests, is stricken with leprosy. In his reign the historical writing of the prophet **ISAIAH** begins (cf. Isa. 1:1; 6:1) ch. 26. Cf. 2 Kgs. 15:1-7 (**Azariah**=**Uzziah**).

Jotham (16 yrs.), regent for and then successor of his leprous father, takes a warning from his father's fate and reigns without reproach. He continues the building activities (high gate of the Temple, wall of Ophel, forts) and prevails against the Ammonites ch. 27. Under him the aggressions of Rezin of Syria and Pekah of Israel against Judah begin, cf. 2 Kgs. 15:32-38.

Note. Elath: a port on the Red Sea.

Page Obadiah, Joel, Amos, Hosea, Jonah.

The Prophets' 'Day of the Lord'. This day of deliverance for God's people and punishment of its enemies, envisioned by **Obadiah** anent Edom's rejoicing over Jacob's, his brother's, distress (in the reign of Jehoram of Judah?), cf. vv. 15-21, becomes the burden of the later prophets' preaching.

Terrible successive plagues of worms and locusts symbolize to **Joel** (in the reign of Joash of Judah?) this day of the Lord, who will judge His own people by dire visitations of hostile armies to bring it to repentance and then to restore it, pouring out his spirit upon all flesh (cf. 2:28-32) and gathering all nations in the valley of Jehoshaphat, the valley of decision, to judge them round about.

The heathen nations will not escape the Lord's reckoning, **Amos**, the herdman of Tekoa in Judah, testifies (in the reign of Jeroboam II of Israel), but woe unto them that desire the day of the Lord as the day of judgment upon the heathen nations, and still sit at ease in Zion and trust in the mountain of Samaria, continuing in their own evil way, particularly those of the house of Israel who are not grieved for the affliction of Joseph; a nation shall be raised up against them, and they shall go captive, with the first that go captive, beyond Damascus (5:18-6:14), the sinful kingdom of Israel will be destroyed from off the face of the earth. But there is the assurance that the fallen tabernacle of David will be raised up again and will be builded as in the days of old (9:8-15).

Hosea, who enters on his prophetic work in the latter years of Jeroboam, predicts the fall of the dynasty of Jehu (1:4) and has a clear vision of the Lord's approaching reckoning with the northern kingdom, taking concrete shape in the first deportation (2:4).

Their Vivid Picture of the Times. Aside from their impassioned denunciation of the political knavery and chicanery (**Obadiah**) and the cruel warfare (**Amos** 1-2:3) practised by the heathen nations, and their graphic description of nature's destructive forces loosened by the Lord (**Joel** 1, **Amos** 2:13-16), the writings of these prophets afford a vivid picture of the steady religious and moral decline of Israel, with its concomitant political, social, and economic evils.

It is **Amos** especially whose simple heart rebels at the injustice, food speculation, and oppression, at the corruption, luxury, and vileness of the grand life at Samaria with its ivory palaces (2:6-8; 3:12-15), and who does not hesitate unsparingly to denounce even the pleasure-mad society dames of the royal city, likening them to the fat cows of Bashan (4:1-3). And throughout he traces these evils to the sin of Samaria, the altars of Bethel and Dan (3:14; 8:14); the fake character of this pretended Jehovah worship and the sordid conception of office by its priesthood is unwittingly betrayed by the priest of Bethel himself, who would stop **Amos'** preaching, bidding him to return to Judah and there make his living by prophecy, because this is the king's chapel, — religion in support of the throne, now, as it was with the founder of these altars, the first Jeroboam (7:10-17).

The Lord's Message to Niniveh. The mistress of the Tigris, destined to be the rod of Israel's chastisement, is called upon by the Lord to repent, through the preaching of the prophet **Jonah** (1-4), — and Niniveh

repents: a striking lesson to Israel, secure in the belief that in its character as the chosen people it alone has a claim on God's mercy.

THEY HAVE TAKEN AWAY MY LORD

John 20:13

Articles on the lodge appear again and again in our church papers. Are they read by our people? Hardly, since not all members of our congregation are subscribers. Pamphlets on the lodge question have been issued ever so often and may be had at low prices. Are they distributed? How many of our pastors touch the lodge question occasionally in their sermon? Still better, how many preach a special lodge-sermon?

The facts are that the lodge-worm is gnawing at the roots of the tree, that our people are joining secret orders, that too little testimony against the lodge is being borne. Many of our people know not what the church has against the lodge. They consider a defense (not attack) against the lodge as the prejudiced, bigoted, narrow-minded opinion of some clergymen.

If there is nothing wrong with the lodge let us be honest and recommend it to our people. If, however, the lodge is at variance with the Word of God dare we, dare we remain silent? Ministers of the Gospel are responsible to Christ, are required to preach the Word faithfully in season and out of season, fearlessly and not as men-pleasers. The love to Christ and to the immortal souls in their charge is to constrain them to raise their voice against everything un- and anti-Christian. Woe unto them if they are found false shepherds!

Lodge-men tell us: "You know nothing about the lodge because you have not been in it." But lodge secrets are secrets no more. Former lodge-members have exposed them. In reference to these we are told: "You cannot trust them any more than you may have confidence in a person who left the church and now opposes it."

Let us assume we cannot accept the statements of an ex-lodge-member as truth, even of one who left the lodge for conscience's sake. Are we really in the dark? Know we nothing about it? In the *Encyclopedia Britannica* under the caption "Freemasonry" written by William James Hughan, Past S. G. D. of the Grand Lodge of England, we found the following statement:

The idea that it would require an investigator to be a member of the "mystic tie" in order to qualify as a reader of masonic history has been exploded. The evidence collected concerning the institution during the last five hundred (!?) years or more, may now be examined and tested in the most severe manner by literary critics and experts (whether opposed or favorable to the body) who cannot fail (!?) to accept the claims made to its great antiquity (?) and continuity as lineal

descendants of those craftsmen who raised the cathedral and other great English buildings during the middle ages.

An investigator may well know lodge-principles without knowing secrets. Lodge-men have written books which are open to the public and which are found in libraries. In addition many lodges publish periodicals, pamphlets, etc., which anyone may read. These written works are acknowledged by lodge-men to be genuine and authentic. No secrets are revealed therein but the spirit and principles of the lodge are clearly set forth.

In studying some of the reliable, authentic lodge literature the writer of this article has been convinced more than ever that Christianity and lodge-ism has nothing in common but are diametrically opposed to each other. Some of the literature he could not obtain at the time and therefore trusts that the citations contained in the tracts by Rev. William Dallmann and those in former issues of the *Northwestern Lutheran* are correct. The works especially consulted were:

Albert Mackey, *Masonic Encyclopedia*. Ed. 1916.

Albert Mackey, *25 Landmarks of Masonry*, contained in the *Wisconsin Masonic Cipher Code* (not in libraries) 1922.

Encyclopedia Britannica, Vol. II. Article on *Freemasonry* by W. J. Hughan.

George W. Chase, *Digest of Masonic Law*, 1864.

J. G. Findel, *History of Freemasonry*, 1869.

A. B. Grosh, *New Odd Fellows Manual*, 1882.

J. A. Rondthaler, *Dean of Mooseheart, Message to the Christian Communities of the World*. Pamphlet.

Dr. H. W. Evans, *Imperial Wizard of the Ku Klux Klan. Creed of the Klansmen*. Pamphlet by *Chicago Daily News*.

Our charge against the lodge as an institution may briefly be formulated thus:

They have taken away our Lord Jesus Christ.

I.

When *Mary Magdalene* came to the sepulchre of Jesus early on Easter morning the same was empty. Apparently someone had carried away his body. According to the appearance she concluded: They have taken away my Lord, and I know not where they have laid him. And saying this her eyes were filled with tears.

With the lodge it is the very opposite. Apparently our Lord Jesus is there.

The lodge is a religious institution. In the lodge-room is an altar upon which (in America) the Bible is placed. Scripture is quoted, and references made to Bible stories (Masonry: Solomon's temple). Prayers are said at the opening and closing of meetings. Sym-

bols are abundant which convey a meaning. Virtues are taught such as temperance, obedience, faithfulness, patience, charity, kindness, love, etc. The higher lodges require a belief in a supreme being as qualification for membership.

Albert Mackey says in the 19. **Landmark of Masonry**:

A belief in the existence of God as the Grand Architect of the Universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Craft never yet have furnished or could furnish an instance in which an avowed atheist was ever made a Mason. The very initiation ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence.

The same author continues in the 20. **Landmark**:

Subsidiary to this belief in God, as a Landmark of the Craft, is the belief in a resurrection to a future life.

But let us hear a few authorities on the lodges concerning their religion.

Rev. Grosch in his "New Odd Fellows Manual" states p. 48: Odd-Fellowship was founded on great religious principles. Page 364: we use forms of worship.

J. A. Rondthaler, Dean of Mooseheart, in his "Message to the Christian Communities of the World" devotes several pages to "Religion in Moosedom" and the "Story of Mooseheart House of God." We quote the following:

The Loyal Order of the Moose is an aggregation which has **essentially a religious texture**. Woven all through its rituals, its purposes and accomplishments is a **broad Christianity** founded upon the Bible. It in no way enters upon the domain of the church as to details of doctrine. It embraces in its membership too many representatives of every creed and phase of belief to commit itself to any distinctive interpretation of Christianity. . . . Ministers of Protestant churches, Priests of the Catholic Church and other ecclesiastical officials, as they come into membership, find in the Order everything to take an active part in the development and growth of an institution that is built on the broad Bible foundation of the "Fatherhood of God and the Brotherhood of Man." The initiate entering into the lodge is met with an emphatic requirement to "Believe in God and worship Him as conscience may dictate." Everything that has the love of a brother in it, everything that makes for better character, for better life, for purification and protection of the home is expressed in what might be called

the **religion of Moosedom**. Everything that tends toward purity and progress in the things that are right and true, and beautiful, is woven into the texture of the Loyal Order of the Moose. We delight in the conviction that God is in the Loyal Order of the Moose, because it lives up square and plumb with one of the Bible's comprehensive definitions of religion, — "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Concerning the "House of God" it is stated:

The noble structure that will rise upon this ground is designed for opportunity in the education of the childhood of Mooseheart in all the varying religious expressions of our time.

Dr. H. W. Evans of the **Ku Klux Klan** declares:

Klansmen are wholeheartedly Christian. We are Christian. . . . In the whole structure Klan quality is Christian quality.

Here we have statements that the lodge has a religion. Some, as we have seen, declare themselves to be Christian. Organizations which have prayer, worship, burial services, and which advocate a virtuous life are religious organizations, **whether they say so or not**. We believe the **Sovereign Commander of the Woodmen of the World** when he says:

If you are looking for a lodge that is not founded on some sort of religious teachings, you are looking for something that does not exist.

The unthinking, uninformed Christian sees nothing wrong in the lodge. To him it seems as though Jesus Christ were in the lodge. Some lodges call themselves Christian. **The name of Jesus is not spoken against**. Nay, Jesus is upheld as the great Teacher, the Master, the example, the pattern of virtue. In some orders they sing "Rock of Ages." The emblem of the Knights Templar is the cross and the crown and in their public processions the band plays "Onward Christian Soldiers." It does appear, as though our Lord has not been taken away.

Add to this, that a lodge-candidate is assured that his **obligation will not conflict with any duty he owes to God, his country, his neighbor or himself**. Even so often the writer has been told: "The lodge has nothing against the church. It is not against any religion."

J. G. Findel writes in his **History of Freemasonry** page 9:

All doctrinal tenets of the Church it (Masonry) makes it a rule to leave untouched, keeping aloof from all religious entanglements which the numerous sects have fabricated, **esteeming and honoring every form of faith**.

The uninformed Christian well knows that members of Protestant churches have affiliated themselves with secret orders. He knows "Lutherans" and, yes, Lutherans from the Synodical Conference are lodge-

members. He beholds clergymen who are very active in fraternalism. He compares good lodge-members with poor church-members and this has the effect upon him that the pastor testifying against the lodge are an ignorant, narrow-minded and prejudiced lot.

Judging by appearances our Lord Jesus Christ has not been removed by the lodge. If this were true we may as well end our discussion here.

II.

Let us, however, make a close examination. Let us lift the hood. Let us skim the surface. Not everything is gold that glitters. Upon thorough examination we find **our Lord Jesus Christ** not upon the throne, not in a seat, not in a corner, nowhere! He **actually and really has been removed by the lodge.**

When **Mary Magdalene** came to the sepulchre on Resurrection Morn, Jesus apparently was not there. But she was **mistaken**. Jesus was very near. Her complaint was unfounded, her tears in vain. Her Lord had not been taken away. She soon recognized Him and was happy.

With the lodge the very reverse is again true. We are not mistaken; our complaint is well founded: **They have taken away our Lord.** We know where they have laid Him: **they have ruled Him out, and despite the fact that His name is mentioned.** This is evident from the very nature of lodgery as well as from their authentic writings.

We lament: **They have taken our Lord away from the Bible.**

The Bible is to us Christians the most sacred book on earth. We believe that it is the God-inspired Word of Truth, wherein he revealed Himself and His will to all men. Holy Writ is the rule and norm, the highest authority for doctrine and life. Our Lord Jesus placed His seal of approval upon it when He said: The Scriptures cannot be broken! and: Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me. This we believe of the Old as well as of the New Testament for He imparted to His apostles the Holy Ghost, promising to be with them in the words they utter.

Does the lodge as such, officially, accept the Bible as the inspired Word of God? The fact, that a person or society possess a Bible, does not necessarily imply that the same is regarded as divine. Unbelievers and infidels are capable of using and misusing the Scriptures. And this is true of the lodge: **as an institution it does not accept the Bible as the Word of God.** Masonry, especially, is clear on this point.

Albert Mackey states in the 21. **Landmark**:

It is a **Landmark**, that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. **I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be**

used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian Countries the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. . . . The **Landmark**, therefore, requires that a Book of the Law, a **religious code of some kind, purporting to be an exemplar of the revealed will of God**, shall form an essential part of the furniture of every Lodge.

George W. Chase writes in "Digest of Masonic Law" page 206:

To require that a candidate profess a belief in the "divine authenticity of the Bible" or a state of future rewards and punishments" is a **serious innovation** in the very body of Masonry.

Some Masonic lodges attempted to require a belief in the divine authenticity of the Bible. Were they successful? Let the reader judge. We insert a few excerpts from **Chase**, pages 207-210:

Resolved, that this Grand Lodge is clearly of the opinion, that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the institution, calling for exemplary discipline. — Ohio, 1856.

The Grand Lodge of Ohio attempted to amend, as they supposed, the law, and at once the universality of the institute is destroyed, and none but the Christian becomes eligible to initiation. — Mackey, S. C., 1856.

Your committee believes this (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, **Blue Lodge Masonry has nothing whatever to do with the Bible; if it was, it would not be Masonry; it would be something else.** . . . The position which Christian masons assign to the Bible is a natural, but not a necessary one. — **It is thus to them as Christians, and not as Masons.** — Sayre, C. F. C., Ala., 1855.

Resolved, that candidates for Masonry should be required to avow their belief not only in the existence of God, but in the divine authenticity of His Word, as revealed in the Bible. — Storer, C. F. C. of Conn., 1856. (Rejected.)

Resolved, that the Grand Lodge of Texas declares that a belief in the divine authenticity of

the Holy Scriptures, is an indispensable prerequisite for masonic admission. . . . Texas, 1857.

With the spirit of the Texas resolution we cannot concern. It is not Ancient Free and Accepted Masonry. . . . C. F. C. of R. I., 1858.

We protest against all such innovations.

Barber, C. F. C., Ark., 1856.

Here, then, is proof that **Masonry as such does not accept the Bible as the Word of God. And what is true of Masonry is true also of all other lodges.** The writer found no definite statement by any lodge which declared in so many words that the Bible is the genuine and only Word of Truth. This is impossible from the very nature of the lodge, which consists of believers and unbelievers, men (or women) of different creeds. Those who believe not in the Bible would protest at once, if a motion were made to have the Holy Scriptures accepted as divine.

The protests of Masonry and the silence of other lodges is tantamount to a rejection of our Lord who bore testimony regarding the authenticity of the Scriptures. We justly complain: They have taken our Lord away from the Bible.

(To be continued)

COST OF EDUCATION IN THE UNITED STATES

Although the latest official figures (A Biennial Survey of Public School Finance in the United States, 1920-1921, Bulletin 1923, No: 47, Bureau of Education, page 3) says that "the total amount expended for the public schools in the United States in the year 1920 was \$1,036,000,000," I should not have questioned the correctness of the figures of T. P. X. The difference between the two figures is only 214 millions and this is easily explained by the increase of the cost in the three years from 1920 to 1923. It is the use of the word "secondary" which made me doubt their correctness. "Secondary" can never be made to include elementary or "primary" schools. The Standard Dictionary says: "Secondary", pertaining to the grade of instruction imparted between the elementary or primary and the college or university. Webster says: "Secondary schools, including high schools and private schools immediately preparatory to college." Of course, if you include elementary schools, the figures are correct. But how can you? It is the use of the word "secondary" in the sense in which T. P. X. uses it, that needs an authoritative prop.

J. E.

NOTED IN PASSING

A cheerful gentleman named Stanley High has poured out his soul in a book called "*The Revolt of Youth*"; let us be glad that he did not call it "*Revolting Youth*," appropriate as that might be! From it I would take this one paragraph:

"Christianity is on trial throughout the world of youth. There is a widespread faith in Jesus Christ, but little belief in

the organized expression of His spirit. In many places the Church is blamed for the World War. Certainly, there are few places where one finds that youth regards the Church as adequately representing either Christ's spirit or His New Testament ideal. There is a revolt against formalism, against orthodoxy, against competitive divisions in the Christian ranks, and considerable disgust with the superficialities which consume so large a share of the church-expression of Christ. The religion of youth is mystical, often pantheistic and unorganized, but it is based upon the will of the individual man to find his own way to God, and worship Him, without the restraint of dogma, as he sees fit to do."

Can you imagine anything more supremely inept than the first sentence? Certain young persons are on trial before Christianity; but to put them in the seat of judgment and bring Christianity before them as an accused criminal waiting for sentence is rather absurd. In the name of hundreds and thousands of sober, earnest, joyous, confident, hopeful young men and women who are travelling home to God in the way their fathers trod, I deny it altogether. "The restraint of dogma" is a *cliché* which falls pat from the lips of thoughtless men; did they ever think how wholly all pious emotions evaporate unless there is something to confine them? In no other department of thought do men so commonly and constantly use phrases without thinking what they mean as when they come to write of Religion. If they would only consider, they would spare themselves and their readers much.

—The Living Church.

A sincere pious old Southern colored man was asked to talk at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance: "Brethren, we can't take one ob God's dealings by itself. We got to put them all together. He don't say His dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sep'rate — be mighty poor music. He high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes ob de big brass horn. Dere's no music here. But let us wait in faith till God brings in de other instruments, and den dere will be music. Dis is de brass horn ob death, a solemn sound. We all wait for de horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's great band of providence get together, den dere will be music in heaven."

—Selected.

OBITUARY

It was with a feeling of deepest sorrow and heartfelt sympathy for the bereaved that the many friends of Mrs. Roekle, wife of Rev. J. Roekle of Chesaning, Mich., heard of her untimely and sudden death, Wednesday, February 20, caused by hemorrhages during confinement; the words of the Lord: My thoughts are not your thoughts, were again brought home to them in a forceful manner.

Mrs. Roekle, whose maiden name was Leonora Weiss, was born in Saginaw, Mich., August 26, 1886, a daughter of Mr. and Mrs. Adam Weiss, the former a teacher in Bethlehem Lutheran school of this city. She was reared in a home in which a Christian atmosphere prevailed and educated in a Christian school, and this Christian training showed itself in her subsequent life.

In 1908 she was united in marriage with Rev. John Roekle, then pastor in Plymouth, Mich. The

Lord gave them eight children, the youngest entering this life but a few hours before the mother passed from it.

Mrs. Roekle was an exemplary pastor's wife, a helpmeet in the fullest sense of the term, a tender and affectionate mother, devoted to her family, a devout Christian, exhibiting a life replete with Christian virtues; and as such she will be greatly missed, not only by her surviving husband, eight children, parents, four brothers, but also by the members of the congregations which her husband is serving, and a host of other friends.

The funeral services were conducted Saturday afternoon, February 23, in Chesaning, and Sunday afternoon at Bethlehem Church in Saginaw, and the large attendance at both services bore evidence of the esteem in which she was held. At the former service four pastors officiated. Rev. L. Mielke had charge of the services at the home, Dir. O. Hoenecke conducted the altar service. Rev. C. Leyrer of Lansing gave an English address using as text Jer. 31:3, while the undersigned spoke in German basing his words on Jer. 29:11. At the services in Saginaw Rev. Zeile of Bethlehem Church preached on the words which she had previously selected as funeral text, Song of Sol. 2:16: "My beloved is mine, and I am his."

May the good Lord who said: I know the thoughts that I think toward you, thoughts of peace and not of evil, to give you an expected end, comfort the bereaved with His Holy Word!

O. Frey.

FROM OUR CHURCH CIRCLES

Joint Mississippi Valley and Southwestern Conference

The Joint Mississippi Valley and Southwestern Conference will convene, D. v., in West Salem (Rev. Zimmermann) from May 6th to May 8th, from Tuesday noon to Thursday noon.

The following papers will be read:

James 1:1, 15ff — C. Siegler.

Augustana, Art. 26 — A. Vollbrecht.

Isagogical Sketches on Galatians — A. Berg.

Concerning Boy Scouts — J. Gamm.

Sermon Study on the Epistle Lesson for Jubilate Sunday — R. Korn.

The "Smaller Lodges" and Their Rituals — Jul. Bergholz.

Sermon: Fischer (Froehlke).

Confessional Address: Freund (Gamm).

The local pastor wishes to be informed as to the exact time when the brethren intend to arrive and how they intend to come, by train or auto.

Paul Froehlke, Secretary pro tem.

Lake Superior Conference

The Lake Superior Conference will meet on the 6th and 7th of May in Colemann, Wis. (Rev. Wm. Wojahn).

Papers will be read by the Pastors K. Geyer, C. C. Henning, Paul C. Eggert, Wm. Heidtke.

Sermon: Rev. C. Doehler — H. Hopp.

Confessional address: Rev. H. C. Westphal — K. Geyer. Paul C. Eggert, Sec'y.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will meet, God willing, in Bowdle, S. Dak., April 29, 30, and May 1. The following pastors are expected to be prepared to deliver a paper: F. Mantefel, J. C. Bast, C. Hinz, E. Kolander, F. Wittfaut, W. Sprengeler, A. Pamperin. — The sermon will be preached by Rev. C. Bast (Rev. A. H. Birner); the Confessional address by Rev. C. Strasen, Jr. (Rev. W. Sprengeler). — The undersigned requests that announcements be made by April 20.

F. E. Frank, Sec'y.

Installations

On March 2nd, authorized by the President of the Dakota-Montana District, the undersigned installed the Rev. Erich Peuk as pastor of the Faith-Dupree Missionfield.

May the Lord bless the work of his young servant.

Address: Rev. Erich Peuk, Faith, S. Dak.

A. W. Blauert.

* * * * *

Under the authorization of President G. Thurow, the Rev. Gustav Neumann was installed as pastor of our mission parish at Goodrich, Wis., on March 2nd.

Address: Rev. Gustav Neumann, Goodrich, Wis.

Gustav J. Fischer.

RECEIVED FOR LIQUIDATION OF DEBTS AND SEMINARY BUILDING FUND FROM THE FOLLOWING CONGREGATIONS

E. Abelmann, Warrens, St. John's	(2 P.)	17.00
E. Abelmann, Warrens, St. Luke's	(1 P.)	10.00
E. Abelmann, Warrens, St. Luke's	(2 P.)	15.00
J. H. Abelmann, Wilton	(5 P.)	77.00
J. H. Abelmann, Wilton	(6 P.)	30.00
C. J. Albrecht, New Ulm, Minn.	(6 P.)	205.50
C. J. Albrecht, New Ulm, Minn.	(7 P.)	212.50
C. J. Albrecht, New Ulm, Minn.	(8 P.)	365.00
C. J. Albrecht, New Ulm, Minn. (F. H. Retzlaff)		500.00
C. Auerswald, Cochrane	(3 P.)	100.00
C. Auerswald, Cochrane	(4 P.)	150.00
C. F. Baerwald, Morrisonville	(4 P.)	10.00
Theo. Bauer, Mission, S. D.	(4 P.)	33.25
J. R. Baumann, Red Wing, Minn.	(1 P.)	301.70
Wm. A. Baumann, Elk Mound: Rusk	(6 P.)	215.00
Wm. A. Baumann, Elk Mound: Rusk	(7 P.)	300.00
Wm. A. Baumann, Elk Mound: Poplar Creek. (2 P.)		10.00
W. Bergholz, Kewaunee	(6 P.)	20.00
W. Bergholz, Kewaunee	(7 P.)	20.00
A. Bergmann, T. Maine	(3 P.)	55.85
J. B. Bernthal, Ixonia	(4 P.)	25.00
E. A. Birkholz, Marshall, Minn.	(1 P.)	80.00
F. J. Bliefernicht, Huilsburg	(2 P.)	100.00
F. J. Bliefernicht, Huilsburg	(3 P.)	100.00
F. J. Bliefernicht, Huilsburg	(4 P.)	100.00

J. Brenner, Milwaukee.....(3 P.)	1,051.18	S. Jedele, Wilmot.....(4 P.)	340.50
J. Brenner, Milwaukee.....(4 P.)	76.00	R. Jeske, Caledonia, Minn.....(4 P.)	39.00
F. Brenner, Hoskins, Nebr.....(4 P.)	100.00	F. Kammholz, Rib Lake.....(5 P.)	5.00
Th. Brenner, T. Maple Creek.....(5 P.)	5.00	O. Kehrberg, Mosinee.....(5 P.)	46.00
H. Brickmann, St. Charles, Minn.....(1 P.)	60.00	O. Kehrberg, Mosinee.....(6 P.)	20.00
P. I. Burkholz, Jackson.....(2 P.)	936.15	L. Kaspar, T. Clayton.....(4 P.)	30.00
F. Cares, Frankenmuth, Mich.....(3 P.)	65.00	L. Kaspar, Greenville.....(1 P.)	375.00
A. J. Clabuesch, Remus, Mich.....(3 P.)	41.50	L. Kirst, Beaver Dam.....(12 P.)	25.00
A. Dasler, Kingston.....(1 P.)	72.00	J. Klingmann, Watertown.....(10 P.)	383.75
A. Dasler, Kingston.....(2 P.)	40.00	J. Klingmann, Watertown.....(11 P.)	50.00
Chr. A. Doehler, Escanaba, Mich.....(6 P.)	15.00	J. Klingmann, Watertown.....(12 P.)	12.00
E. Ph. Dornfeld, Milwaukee.....(2 P.)	1,200.00	J. Klingmann, Watertown.....(13 P.)	30.50
F. Ehlert, Cambridge.....(1 P.)	10.00	O. Klett, Rauville, S. D.....(2 P.)	100.00
G. A. Ernst, St. Paul, Minn.....(1 P.)	5.00	G. Kobs, Kendall.....(1 P.)	433.00
G. A. Ernst, St. Paul, Minn.....(2 P.)	40.00	F. Koch, Caledonia.....(2 P.)	500.00
G. Fischer, Hutchinson, Minn.....(6 P.)	78.00	O. W. Koch, Lowell.....(1 P.)	433.00
G. Fischer, Hutchinson, Minn.....(7 P.)	50.00	F. Koehler, Nicollet, Minn.....(1 P.)	1,449.00
G. Fischer, Hutchinson, Minn.....(8 P.)	50.00	F. Koehler, Nicollet, Minn.....(2 P.)	132.00
G. J. Fischer, Hamburg.....(1 P.)	221.35	Ph. Koehler, Iron Ridge.....(5 P.)	60.00
G. J. Fischer, Hamburg.....(2 P.)	25.00	E. E. Kolander, Goodwin, S. D.....(1 P.)	128.50
G. J. Fischer, Hamburg.....(3 P.)	25.00	E. E. Kolander, Goodwin, S. D.....(2 P.)	20.00
H. C. Fleischer, Hustisford.....(3 P.)	41.00	E. E. Kolander, Goodwin, S. D.....(3 P.)	15.00
H. C. Fleischer, Hustisford.....(4 P.)	56.00	E. E. Kolander, Goodwin, S. D.....(4 P.)	15.00
J. P. Frey, Phoenix, Ariz.....(2 P.)	43.00	E. E. Kolander, Hidewood.....(1 P.)	111.50
O. Frey, Saginaw, Mich.....(7 P.)	25.00	E. E. Kolander, Hidewood.....(2 P.)	105.00
E. A. Friebe, Merna, Nebr.....(1 P.)	15.00	E. E. Kolander, Hidewood.....(3 P.)	15.00
E. R. Gamm, Moberge, S. D.....(1 P.)	21.00	E. E. Kolander, Hidewood.....(4 P.)	20.00
J. C. A. Gehm, Woodville.....(3 P.)	60.00	E. E. Kolander, Havana.....(1 P.)	290.00
J. C. A. Gehm, T. Cady.....(2 P.)	10.00	E. E. Kolander, Havana.....(2 P.)	25.00
G. Gieschen, Edgar: Rib Falls.....(5 P.)	25.00	E. E. Kolander, Havana.....(3 P.)	5.00
G. Gieschen, Edgar: T. Rib Falls.....(4 P.)	6.00	F. Kolander, South Shore, S. D.....(1 P.)	20.00
H. Gieschen, Milwaukee.....(2 P.)	1,000.00	E. Kories, Collinsville, Ill.....(1 P.)	44.50
H. Gieschen, Milwaukee.....(3 P.)	450.00	F. M. Krauss, Lansing, Mich.....(1 P.)	306.00
Herm. Gieschen, Wauwatosa.....(4 P.)	1,000.00	O. Kuhlow, Waterloo.....(3 P.)	50.00
J. G. Glaeser, Tomah.....(7 P.)	50.00	F. Kupfer, Milwaukee.....(1 P.)	82.00
J. G. Glaeser, Tomah.....(8 P.)	55.94	H. Lange, Alois.....(3 P.)	40.00
J. G. Glaeser, Tomah.....(9 P.)	40.00	W. H. Lehmann, Darfur, Minn.....(2 P.)	5.00
F. Graeber, Milwaukee.....(3 P.)	126.00	W. H. Lehmann, Darfur, Minn.....(3 P.)	10.00
A. J. Grothe, Neosho.....(2 P.)	1.00	W. Lindloff, Elkton, S. D.....(1 P.)	117.00
W. Haar, Loretto, Minn.....(11 P.)	80.00	W. Lindloff, Elkton, S. D.....(2 P.)	75.00
M. A. Haase, South Haven, Mich.....(1 P.)	70.00	W. Lindloff, Elkton, S. D.....(3 P.)	25.00
E. J. Hahn, Millsboro, S. D.....(2 P.)	83.50	W. Lindloff, Ward, S. D.....(2 P.)	97.00
H. Hartwig, Hartland.....(8 P.)	231.00	W. Lindloff, Ward, S. D.....(3 P.)	18.00
W. C. Heidtke, Crivitz.....(6 P.)	3.00	W. Lindloff, Ward, S. D.....(4 P.)	25.00
C. C. Henning, Peshtigo.....(8 P.)	15.00	Wm. C. Mahnke, Root Creek.....(1 P.)	1,000.00
C. C. Henning, Peshtigo.....(9 P.)	10.00	F. E. Manteufel, Balaton, Minn.....(12 P.)	25.00
E. G. Hertler, La Crescent, Minn.....(3 P.)	12.75	F. E. Manteufel, Balaton, Minn.....(13 P.)	7.00
E. G. Hertler, Hokah, Minn.....(1 P.)	4.55	J. C. Masch, Sault Ste. Marie, Mich.....(2 P.)	11.00
E. G. Hertler, Brownsville, Minn.....(1 P.)	17.80	J. Mittelstaedt, Wonewoc.....(3 P.)	250.00
E. G. Hertler, La Crescent, Minn.....(4 P.)	2.00	J. Mittelstaedt, Wonewoc.....(4 P.)	150.00
M. J. Hillemann, Stetsonville.....(3 P.)	88.00	J. Mittelstaedt, Hillsboro.....(2 P.)	50.00
M. J. Hillemann, Little Black.....(1 P.)	33.25	E. C. Monhardt, Clatonia, Nebr.....(5 P.)	65.00
E. C. Hinnenthal, Forestville.....(2 P.)	258.50	E. C. Monhardt, Clatonia, Nebr.....(6 P.)	15.00
E. C. Hinnenthal, Forestville.....(3 P.)	1.00	E. C. Monhardt, Clatonia, Nebr.....(7 P.)	17.00
G. Hinnenthal, Goodhue, Minn., Grace.....(1 P.)	578.00	E. C. Monhardt, Clatonia, Nebr.....(8 P.)	40.00
G. Hinnenthal, Goodhue, Minn., St. John's.....(1 P.)	632.00	E. C. Monhardt, Clatonia, Nebr.....(9 P.)	90.00
H. H. Hoenecke, Detroit, Mich.....(2 P.)	138.00	E. C. Monhardt, Clatonia, Nebr.....(10 P.)	10.00
W. A. Hoenecke, Milwaukee.....(3 P.)	62.00	E. C. Monhardt, Clatonia, Nebr.....(11 P.)	315.00
O. Hohenstein, Austin, Minn.....(3 P.)	93.00	H. A. Mueller, Florence.....(1 P.)	14.00
O. Hohenstein, Austin, Minn.....(4 P.)	60.00	W. C. Nickels, Redwood Falls, Minn.....(1 P.)	22.00
O. Hohenstein, Austin, Minn.....(5 P.)	70.00	W. Nommensen, Columbus.....(2 P.)	20.00
Paul E. Horn, Morgan, Minn.....(2 P.)	170.00	A. Paetz, McMillan.....(4 P.)	10.00
Paul E. Horn, T. Eden, Minn.....(4 P.)	250.00	A. Paetz, McMillan.....(5 P.)	48.00
O. T. Hoyer, Winneconne, St. Paul's.....(3 P.)	33.25	A. Pamperin, Hazel, S. D.....(1 P.)	772.50
O. T. Hoyer, Winneconne, Zion.....(3 P.)	5.00	H. A. Pankow, Tomah.....(1 P.)	279.00
O. T. Hoyer, Winneconne, Zion.....(4 P.)	5.00	H. A. Pankow, Hustler.....(1 P.)	20.00
Wm. R. Huth, Wabeno.....(3 P.)	10.00	W. E. Pankow, Friesland: Dalton.....(5 P.)	10.00
Wm. R. Huth, Wabeno.....(4 P.)	5.00	W. F. Pankow, Rockford, Minn.....(2 P.)	252.00

W. Parisius, Globe.....(1 P.)	125.00
J. Plocher, St. Paul, Minn.....(2 P.)	750.00
F. A. Reier, Dale.....(1 P.)	150.00
F. A. Reier, Dale.....(2 P.)	200.00
E. Redlin, Ellington.....(4 P.)	65.50
H. W. Reimer, Tuckertown.....(3 P.)	45.00
H. W. Reimer, Lime Ridge.....(3 P.)	41.00
W. Reinemann, Elkhorn.....(1 P.)	450.00
J. J. Roekle, Chesaning, Mich.....(3 P.)	30.00
H. A. Rosin, Rice, Ariz.....	5.00
E. C. Rupp, Bay City, Mich.....(3 P.)	225.00
Chr. Sauer, Juneau.....(5 P.)	121.00
Chr. Sauer, Juneau.....(6 P.)	52.00
E. H. Sauer, Morton, Minn.....(1 P.)	40.00
E. H. Sauer, Morton, Minn.....(2 P.)	30.00
M. F. Sauer, Brillion: Kasson.....(1 P.)	171.65
T. J. Sauer, Appleton.....(1 P.)	4,906.30
W. F. Sauer, Watertown, S. D.....(1 P.)	500.00
H. Schaller, Renville, Minn.....(2 P.)	100.00
J. P. Scherf, Roscoe, S. D.....(1 P.)	15.00
J. P. Scherf, Cloyd Valley.....(1 P.)	50.00
J. P. Scherf, Cloyd Valley.....(2 P.)	15.00
J. P. Scherf, Cloyd Valley.....(3 P.)	25.00
C. J. Schrader, Pelican Lake, Minn.....(1 P.)	272.50
C. J. Schrader, Pelican Lake, Minn.....(2 P.)	95.00
C. H. Schmelzer, Dowagiac, Mich.....(2 P.)	26.00
G. Schoewe, Muskego.....(11 P.)	44.50
G. Schoewe, Muskego.....(12 P.)	40.00
M. C. Schroeder, Pardeeville.....(2 P.)	52.00
A. Schumann, Firth, Nebr.....(3 P.)	118.00
A. Schumann, Firth, Nebr.....(4 P.)	115.00
P. Schulz, Tittabawassee, Mich.....(2 P.)	53.00
E. F. Sterz, Shiocton.....(1 P.)	252.80
E. F. Sterz, Shiocton.....(Pers.)	25.00
E. Stevens, Manistee, Mich.....(2 P.)	10.00
A. B. Tacke, Milwaukee.....(2 P.)	100.00
M. Taras, Caledonia.....(1 P.)	202.00
K. Timmel, Sugar Bush.....(1 P.)	300.50
F. E. Traub, Bowdle, S. D.....(2 P.)	25.00
F. E. Traub, Bowdle, S. D.....(3 P.)	5.00
G. Vater, Prairie Farm: T. Dallas.....(2 P.)	45.00
G. Vater, Prairie Farm: T. Dallas.....(3 P.)	10.00
B. J. Westendorf, Flint, Mich.....(12 P.)	25.00
F. Wichmann, Elgin, Minn.....(2 P.)	75.00
F. Wichmann, Elgin, Minn.....(3 P.)	30.00
H. Wolter, Lomira.....(2 P.)	55.00
F. Zarling, Zumbrota, Minn.....(2 P.)	194.50
R. E. Zieseemer, Appleton.....(1 P.)	739.50
M. A. Zimmermann, Burr Oak.....(6 P.)	50.00
Other Contributions:	
Miss D. Koehler.....	10.00
N. W. C. Students, Watertown.....(2 P.)	390.96
Students, Wauwatosa(1 P.)	450.00
Total	\$ 34,809.98
Previously acknowledged	121,046.29
Total	\$155,856.27

Watertown, Wis. F. W. GAMM,
 January 2, 1924. Treasurer.

ITEMS OF INTEREST

Winding Up of the Inter-Church Movement

The collapse of the Interchurch World Movement on June 18, 1920, left the Protestant churches of America to face a deficit of \$5,569,185, this figure being the excess of known liabilities over known assets. The known assets included underwritings by the churches which were borrowed against, but had not been paid

at that time. Counting these underwritings used as collateral for loans, the deficit was still five and a half millions over and above them. James M. Speers, Raymond B. Fosdick, and Trevor Arnett were the special committee entrusted with the final winding up of this bankrupt proposition. Mr. A. W. Armour acted as executive officer.

Practically all the underwritings borrowed against were finally paid by the various denominations, a total of \$6,545,734, with a small balance of \$15,527 still to be collected. Certain underwritings were never used as collateral for loans, and no legal obligation existed for their payment. Moral pressure, however, was brought to bear on these pledge-signers for institutions and societies with the result that \$1,138,277 was collected from this source, leaving \$329,230 in this classification as still unpaid. Seven Methodist institutions are listed among this last group, with sums ranging from \$2,500 to \$33,750 underwritten, never borrowed against, and never paid.

The business men's committee could find no statement of liabilities and assets on taking over the movement, and no inventory of the stock. Much equipment was sold on a falling market, and the leaseholds of the Greenhut Building and other properties had to be disposed of when real estate values were on a decline.

Mr. John D. Rockefeller, Jr., at one time gave \$403,000 to save the committee a serious embarrassment in relation to the Greenhut Building. At another time he paid \$1,000,000 of an underwriting previously made, but which he was under no legal obligation to fulfill, because of the changed conditions.

The auditor's balance sheet on November 20, 1923, showed a balance of \$2,548 of assets over liabilities, the excess being held in reserve to meet any small unforeseen expenditures or bills. The Interchurch World Movement thus closes its career with debts paid, and Protestant honor still at a high standard.

Much of the materials bequeathed by the movement has found congenial and useful homes in other agencies of the churches.
 — Western Christian Advocate.

The Merger

The meeting of the Washington Federation of Churches took place December 11, 1923, in Luther Place Memorial Church; Rev. Diffenderfer, pastor. No less than fourteen different denominations representing every race, color, or previous condition of orthodoxy were there. An Episcopalian priest had the floor. Announcements were made of a great union Christmas service to be held in the First Congregational Church. And Diffenderfer is a member of the United Lutheran Church, the Merger which was intended to "merge the best and submerge the rest." There is still a job for a competent submerger.

—Lutheran Witness.

A Lack of Pastors

The Church in Denmark is suffering from a lack of pastors. For some years the number of students for the ministry has been very small, only fifteen seniors instead of thirty. A supply of pastors had to be gotten from America, and a number of home lay readers are employed, the ministerial acts being performed by neighboring pastors. One of the reasons for this deficiency is the poor salary pastors receive.

—The Lutheran Companion.

Japanese Lutheran Publications

A board of four Japanese workers and one American missionary has been appointed to edit "Ruteru" (The Lutheran) the official organ of Lutheran mission work in Japan. It is also announced that a revised translation in Japanese of Luther's Small Catechism has been completed and the first run of 1,000 copies is now off the press and ready for distribution.

—The Lutheran Companion.