

The Northwestern Lutheran

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

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No.

"ICH BETE AN DIE MACHT DER LIEBE"

O Might of Love, Christ's revelation!
Adoringly I praise Thee now!
O impulse pure, my consolation!
I yield to Thee, a worm, and bow!
Forgetting self, Love's ocean viewing,
I sound a depth of Heaven's wooing!

How gracious Thou! How condescending!
How yearns Thy heart for wretched me!
Love's drawing power to sinners bending,
Impels my all to yield to Thee!
Thou blessed Love, God's own Anointed,
Hast chosen one to death appointed.

I crave but Thee! Thy Love compelling
Draws me to Thee in raptured bliss!
If creature's praise my tongue were telling,
My resting-place, alas, I'd miss!
Rest is in Thee! In Thee but pleasure!
Thy winning love no-man can measure!

O Jesus, may Thy Name's impression
Adorn my soul, a jewel fair!
O may Thy priceless love's possession
Imprint itself and banish care!
O Word, of work, of all endeavor,
Be Thou my source, my spring forever!

In praise be Jesus' Name exalted!
Love's Fount from Him doth ever rise!
Love's healing brooks cannot be halted!
Saints drink of them beyond the skies!
Behold them bow without surceasing!
Behold their joy,—their pride increasing!

Gerhard Tersteegen, 1768
Translated by Anna Hoppe.

C. B. SCHUCHARD.

When the Philistines Took the Ark of God, They Brought It Into the House of Dagon, And Set It By Dagon.

1 Sam. 5:2

We need not necessarily assume that the Philistines, having defeated the Israelites and taken the ark from them, now meant to humiliate Jehovah by placing the ark into the house of Dagon. Perhaps they intended to gain for themselves the powerful protection of Jehovah, whose might they had learned to fear. But, two gods in one temple? It would have been entirely possible for them to add to Dagon any of the many other heathen deities, other pagan nations had many gods, but at the side of Jehovah there is room for no other god. He says: "I am the Lord;

that is my name: and my glory will I not give to another, neither my praise to graven images." "I am the first, and I am the last; and beside me there is no God."

Of this the people of Ashdod were speedily convinced, for the next morning they found Dagon prostrate before the ark of covenant. They raised him up again, but the following morning, "behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him."

Jehovah could not tolerate Dagon at his side, He broke down that false god. For the people of Ashdod it was either Jehovah or Dagon.

They made their choice, a foolish, wicked choice. They kept Dagon and sent the ark away. They would not give up their lifeless, helpless god for the living, almighty God. They returned the ark of covenant with the Mercy Seat that preached of the blood that would be shed in propitiation of the sins of the world and, through that blood, of grace that pardons sinners and brings life and joy and hope into their existence and chose to remain in the darkness and hopelessness of their idolatrous religion. They chose perdition before salvation.

Your heart is a temple. Some god is enthroned there. Many are trying what the Philistines attempted, to divide their heart between several gods. That can be done if those gods are false gods, but not if you want the true God to dwell in your heart. When He enters the soul, he breaks down all false gods. They cannot continue to exist at His side. He will not tolerate Dagon or any other man-conceived or man-made god, nor Mammon and others of his kind. An altar that is not dedicated to Him only in Christ His Son is an offense to Him. For us also it is either the true God and Father of our Lord Jesus Christ or whatever false god a man may choose, but not both, remember!

If you do not want to give up your idols, whatever they may be, money, pleasure, honor; if you do not want to withdraw from the Christ-less altars that are erected also to-day, altars at which men worship gods of their own conception: you will have to lose the ark of covenant, as the Philistines did. God or Dagon, which? Remember what He says: I the Lord am thy **Savior** and thy **Redeemer**, the Mighty one in Jacob.

J. B.

COMMENTS

"And Still They Come" Laws, more laws, and then—laws! That would seem to be the battlecry of "progress" in our poor law-ridden age. The Milwaukee Leader tells us the following:

"Legislation by congress prohibiting marriages for 30 days after the announcement of an engagement 'so it will be impossible for an actress to get the son of a rich man drunk and marry him before he gets sober' was recommended by Dr. Wilbur Crafts, head of the international reform bureau of Washington, in an address yesterday before a gathering of Methodist ministers."

Is not this a case where the Prohibition laws would seem peculiarly applicable? Such results as are aimed at in the legislation recommended in the above ought surely to be found in the beautiful sheaf of benefits promised us by the advocates of prohibition! When we wanted to obtain communion wine a short time ago we humbly filled out the necessary five blanks, had them duly countersigned by the synodical agent appointed for that purpose, took them to the person who up to now was cloaked with authority to fill such an order and—waited. There was no reaction. When the Communion Sunday drew near we made personal investigation. This is what we heard: "We have been cautioned and directed by our prohibition director here not to fill any orders, which we now have, until other regulations are made. We are, therefore, compelled to return your order or, in other words, void same. According to Decision No. 3208 communion wine can only be sold to the clergy through wine agencies established in the territory by the wineries or the manufacturers, or may be withdrawn from bonded warehouses, if such are in the territory. . . . One of our citizens, Mr. ———— has received an agency and will have pure California wine, adapted for communion purposes, on hand **the latter part of next week** and will be ready to fill all orders . . . if you will see fit to fill out these blanks, Mr. ———— will take care of your need." No communion wine, but Decision No. 3208! Five more blanks and a promise! Laws, more laws, and then—laws! Can anybody suggest a way of declaring a moratorium? We honestly confess that the observation our position has permitted us to make do not fill us with the conviction that our "progress" during the last years is anything to brag about. When you get a bad snarl on your reel you had better take time and unravel it; if you want to save time, take your knife. It will not hurt the reel.

G.

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German Church Holidays Abolished The separation of church and state in Germany is moving along slowly.

One by one the states take up the question, some attacking it at one point and some at another. It will

be a long time before a summary of resulting conditions can be given.

One of the most recent changes wrought is reported from Thuringia. Coincident with the creation of the new legal holiday commemorating the establishment of the republic, November 9th, two old church holidays were abolished. These are the Day of Reformation and the Day of Penitence, the latter a sort of memorial day at the same time. Both festivals come in fall and, no doubt, will continue to be celebrated in some churches. The law provides that teachers and pupils in the schools may be excused from their duties on such days upon application if they desire to attend church services.

No quarrel can be found with this measure. It is the logical step to take if church and state are ever to be distinct from each other. In our own country we have had to drop some of our holidays that were originally brought over from Europe because there was no local tradition to support them and the Lutherans by themselves were not numerous enough in some localities to make their observance telling. Good Friday is celebrated by us with real devotion in spite of the fact that the general public does not recognize the day. That would appear to be the best test of a church holiday: its meaning must be so telling that the faithful will keep it without being prodded on by public opinion.

Many Lutherans regret that certain Saints' days are slipping into oblivion. There can be no doubt that many of them would be most profitable to our congregations. Perhaps the day will come when our Christians will demand their observance. Such demands will not lean on any state laws.

Roman Catholics have a way of making their holidays, or at least such of them that can at all be made significant, binding on the general public. They do not hesitate to invoke the aid of legislatures when things seem to be propitious. So we have had the untiring agitation to make October 12th, Columbus Day, a national holiday. Even now it is made a festive occasion in the Catholic churches. If that law ever passed it would mean in effect that the state has authorized a specific Roman Catholic festival. It is to be hoped that this plan will never succeed. For years we had to endure the spectacle of seeing our president and his official family troop to a Roman Catholic mass on Thanksgiving Day. It was the one state function of our diplomatic corps that was associated with a particular church. Our officials explained it was done in the interest of pan-American relations. This explanation does not explain. To us it is quite plain: it was done to the greater glory of Rome and was engineered by the astute representatives of the man in the Vatican who are ever mindful of their real business when they make their tem-

porary homes this side of the water and under the shadows of the Capitol.

Public holidays are old and proven means to create and mold the opinion of the unthinking mass. A true church does not need public sanction for its holidays and in most cases is better off without such sanction. (Witness what happens to the blessed Christmas season with all its buffoonery and hectic, catch-penny business aspect.) If the Germans abolish such public holidays as the Day of Reformation we may feel a momentary pang for sentimental reasons but our judgment tells us that this, at least, is not in itself a bad sign of the impending separation of church and state.

H. K. M.

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Nor Death, It was said of the holders of political jobs, "They seldom die and never resign." That may also be said of the professional reformers. When the country adopted prohibition their jobs faded away into thin air. For a few of them "law enforcement" positions were found but there was a surplus of good agitators that were threatened with the dire future of going to work like the rest of us. For them nothing could be done unless new perils could be pointed out and the country saved from them by their agency. These experienced criers from the housetops had no trouble in finding something to cry about and thus putting to suitable employment the hungry hordes of America's self-appointed saviors.

The Rev. Harry W. Bowlby, secretary of the Lord's Day Alliance, bluntly says that the methods of the Anti-Saloon League will be used in bringing about new reforms, such as suppression of amusements, games, travel, distribution of newspapers, and the like, on Sunday. Commenting on this, one of our larger dailies has this to say:

"The Anti-Saloon League operated with a large fund, employing many superintendents, secretaries, and lobbyists at good salaries. It was natural that the official would prefer to carry on their activities rather than to return to \$800 rural pastorates, where the duties of a minister involve hard work meagerly rewarded in this world's goods. . . . The work of a minister . . . is outside of remunerative employment. The zealous reformer backed by a large organization and much money may have remunerative employment, and in his effort to impose his will upon communities he enjoys a sense of power.

"Reformers do not like to give these opportunities up. They enjoy the exercise of a tyranny which can be so handsomely decorated with moral purposes. So long as there is so much enjoyment in the task they do not care whether their moralistic rule violates the ground principles of liberty. What is pernicious to a free and sound social order is profitable to the ex-

tremists who advocate it, and they are moved by considerations arising out of bigotry and egotism."

We feel that here the word bigotry is properly employed. Americans are very quick to use it and more often than not misapply it. If there is anything they cannot understand they are prone to cry it down as bigotry. Here is something which they can understand quite well; they should learn to label it properly and learn to distinguish it from the demands made for liberty of faith and conscience which are so frequently maligned, principally because they are not understood. Of such misunderstanding the Lutheran church has been a chief sufferer and very likely will continue to be. To us that is a matter of minor moment. In our case suffering such injustice is far from being the same as taking harm; it is they who misunderstand us who are taking harm. For their sakes we wish them better vision.

H. K. M.

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The Radio Church "Christian leaders are saying that the radio system, the new sound amplifier, and the telephone will revolutionize church work and worship methods. The first radio church in America has opened its radio outfit in New York. With twenty people in a room where a preacher delivered his sermon, the congregation consisted of not fewer than 15,000 persons. Many listened more because of the novelty than because of their interest in religion, but even so, given the apparatus, nothing hinders 100,000 or even more listening in to sermons and full services. The radio church has come to stay, not in New York alone, but in many cities. Within the immediate New York area it is stated that there are 3,000 radio receivers, and 400 who can both receive and send. Within the past month the numbers of amplifiers has much increased, so it is now possible to assemble in one room fifty, two hundred, any number of people, all of whom can hear the sermon as well as if the preacher faced them in pulpit and full robes. Vast improvements have been made within the past six months in radio outfits, and it is claimed that within one year, possibly six months, present defects of radio and amplifiers, in adaptability for church uses, will be wholly remedied."

—The Western Christian Advocate.

While this may be good news to the god-fearing shut-ins whom the Lord himself prevents from worshipping with the congregation, the normal Christian who is physically able to follow the admonition of the apostle, "not forsaking the assembling of ourselves together, as the manner of some is," will not be inclined to deny himself the joys and blessings he derives from going to church with his brethren.

The development of the things mechanical seems to have the effect of forcing the personality of man into the background. What a wonderful progress! We have already the long-distance home with almost nothing to unite the members save the inevitable ties of blood and a certain relation toward each other before the law, the personal contact having been nearly eliminated, the home without joy and without influence. And now the radio church! We believe the radio has come to stay, but the church will go, the church that depends on the radio.

J. B.

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Sacramental Grape Juice Under this head the Chicago Tribune published an editorial that merits repetition. It was called forth by the reported statements of the prohibition director of the state of New York. It is reasonable to assume that if New York would attempt a course such as outlined by its prohibition officials, its attitude would be reflected in the conduct of the officials of other states. The Tribune editorial:

"Ralph A. Day, prohibition director for the state of New York, says that the department is working on the theory that fermented wine is not necessary for sacramental purposes. The proposed plan has the tentative approval of Commissioner Roy A. Haynes, who contemplates the substitution of specially prepared fruit juices for fermented wine.

"We are planning to do away with sacramental wine for all faiths," Mr. Day is quoted as saying.

"They are planning to get everybody in a great deal of trouble and have selected a fine place to begin. New York is one-third Jewish, one-third Roman Catholic, and the other third mixed.

"The prohibition directors say in effect that they intend to interfere with the sacraments of the Roman Catholic and the Jewish and what are sacraments for some of the Protestant churches, notably the Episcopalian.

"They might as well interpose their dictates in the matter of vestments and ritual as to say what churchmen shall offer in the sacrament of communion and what shall be used in the religious observances of the Jewish faith.

"There used to be in this country some things bureaucracy and even bigotry kept their hands off, and one was the issue of religious faith and observance. Evidently that day of reason has gone.

"If Mr. Haynes' tentative approval becomes fixed and an attempt is made to carry it into effect, all the priests and rabbis of New York City will be in jail, and the people of the churches and synagogues will be storming the walls.

"It is all a piece of the same bolt of goods, and it is from this bolt of goods that strips are being cut to bind American liberties. We wonder if the aggressors know or care where this will end."

The Tribune makes a fair statement but it omits mention of the Lutheran church, far more numerous than the Episcopalian and quite likely to be very determined in its demand for the use of sacramental wines.

It is somewhat reassuring to find that any misgivings which might have arisen upon hearing the rumors which inspired the editorial were speedily set at rest by the proper Washington authorities as soon as they heard of them. Professing the greatest surprise the heads of the prohibition enforcement unit of the internal revenue bureau disclaimed any intention to interfere with the use of sacramental wines. James E. Jones, assistant prohibition commissioner and acting head of the bureau in the absence of Major Roy A. Haynes, said: "It would be impossible for us to bar the use of wines in the churches. We cannot change the law. We do not make the law or attempt to do so. Our function is confined to doing our level best to enforce it. I will say that when we find abuses in the use of sacramental wine we intend to go after such infractions just as we would any other."

The abuses to which Mr. Jones refers are perhaps those which are spoken of in connection with the ten gallons per person allowed people of Jewish faith for their religious ceremonies. It has been said that many Jews who heretofore had been ultra-"reformed," that is, who had entirely broken away from the customs and religious practices of their race were suddenly brought back into the fold when this wine exemption was published. So many gallons for each member of the family struck them as quite a boon in these desiccated times. Husband and wife and a few children enabled an authentic Jew to lay the foundations of what in these days should pass for a creditable wine cellar. It is said to be not at all difficult to enroll in the Jewish congregations of some New York and Chicago rabbis and receive the necessary credentials that one is a Jew in good standing and entitled to the aforesaid gallons of "sacramental wine." Some congregations of large membership were found to be comfortably housed in a small office down town where the rabbi could conveniently fill out the necessary blanks for his devoted parishioners—at so much per. It is said that not infrequently such good Jewish names as Michael O'Halloran and Dennis MacCarthy would appear on the records of these down town rabbis. But then, wasn't it Shakespeare who said, What's in a name?

If such abuses of the privilege granted by the eighteenth amendment are found they should be sternly suppressed by the proper authorities to protect the rest of us who are making use of the exemption in strictest good faith. In the meantime officials in New York and elsewhere could be kept reasonably busy running down the poison-peddling bootlegger. This shady "gentleman" can be found everywhere. The man with the price never goes dry. In the memorandum book of many American businessmen there is next to the number of his automobile the telephone number of his "favorite bootlegger." H. K. M.

† DR. F. W. A. NOTZ †

An highly esteemed friend and educator has passed away. Of the thousands of students who have sat at the feet of Dr. F. W. A. Notz, covering a period of over fifty scholastic years, there is not one in whose memory the sainted Doctor will not live on as a friend and teacher of unusual worth.

Dr. Notz was not one of the great men of the world in the sense generally accepted. He was not a man who has gained admiration for brilliancy of thought, not a great organizer or teacher of men, not a man who would sway the masses by force of eloquence. Still he was a great man. Not to speak of his keen intellect and logical mind, of his profound erudition



† DR. F. W. A. NOTZ †

and learning, of his unexcelled mastery of the ancient classical languages, of his eminent qualifications as an educator—his scholarship and pedagogical excellence has been acknowledged by educational authorities both in America and Europe—Professor Notz was great in faithfulness and true service.

The one outstanding feature of his work as an educator was accuracy. We have never met a teacher who was so accurate, so minute, so painstaking in his instructions. It was a pleasure to attend his classes and to be taught the minutest details of the lesson treated, until one was enabled fully to understand the subject matter. It is, therefore, not surprising that such accurate work on the part of the Professor had left its mark on the individual student, and that under such tutorship many a young man not only learned to perform his studies with painstaking, but that accuracy of work had become characteristic with him in his whole subsequent life calling.

But aside from this, our beloved Doctor was great in faithfulness as a servant of the Lord and His Church. Teaching at an institution whose chief purpose is to train young men for future service in the Church, he had ample opportunity, not only to mould their character, but to prepare them for their future calling. And he took much pleasure in it. Imbued with the spirit of Christ through faith in His merits, the Doctor spent the prime of his life in such service. Refusing all offers to positions which might have been more lucrative and remunerative, he was bound to remain in the calling into which the Lord had placed him. The great truths of God as revealed in the Bible, vested in the Hebrew language of the Old Testament and in the Greek of the New Testament, were of far greater value to him than all the science of the world. To discover, search into, investigate those ideas by thoroughly mastering the Hebrew and Greek idiom of the divine Book, by analyzing each word and unfolding its true and practical original meaning, was his delight. Throughout his public career he strictly adhered to what Luther says in his celebrated open letter: "To All the City Councilors of Germany, That they Establish and Maintain Christian Schools": "Let us cling to the study of the ancient languages as steadfastly as the Gospel is dear to us, for it is not a trifling matter that God so ordained that the Scriptures were written in the two languages, the Old Testament in the Hebrew and the New in the Greek. Let us realize that we shall not retain the Gospel without the languages. These languages are the scabbard which sheathes the sharp blade of the Spirit; they are the setting which holds the precious jewel of the Word. Indeed, were we to lose possession of the ancient language (which God forbid) we should not only lose the Gospel but we should soon find that we can neither speak nor write either Latin or German properly." And thus working along these lines with his exceptional abilities the venerable Professor has undoubtedly done much, not only in moulding the character of the pastors of the Joint Synod for three generations, but in helping the Lutheran Church of our country to gain that stamina which has made her so conspicuous for her zealous and conservative work in the spreading of the Gospel.

As an educator of exceptional ability, as a loyal friend upon whom his many students always could count, as a true and faithful servant of the Lord and His Church, it surely devolves upon all the members of the Lutheran Joint Synod of Wisconsin, and other States, to heed, at the departure of Dr. F. W. A. Notz, the admonition of Scripture: "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation."

Frederic William August Notz was the son of a Lutheran clergyman, Gottlieb Notz, and his wife, Louise nee Burger, and born at Wuerttemberg, Germany, on February 2nd, 1841. During his boyhood he received his first training at the home of his parents, and then entered the Latin school at Lemberg, and later the college of Stuttgart. It was at the latter school that, by means of the religious instruction given by Prelate von Kapf, pastor of the most prominent church in that city, this promising boy received wholesome and lasting impressions for the whole of his subsequent life. For four years he was an interne in the celebrated convent school of Maulbronn (Protestant), to which school only pupils of exceptional ability were admitted, and where very properly young Notz received a most enviable training at the hands of exquisite teachers. Having graduated at the Maulbronn Seminary in 1859 the promising young man, at the age of 18 years, was matriculated in the university of Tuebingen, where he studied theology, philosophy and philology, and in 1863 he received the degree of Doctor of Philosophy; in the same year he also passed the first state examination for theology. After serving as vicar in the congregation of his father, and later as private tutor in the family of count Gersdorf, he came with the latter family to Georgia, U. S., acting in the same capacity. On suggestion of two of his former university friends, Dr. W. Mann and Prof. A. Spaeth, he accepted a call as professor of the German language at Gettysburg College in Pennsylvania. In 1868 he went to Mühlenberg College at Allentown, Pa., in a similar capacity, where he remained until 1872. Meanwhile, through various important articles he had contributed to a theological review issued by Rev. Brobst, Dr. Notz became associated with Rev. J. Bading and Rev. R. Adelberg of the Wisconsin Synod, and with Dr. C. F. W. Walther of the Missouri Synod. Highly recommended "as an excellent philologist and faithful Lutheran" he was called to the Northwestern College at Watertown, Wis., and in the board-meeting of September 10, 1872, President Bading welcomed him in his new field of labor and formally installed him in his office. Ever since then he was associated with our college until 1912, when, on account of heart disease, he was forced to resign. During the remaining years he lived with his family at Milwaukee, Wis., where on December 16, he was called to his last reward, at the age of 80 years, 10 months and 24 days.

Dr. Notz was married to Miss Julia Schulz of Watertown in 1875, with whom he had raised a family of five children, two sons and three daughters, one of his sons, Marcus, having died a number of years ago, while the other, Dr. Wm. Notz, formerly professor at the Northwestern College, has, for the last nine years, occupied, and is still occupying a prominent position at

Washington, D. C., being Chief of the Foreign Department of the Federal Trade Commission.

The funeral of Dr. Notz took place on Decmbr 20, Rev. C. Gausewitz, of whose congregation the departed had been a member since residing in Milwaukee, officiating, both at the house of mourning, and at St. Marcus Lutheran Church at Watertown, where the last remains were interred at the Oak Hill Cemetery. Speaking at the home of the bereaved family the officiating pastor very fittingly applied to the dear departed Doctor the words of Solomon: "The memory of the just is blessed," whereas at the funeral services in the church he addressed most comforting and highly instructive words to the mourning assembly on the saying of Christ, whom our beloved friend and Doctor had so faithfully served: "Where I am, there shall also my servant be." Addresses of condolence were also made by three of the Doctor's former students, Dir. J. Koehler, Dir. E. Kowalke and Prof. A. Pieper, each one pointing out the great merits of the beloved teacher, emphasizing that those who have sat at his feet can hardly measure the debt of gratitude they owe him.

J. J.

WHY DO CHOIRS SING IN THE SERVICES?

By Adolf Hult

Put that question to choirs, leaders, and organists, and few will be able to give a definite reply.

Did you ever ask yourself why we inject a choir song into a given order of worship? Our church services,—the liturgy,—has a clear-cut idea running through it. That is, our Lutheran order of worship has. Choir song in worship is comparatively a rare thing in the history of the church. Only a relatively small part of Christendom has choir singing as a regular number (or rubric) of the service. Why, then, do we inject a choir song?

True, you can give the meaningless reply that fits a thousand cases: "For inspiration." But that applies to a brass band at a circus, or a tambourine in a Spanish dance. But a choir in a service, **why?**

The out and out musician might say, "Because music is refining, and art ought to have its place in the Christian Church. "And that solution, too, would from Christian standpoint be meaningless. The worship in the Church is too sacred, too solemn, too soul-centered a function of life to admit of any distraction, even the most beautiful. Art as mere art would be a gross and crude distraction, in worship. The life and faith of the true Christian lies on a plane much too conscious of purpose, and goal, and inner meaning of things, to allow knowingly the least disturbing particle to begin coursing through its veins. It might strike the heart, and death would ensue, as in the corresponding fatal ailment of the human body.

"Oh, but it's nice to hear a choir sing at the service,"—that sums up the popular reason among the majority of churchgoers! Such friends forget that it is "nice" to see the church pews dusted and the pastor have a clean collar on, and the sexton modestly avoid running in front of the altar to and fro, and churchmembers avoiding to worry the pastor with "announcements" the moments before he begins service. All true, but the "nicety" of it is not a sufficient reasons for breaking in on a worship of the Christian church by a choir number (or rubric).

I have stated the impossible, or popularly ridiculous reasons for choir in worship.

Is there a reason?

Do you know, the first time I put that question thoughtfully to my own mind, and made it a point of study, I found it extremely difficult to solve. Nor was my mind eased by looking up the views of most skilled and thoughted churchmen who have made worship a matter of lifelong-study and research. Because a choir song in very fact is not an integral part of a Christian service, in the sense that the confession of sins, or the reading of Scripture, or the creed, or the sermon and the sacraments are, therefore a direct answer is only found after looking to the heart of the worship itself. Because choir song is an addition, or adjunct, or admissible aid, but not a necessity of true Christian worship, therefore we will only find an answer by inquiring: How can a choir song assist worship, minister to the **service itself**? Along that course, and that only, lies the solution. If choiring were an inner necessity for Christian worship all churches would of necessity be obliged to have choiring to be truly worshipping churches,—an absurd idea in itself, as every one of course comprehends. But if we begin the other way, and ask how we may add choiring and make it assist the worship as a handmaid, we will be able to find a good reason for adding choir singing to a Christian liturgy, or service. Or are you not sensitive as to the elements of worship, so that you count the question worth asking? Alas, that most folks seem to think that anything people "want," fits a service. A wealthy woman told me lately with a smile of gracious approval that whenever she comes into her church—"my pastor recognizes me from the pulpit and greets me with a smile." Perhaps she had as good a reason for deeming that proper as some have reasons for choiring? She thought it "nice" and social that he did so. (I hope he gets a wad of greenbacks when he goes on his summer vacation, he's earned them, I think!).

Which of these ideas do you consider most fitting reasons for adding a choir song, or songs, to a service otherwise complete without that?

1) The choir represents the Church Triumphant joining its voices with that of the Church Militant (Theodosius Harnack).

2) It is the voice of the Church universal heard in the individual, or local church (Schöberlein).

3) The choir represents the "ideal," or true church (Stromberger).

4) The choiring represents in the service the use of musical "gifts of grace" (charismata) consecrated to the service of Christ, and to the edification of the church.

Perhaps the fourth comes nearest to the truth?

Like as gifts of speech, in sermon, are consecrated to the worship use, so the special gifts of song are brought on the altar of service. This is the thought which to-day seems to enjoy the confidence of thoughtful men (Kawerau, Köstlin, Spitta, others).

In other words, those who have special gifts of musical ability and culture use those for **heightening the edification of the Church**.

But, granting this as a general idea, when can then a choir sing? I would say, Almost anywhere, if the choiring fits absolutely into the liturgy. When the congregation has sung "Lord have mercy," nothing prevents the choir from continuing in a higher strain of sacred art, with the same text. When the Creed has been sung by the church, the choir can emphasize the Creed by Credal chants or anthems. The Hallelujah at the end can be taken up in grand manner by the choir. The closing threefold "Amen" can by the choir echo out in a massive choired "Amen." And so forth. Personally I do not find a choir song after the Creed in place, unless it does have a **Creed** content, or unless like the hymn before the sermon, it introduces the idea of the hymn to come.

But choir song as a random, hit or miss "inspiration," seems a crude trifling with the worship of the Church of Christ. Alas, most choiring is a disconnected element of the service. A Lenten song in Trinity, an evening anthem in the morning, a Hallelujah anthem before a penitence sermon, a soft prayer anthem when the day, the text, the sermon, the spirit of the whole calls for jubilee, anthem texts taken totally at random with any kind of content just so the music is good,—that is "sounding brass, or a clanging cymbal" (1 Cor. 13: 1). What is the purpose of simply choiring for the choiring's sake? For a mere toning up of the nervous system, called so often to-day "inspiration"? How shall it be known what is piped or harped (1 Cor. 14: 8), if the choir "give an uncertain voice" (v. 8) as to the direct devotional meaning for that given service? In a concert hall it may have small significance **what** is sung, only so it be art, artistic. There a sacred song may be followed by a gross parody on things holy, yet secure musical recognition, if artistically done. Not so in the Church of Christ.

If the consecrated "gifts of grace" be offered to Christ in the worship; there to heighten by sacred art the devotion and edification of the Church, to the praise of God, the choir has a place. Oh, God, how

often is it even so? How commonly art in worship is an offering to vanity, to self-glory, to passing "inspiration"! But when it is a "gift of grace" on Thy altar, O Lord, how amiable are the choired songs in Thy Church on earth! Then it is true in Thy Sight: "There are, it may be, so many kinds of voices in the world, and no kind is without significance" (1 Cor. 14) before Thee, when hallowed by Thy mind, blessed Lord of the Church. —The Lutheran Companion.

A PECULIAR CONFESSION

The Living Church (November 26) in an editorial discussion of the reception of some Indiana Hungarian congregations into the Anglican (Episcopal) Church offers an interesting series of paragraphs. Among clergymen several of its sentences would provoke inquiries. It is stated that these Hungarians were advised from abroad to choose other denominational relationships "which from the description would seem to be Lutherans and Presbyterians." This advice they declined. The account continued:

This is the more significant in that Hungarians were (at least officially) opposed to us in the war, while there were strong Lutheran and Presbyterian Churches on the German side. This fact may probably have been a factor in the advice given by the home Church, and that it was definitely and intelligently rejected by the American congregations indicates that their choice was not hastily made.

If The Living Church wants to suggest that its new Hungarian accessions preferred Anglicanism to Lutheran and Presbyterian associations in this country because the latter were pro-German, the Hungarians were misinformed and the Episcopalians were unfair. We are willing to make considerable allowance for a certain type of ignorance that cannot distinguish the Sixteenth century from the Twentieth nor the German empire of the last fifty years from the German language which Luther spoke, nor appreciate the loyalty to their nation of the millions of immigrants from Central Europe who have found homes in America and Canada. But we do not expect such ignorance among distinguished editors. We are also surprised to find that the American Episcopal Church ("us") is synonymous with the government of Great Britain or of the Allies. Has the separation of Church and State ceased on this side of the Atlantic? In its Lambeth Encyclical and by the personal activities of the American bishops we American Lutheran were directly approached to participate in "the reunion of Christendom." How can a great Christian body like the Anglican communion consistently propose to unite with us or us with them, if a little group of Hungarians are praised because they definitely and intelligently rejected us? Maybe the Lambeth Bishops did not appreciate our faults. —The Lutheran.

"WHY I DO NOT GO TO CHURCH"

By A. Silverstein

I went to see a lawyer. He claimed to be a Christian. I believe he is a Christian; he is a fine man; does a lot of good; is noble in every way, but he does not go to church. I asked him why, so as to find out what it is that would keep such a good man out of the church. He told me. In substance this is what he said:

"I am a lawyer. I come in contact with all sorts of people every day. I see sorrows and see joys; I see men freed from prison, and others go to prison. My work is so vari-colored that I get a glimpse of every phase of life, almost every day in the year. I meet crooks and honest men, saints and devils. In my social life, partly for the sake of business relationship and advancement, and partly for the sake of my own gratification, I attend banquets, recitals, theaters, concerts, exhibitions. I hear good singing, see fine pictures, read good books. I am acquainted with politics, with the history of the war, with the armament question, League of Nations, Reconstruction of Palestine, etc., etc., and have formed my own opinions on all these subjects, as all men should.

"Now when the week comes to an end, I am tired of all this; I am wearied with the routine of all these worldly questions, with which I am forced to mingle by the necessities of my profession. I feel that I need a mental rest, a relaxation, which can only find its haven in a complete immersion into the things that are above the earth; things that concern neither my work, nor the troubles of others, nor the accumulation of wealth,—but things which concern my soul. I then feel that I owe something to Him Who has created me, Who has made me, and Who has set all this world with its gladness and grief into everlasting motion. In short, I feel, that I need God. I want God. My soul cries out for food, yearns for it, suffers because of the lack of it, and I wish to go in search for it.

"I go to church. It is the House of the Living God. It is there where my thirsty soul shall be satisfied; there, where my hungry wants be filled. I enter. I feel my whole being reverberated in reverence. I open my mouth in hallowed song, and my heart is made to approach the heavenlies in fervent prayer. Then I wait for the sermon, that bit of bread, the Mannah,—the honey out of the rock,—my Savior. It is coming. The minister announces his subject. The subject is dealing with the rectification of the divorce laws. Immediately I am brought face to face with my every-day life and work. I am enticed away from God, from the good, from the food for which I had come. I am offered something far different than what I came for, what I craved for, what I need. I am starved, and in the face of the hopelessness of

obtaining immediate relief, this craving becomes greater and greater, until deep down in my heart, I vow that next time I shall take care not to come to THIS church, where my hopes are blasted and where my hunger is not stayed. I therefore seek another.

"Here, in this other church, I find that much is made of the singing, of the decorations, of the entertainments, of the Motion Picture performances announced, and to be held or held in the House of the Lord. I wonder and ask myself, why is it that the people here, and the minister there in the pulpit, do not know that I have come because I wanted to get away for a little while from the very things they are offering me here. I try yet another place, then another, and finally come to the conclusion that to go to no church is better than to be in such a church. I want God, the Messiah, the Word of the living God.

"It is to hear the Truth of God, that I want to go to a church. Songs, decorations, music, entertainments, suppers and banquets I have aplenty in the world. They weary me, they do not satisfy that craving in my soul. I want God. Look at the Topic Announcements for the Sunday Services in our large churches, then count the evening attendance of any of our churches, and you will not wonder why MEN, real honest-to-goodness men, won't go to church. That sort of thing they are handing you in the church on Sunday and most any day, you may have given to you by the world outside of the church, and, to be sure, in better quality and larger quantities. The church should have none of these things. The church should confine herself to her purpose,—namely God. Let her heal up the broken hearts, bind men's wounds, reconcile enemies, and help us men be better men, better followers of the Master and more charitable to each other. And until I shall find such a church, I prefer to remain without a church.

"And now you know the reason, why I do not go to church." —The Jewish Christian Herald.

THE APACHE QUIVER: SOME SHAFTS

In Indian Mission circles outside of our own the statement is often heard: "There is no use in talking to the old Indians; all Gospel is wasted on them. We may as well confine ourselves to the younger element, if we expect our efforts to show results." However, facts are unanswerable arguments to prove the contrary. With our Apaches the case seems to be different. Certainly, the young people are more readily won for Christ, but God's Word finds good ground among the grey-headed and bent, among those of whom Scripture says they have arrived at the evil days, when the "years draw nigh, when thou shalt say, I have no pleasure in them." Efforts spent on the old Indian are not spent in vain, else would Isaiah 55 be false.

Now almost two years ago old Martinez, scout with General Crook in the Apache Wars, long past the allotted three-score ten, opened his heart to the Gospel. He confessed Christ in baptism. Not many weeks after he was gathered to his people.

Tom Wycliffe's mother is old and full of years. But she is a Christian. Regularly she attends Lord's Supper at the East Fork chapel.

Ostin Enfield, who camps on Cibecue Creek, has for years attended our services there. He was always an attentive listener; often his eyes would shine when something was said that seemed to him to fit him exactly. But he never asked to be taken in. A few months ago he who had come over him proved his strength, and to the glad surprise of the missionary Enfield asked for baptism. What did this mean for the old man? It meant virtual social ostracism. He himself in broken Spanish, English, and Apache mixed says, "Schi Yoon bizhazhe. (I am God's child.) Me go Injun campo. Lots a Injun. Lots a tulchpai. (Tulchpai, literally 'white water,' is the Indian beer.) All tine drunk, all tine gamble. Talk lots bad word. Me go hone. Me go my campo. All tine sit down, sit down. Si." Pietism? Rather an example of taking seriously what Paul admonishes us to do: "Come ye out from among them and be ye separate, saith the Lord."

Y-12 on East Fork, after lying many months on his sick-bed, cast there by the sins of his youth, which sins he has since rued many a time, has in his old age accepted Christ and been taken into the congregation. Alchesay, the old Chief, has also signified his intention of being numbered among Abraham's children. Only yesterday Russell Johnson of Cedar Creek announced himself for baptism. Shall any more be named?

* * * * *

"Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on." As the missionary read this the thought came to him, "Am I the Simon to whom the Lord speaks?" And he thought of the many sinners to be found among the Apache women and girls. Was it not written of them also, "Her sins, which are many, are forgiven?" How were they to know of it, if he did not look them up to tell them the news? And so he went to them. Result: two of them have renounced the devil and all his works and ways and are traveling the narrow way through the strait gate that leads into life. Truly, here must have been lost sheep over whom there was great rejoicing in heaven at their return.

* * * * *

Not long ago R-25, brother to the cattle king, R-14, called on one of the missionaries. He was engaged in looking through a book of biblical paintings. A head of Christ drew special attention from him. Finally

he gave vent to his thoughts thus: "Jesus hair long, all same Injun. Good man, that one. Me ketchin' long hair all time, all same Jesus. Me liken that man; my friend, that one." Which shows how the details of a picture do not escape the Indian. Often a picture can in itself be a veritable sermon to an Indian. Hence it is the missionaries welcome every packet of Bible pictures that arrive.

* * * * *

As the younger people, who are better educated and some of whom read English fluently, are more and more drawn into the influence of the Gospel through the Bible classes and other means of personal work, the demand for Bibles is becoming more and more acute. Our supply is decidedly limited. But we are the Church of the Open Bible (despite which glorying many of the sectarian Christians put us to shame by their intimate knowledge of the Scriptures) and so we ought to put a Bible into the hands of every Apache who can read, especially since our opponents, whether medicine-man or priest, live by closing the Book of Books. Here is an opportunity to help "teach all nations," a chance to lay up treasure for the Kingdom.

CHRIST JESUS IN THE BIBLE AND IN MASONRY

B. M. Holt, Late Secretary, Pierson Lodge, No. 169, Barnesville, Minn.

Christ Jesus as Represented in Scripture

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

The blood of Jesus Christ, His Son, cleanseth us from all sin (1 John 1:7).

Without the shedding of blood there is no remission of sin (Heb. 9:22).

Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed (Isaiah 53:4-5).

There is none other name under heaven given among men whereby we must be saved (Acts 4:12).

The Recognition of Christ Jesus Which the Scriptures Demand

All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him (John 5:23).

He who was ordained of God to be the Judge of the living and the dead (Acts 10:42 R. V.).

God hath appointed a day in which He will judge the world in righteousness by that man (Jesus Christ) whom He hath ordained (Acts 17:31).

Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).

Christ Jesus as Represented in Masonry

Masonry boasts that the Bible lies open on her altars and that no atheist can become a Mason. Many Masons put their lodge above the church just as they put the square and compass above the Bible. The following quotations, largely from Grand Lodge Proceedings and letters from officials speak for themselves:

"We do not require any member seeking admission to the Order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ."—W. L. Stockwell, Executive Member Masonic Service Association United States, Official Document January 18, 1921.

Is it true that "there is no rejection of Jesus Christ?" The definition of "rejection" in Webster's Dictionary is: "refusing to acknowledge." Read the paragraph just preceding this again. Does the Order acknowledge Jesus Christ?

"We are in Lent, the hurrahs and hosannas, the palms and the festivities remind us of the triumphs of new ideas even more than of the martyrdom of the Nazarene."—F. de P. Rodriguez, Foreign Correspondent, Grand Lodge, Cuba, in *The Builder*, page 217, August, 1920.

"It is true that a Jew may be a good Mason and reject the teachings of Christ. With that Masonry has nothing to do."—G. E. Knepper, Secretary, Grand Lodge, Idaho, Official Document, January 8th, 1921.

"The Grand Orator (Grand Lodge, Arkansas, 1918), Brother J. C. Pinnex, delivered a beautiful worded address, full of noble thoughts, which must have charmed his audience. It is a pity that he forgot that Masonry is nonsectarian. Some of his utterances must have offended our Jewish brethren, if any were present."—J. L. Michie, Fraternal Correspondent, Grand Lodge, South Carolina, Proceedings, 1919, page 15.

Hon. C. C. Hunt, Deputy Grand Secretary, Iowa, says the use of the name of Christ Jesus in Masonic prayers is "not good."—Official Document, December 18, 1921.

"Hundreds of churches over the land today are anti-Christ, not only the Jews, but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our Order."—Dave Jackson, Secretary, Grand Lodge, Kentucky, Official Document, February 2nd, 1921.

"The Prayer beginning, 'Our Father which art in heaven,' is very, very erroneously called the 'Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real 'Lord's Prayer,' that is, the prayer of Jesus Christ, is to be found in the 17th Chapter of St. John. The prayer referred to is one of the oldest prayers of Our Father we know of, and has been in constant use by the Jewish people, almost word for word from their earliest known history. . . . Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray to 'Our Father' which art in heaven, without offense in the hearing of his Brethren of whatever creed. One of the finest sermons we ever heard was delivered by a Jewish Rabbi in the First Methodist Church here. His text was 'Have we not all one Father; hath not one God created us?'"—Past Grand Master, J. L. Michie, South Carolina, Op. cit. page 47.

And so the Lord's Prayer has been purged (Masonically) of all Christian significance so that even a Masonic Jew will respect it! But when Christ says "Our Father," He means "my Father and your Father" (John 20:17).

In 1907, St. John's Lodge No. 53, A. F. & A. M., of Tyler, Texas, asked the Grand Master, John P. Bell: "Is it un-masonic for a brother while praying either in the lodge, or at a burial, to close the prayer with the phrase, 'for the sake of Jesus Christ?'"

The Grand Master answered: "No." But when the Grand Lodge of Texas met later, the Committee on Jurisprudence rejected the action of the Master in these words:

"It is unfortunate that any question bearing even remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However much it may be regretted, such a question arises in the thirteenth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not un-masonic in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, and is in derogation of its universality, which would demand that no phrases or terms should be used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason." (This

decision is upheld by the Secretary of the Texas Grand Lodge to this day!) The above named Committee was composed of five Past Grand Masters, who were Grand Representatives to the Texas Grand Lodge, from the following states: Anson Rainey, Nova Scotia; W. S. Fly, Wisconsin and North Carolina; George W. Tyler, Mexico and New York; John L. Terrell, Connecticut; A. W. Campbell, North Dakota.—Proceedings, Texas, 1907, pages 3, 4, 22, 84, 85, 167.

The explanation which Masonry offers for the wilful omission of Christ's name from Masonic prayer, is this: "We have, as you know, a great many brethren of the Jewish faith, who have been attracted to the fraternity because of the supposition that it was founded upon the ancient rites rather than upon the more modern."—Charles C. Clark, Grand Generalissimo, Knights Templar, Iowa, Official Document, March 11, 1921.

"I do not know why the name of Christ is left out of our Masonic proceedings, unless it is in view of the fact that Masonry is supposed to be an ancient order, and is not necessarily a Christian institution."—W. M. Sexson, Secretary A. A. S. R., 33° Hon., Oklahoma, Official Document, March 14, 1921.

The extreme care that Masonry exercises in keeping the name of Christ out of Masonic proceedings is also noted in a quotation from the Proceedings, Grand Lodge, Indiana, by Past Grand Master G. W. Bard, Washington, D. C., from one Mr. Funkhouser: "The Masonic conception of God is not the early Hebraic God of vengeance and cruelty, whose chief care was for a 'chosen people,' Our God is the merciful Father of all men, who so loved the world" Note the omission as to Christ.—Proceedings of District of Columbia, 1918, page 336.

Not only does Masonry reject our crucified and risen Savior, but it declares: "The principles we teach are the only influence that can save and redeem the world."—A. G. Burnett, Grand Master, California, Proceedings, Oklahoma, 1918, page 225.

Furthermore, Masonry blasphemes the name of God—Christ Jesus. The "ancient landmarks" forbid the initiation of any man physically imperfect. To drive this "law" home real "forcefully," Grand Master J. W. Barry, Iowa, says:

"If Christ Himself were on earth again and had the misfortune to lose a hand and should then come to us recommended by the other members of the Holy Trinity, He would be turned away as unfit to be made a Mason in Iowa."—Proceedings, D. C. Idem Cit. Page 339.

Could a more complete denial be made of Christ and all things that pertain to his work of Redemption than the following:

"Immortal life is something to be earned, by slow self-conquest and comradeship with pain and patient seeking after high truths. We cannot follow our own

wayward wills, and feed our baser appetites, and give loose rein to foolish tempters year by year, and then cry: 'Lord, forgive me; I believe,' and straightway bathe in glory. Man must learn God's system is too grand a thing for that. The spark divine dwells in our soul and we can fan it to a steady flame of light, whose lustre gilds the pathway to the tomb and shines on through eternity, or else neglect it until it glimmers down to death and leaves us but the darkness of the grave; each conquered passion feeds the living flame; each well-borne sorrow is a step toward God. Faith can not rescue and no blood redeem the soul that will not reason and resolve."—Committee on Necrology, Grand Lodge, Oregon, Proceedings, Iowa, 1920, page 175.

Ashamed of Thee

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fear to quell, no soul to save.

Till then, nor is my boasting vain,
Till then I boast a Savior slain;
And O may this my glory be,
That Christ is not ashamed of me!

ALL IN A DAY'S WORK

For some time I had been sitting in my "Foa'd" day in and day out, visiting many of our stations down here in the Black Belt on important business. On this particular Sunday morning I had Pastor Montgomery with me. We set out from Selma at the early hour of 7:30 a. m. for the distant congregation of Nyland. The day bade fair to be a beautiful one, being slightly cooler than the weather had been for months. For this we were thankful, since the drive was, therefore, somewhat pleasanter. Automobiling here at times may have some "joys" for the missionary, but certainly not when a Southern sun is blazing in the skies, when the heat waves fairly "sizzle" upwards from a parched and cracked prairie road, and your engine is throwing back on your limbs and in your face additional stifling heat. With my auto-door tied back to keep it open and my hood lifted to let some of the heat escape, and myself in shirt sleeves, hatless, and collar wilted to a rag around my neck, I've presented often anything but the appearance of a Lutheran preacher.

As I started out to say, on this day Pastor Montgomery and I had our faces set towards distant Nyland. For thirty-six miles we rattled over fairly de-

cent roads to complete the last twenty a-bumping over baked prairie and red clay soil. Arrived at the chapel, and after due waiting, we proceeded with the Sunday-school and services. I was giving up my pastorate of this flock and entrusting it into the hands of Pastor Montgomery. During the sermon and later while we had a sociable bite to eat together, it was apparent that our people become closely attached to their spiritual shepherds. This speaks well for them and reminds one of the touching farewell St. Paul was accorded on leaving his Ephesian Christians.

Our next objective was Possum Bend. But first we had to cross the Alabama River. This we did at a landing called Clifton. But how primitive the crossing arrangements are! You who ride over cable-hung bridges of great span, who shoot in perfect safety through long tunnels underneath large bodies of water, imagine this picture. A river of shallow depth possibly over a hundred yards wide; a flat constructed of rough boards and rudely put together, large enough to hold a car, unwieldy oars hewn out by hand. Now the ferryman begins to push off from shore by means of a pole. Slowly the clumsy ferry heads into the river, then crawls up along the shore. With oars the Negro continues upstream until he thinks he can make the opposite landing by floating down on the current. Finally, after much grunting, he is ready for us, inviting us to run on to the flat. Again, in crossing, the same procedure is followed out—poling, rowing, riding down on the current. Now for the ascent up the bank, which is so steep that to ask our car to climb up the side of a house would be fair comparison. However, we have confidence in our Ford, for it can do almost incredible stunts. And so with a snort of impatience, after having reached the top, our engine sets out for Possum Bend, fourteen miles away.

Here we won't linger longer than to say that on this occasion also another missionary, Pastor Carter, laid down his office to give it over into my trust. The affection with which the people saw their pastor leave them was touching.

Vredenburgh, next stop! This was another jump of about thirty miles. Running into a shower, we affixed chains and put up storm curtains, but we were spared what we had dreaded—a terrific Southern downpour. Up steep hills we tortuously climbed, through deep sand and across many a creek we raced against time, for it was getting late. Finally, Vredenburgh hove into sight, Vredenburgh with its immense piles of waste edgings of lumber burning day and night, fires which forcibly remind one of the eternal fires of God's wrath on lost souls. Here a boy was to meet Pastor Montgomery to take him out in a buggy to the three-mile distant chapel. Not finding him on hand, I had to make the run out. On the way back through the noisy and squalid Negro quarters I picked up several Negro boys who were going my way. How

glad I was that I had done so, for after a few minutes they were of valuable assistance to me in changing a tire. The remaining six miles to Tinela were made in record time, considering the poor condition of the "roads."

And now I was to go through another service. But my condition! I was covered from head to foot with a thick layer of dust, my shoes seemed never to have known a shine, my shirt was spotted with grease, and my collar—! Then, too, my hair was disheveled, my face grimy and streaked with sweat, my hands black as a machinist's. And my brain, if one could have taken a peek into it, would have given a like appearance. I had to ask the people, who had come out in goodly numbers, to give me five minutes' time to clear away the brain-fogs that had collected there and to gather my thoughts that had been tumbled and jostled into a veritable rubbish-heap during the last lap of the trip. Still, I enjoyed the service in that little log-cabin, thankful to the Lord that I was being permitted to tell the old, old story of Jesus and His love to hungry souls.

Happy I tumbled into bed at a friendly house close by. True, I had gone nearly the limit, being completely worn out and not having had a thing to eat since noon. But I "fed" my stomach on a pipeful of tobacco and told it to grumble away while I slept.

Now I might go on to tell of the big rain that came up overnight, putting me on edge for fear of being mud-bound in a village having only one road as a connecting link with the outside world. I might describe how in the morning I plowed through the stickiest of sticky mud to Buena Vista only to be told there that I had not a chance of continuing on to my objective—and that, at the very most, not over five miles away. I might recount my having to make a roundabout trip of about fifty miles through "awful" mud, a trip lasting all day long, to reach the place I was so close to in the morning; yes, and of abandoning my car and taking to horseback to complete the journey. I might again relate how, for what seemed an eternity, I crawled through "oceans" of mud and inky darkness to get back to a hotel, there to scrape the caked mud from hands, arms, and face, not to speak of clothes and shoes. And again I had to console my stomach with a smoke, knowing that no one would hear its growling but the bedclothes. Again I was spent beyond my bodily and mental powers. Let this suffice, however, lest you be wearied by too much detail.

Kind friend of missions, the Lord has made men willing to be spent in His work of saving souls among the Colored people. How much do you spend in support of this glorious work, to say nothing of spending yourself in it? Oh, if you can't give of your time and energy in the actual harvest of souls, but must entrust that to others to spend themselves in your place,

give, for the love of Jesus, of your means, "spend" your means to the breaking-point for Him who spent Himself, body and soul, on the cross for you!

—E. A. Westcott—in *The Lutheran Pioneer*.

WHAT OTHERS SAY

Plays in the Church

The Wesleyan Methodist Church maintains that the cause of Christ should be supported by the tithes and free-will offerings of the people of God, and not by the use of such unscriptural means as concerts, festivals, fairs or plays. The principle of Christian stewardship is being recognized more generally than ever in the past since the early centuries, and many of the churches which have not been noted for their spirituality have come to see the advantages of Scriptural giving rather than the old methods that were so long tried with such discouraging results.

But some of these churches still encourage the holding of pageants, plays, and many such things in the church in the way of entertainment, recreation, and even for educational and religious purposes. We fear that the practise is creeping into some churches which profess a high degree of spirituality. Under the title, "Why I Object to Plays in the Church," Rev. A. M. Quigley, of Bunker Hill, Ind., in one of our latest exchanges lately gives ten reasons for his position on this question, which we share with our readers. He says:

A few reasons as to why I object to plays being given in connection with the work of the church:

1. It is not the mission of the church to provide plays of any kind for unconverted people. The mission of the church is the winning of lost souls to Christ, and the development of Christian life and character.
2. The providing of such plays is contrary to the spirit and teaching of the New Testament. The Christian should do everything to the glory of God, and God is not glorified in the play.
3. Such plays tend to worldliness in the church, and worldliness is the greatest enemy to the cause of Christ. Worldliness and spirituality never go together.
4. Such plays tend to develop a desire for the theater and other places of questionable amusement, especially among our young people.
5. Such plays have been given in other churches, and have proved highly detrimental to the spiritual side of the work.
6. Such plays leave us exposed to the criticism of unconverted people, who profess to see little or no difference between the church and the world, when such plays are provided by the church.
7. Such plays are strongly condemned by those ministers and evangelists who have been most highly

honored of God in the great work of winning souls to Christ.

8. Such plays are conscientiously opposed by many of the Lord's children, and we are not to place a stumbling-block in our brother's way.

9. We are not merely to ask ourselves the question, "What harm can such plays do?" but rather "What good can they do in the building up of Christ's earthly kingdom?"

10. Our young people should be trained to find pleasure in the service of God, not in the service of the world.
—The Wesleyan Methodist.

Broadmindedness

What do we mean by being "broad-minded"? Being broad-minded does not mean that we can contemplate with complacent satisfaction the statement that the earth is flat. Nor is it generally considered narrow-minded to rise up and deny the imputation out of loyalty to facts. So we may rule out one class of things: broad-mindedness does not refer to proven facts. None of us would like our children taught by a teacher who is so broad-minded as to pass unchallenged with imperturbable calm, the statement that two and two make five.

The province of broad-mindedness, then extends into a region not covered by demonstration. It is a virtue cherished by those who, like Sir Roger, can say, "There is much to be said on both sides." So we may boil down the general essence of broad-mindedness into several possible attitudes, if we carefully study the symptoms of the complaint.

Perhaps the best laboratory for the isolation and observation of the examples of broad-mindedness is a Pullman smoker. There the virtue issues forth, luxuriously preening itself. There whatever each person possesses is brought out for the admiration of the rest. Here are some typical cases culled from one single study in the aforementioned laboratory:

(a) "After all, it doesn't matter what you believe, I say, if your heart's all right."—the traveling salesman.

(b) "We're all aiming at the same place after all," says the gentleman behind the fattest cigar.

(c) "People don't want dogmas now-a-days" says the brisk little doctor on the way to a rich consultation.

(d) "Creedless Christianity is the thing for the modern world," says the nose-glassed teacher.

Let us look at these statements and try to discover from what roots these flowers of speech have blossomed. They are all hardy perennials. They are the common or garden variety, so our research has yielded nothing very uncommon or extraordinary. Broad-mindedness is based on one of several possible attitudes regarding debated religious truths: (a) they don't matter, so I can easily afford to be broad-minded; (b) they would matter if anyone could ever know about them, but this isn't possible, so you can't be dogmatic; (c) they do matter intensely, and you may be right in what you say, but I don't believe you are. "Yet you've a right to your view." This is real broad-mindedness, a rare plant never to be passed over without special recognition. It is so rare that we need not give it any special notice, as the first two attitudes are ever-present. They beget the types of broad-mindedness usually brought forth for our admiration and, if need be, for our confusion. If we look at them clearly, with our vision undazzled by the glitter of their seductive charm, we discover an astonishing fact. Both of them are utterly dogmatic! The first says "These things don't matter." and the second, "You can't know anything about them." Both

say in unison with vociferous assertion: "You're wrong if you dare to have any convictions!" Let anyone who has had to combat these two all but universal types of militant broad-mindedness say whether or not their upholders are gentle and tolerant! These are ungentle cudgels of arguments; they are not stuffed clubs!

It is just as well not to have too many illusions, especially if benevolent society continually swathes our minds with an over-abundant supply. Any illusions we have ought to be our own, and not second-hand. What about this popular illusion of broad-mindedness?

Most of us, with the blind faith of the most utterly credulous and superstitious idol worshipper, submit to the acceptance of this dogma. It is only Catholics by conviction who can be heretics. Is it true that "it doesn't matter what you believe so long as your heart is all right"? As this is not a physical diagnosis of cardiac conditions it naturally means, "You can hold any sentiments or beliefs you want, so long as you are sincere." This is muddleheaded, if anything ever was. Does sincerity of conviction absolve a burglar? Does conscientious belief in the theory that all property is common give the thief a claim to our sympathies and indulgence? In general, does any amount of sincerity excuse wrong-headedness? Society does not think so. The community does not think so. Actual sincerity (a very rare quality, by the way) is not, after all, the paramount consideration in any of the difficulties of our ordinary life. One's convictions and opinions are of the utmost consequence. One's sincerity determines, in the rare case of possible choices, whether or not he will follow his convictions. One's convictions form his habits and these determine the normal course of life. In actual practice it is more of consequence to know what a man will do in a given circumstance, than to know how much fervor he may put into it. And a man's opinions, not the sincerity with which he may hold them, are the touchstone whereby he is known and weighed. In short, much truer than the foregoing statement is its contrary: "It does not matter so much how sincere a man is, so long as his convictions and opinions are all right."
—The Living Church.

NOTED IN PASSING

History teaches that in all human conflict and controversy no victory is finally effective which does not capture the citadel of the soul. We never win a man until his heart is won. The energies of any personality follow in the train of the surrendered heart. If the heart be missed the man escapes. Capture the heart, and you capture the life. This is a succession taught on every page of history. It is a line graven deep on the recording plate of human experience. Have we learned the lesson? Or are we ignoring the teaching, and seeking to win folk by some other method than the established one of winning the heart?

* * * * *

Suppose we lasso a man or a people by means of a law, and rope them into legislative compounds, what does history say about it? History says we shall never win them. The secret of personality can never be seized and held in the leash of a statute. No, we can never by bare law win the heart of anybody, or of anybody, or of any people, whether the people be American or British or Irish or Negro, or the dwellers in the Cameroons. Law leaves the spiritual citadel of man untaken and unpossessed. That is the unflinching teaching of experience.

Suppose we try another sort of constraint. Let us seek to capture the life of man in the meshes of logic. Let us simply argue him into silent fellowship and obedience. Is

the man now won? The teaching is perfectly clear. Logic no more reaches and holds the central secret of man than does the north wind bring heat. Arguments do not storm the central keep of the soul. Argument may capture the mind, while the life escapes. That is the teaching of experience. So far as the religion of Christ Jesus is concerned, if argument could make us captive, the vast majority of people would have been enthusiastic disciples long ago. But a convinced mind does not imply a surrendered life. "These people draweth nigh unto me with their lips, but their heart is far from me." The reason may surrender, but not the heart.

Try another sort of constraint. Let us attempt a deeper possession by seeking to wake his admiration. If we can rouse a man's admiration we are dealing with much finer and much more vital energies. What does experience tell us about this? It tells us quite clearly that we do not win a life when we win only its admiration. We can admire where we do not love. We may admire Jesus, yet not give him our hearts. That is the teaching of experience. I think the teaching is even more definite than that; we are taught that the full personality of a man never really marches with bare admirations. You need something more if the really vital thing is not to be left behind.

"We live," says Wordsworth, "by admiration." Yes, but Wordsworth does not stop there. Let us finish the sentence. "We live by admiration, hope and love." Ah, there you touch the secret! It is when the admirer becomes a lover that the entire personality begins to move. Win the heart, and you capture the life. It is so in friendship, it is so in marriage, it is so in the life of a people or a race.

—Dr. Jowett—in *The Continent*.

FROM OUR CHURCH CIRCLES

Ordination and Installation

On the 27th of November, 1921, being the first Sunday in Advent, Arthur Voss, candidate for the ministry and called by St. James' Church, near the seminary in Wauwatosa, was ordained to the ministry and installed in his charge by the undersigned, Prof. J. Meyer assisting. Address: Rev. Arthur Voss, 496 52nd St., Milwaukee, Wis. AUG. PIEPER.

Dr. Martin Luther College

With the customary Christmas celebration on the evening of December 19, work was interrupted at Dr. Martin Luther College to give our boys and girls an opportunity to spend their vacation at home. The attendance this year shows a marked increase over previous years. In fact, it is the largest we have to record in thirteen years. A total of 120 students were enrolled thus far. Of this number there were 117 in actual attendance on the day the school closed.

For a time it appeared as if our work would suffer serious interruption. On the 25th of October scarlet fever made its appearance in our girls' dormitory. Within a short time we had three cases developed, and in order to guard against further spread the school was closed and placed under quarantine for several

days. But God dealt mercifully with us. Outside of these three cases no new ones developed, and the school work could soon be resumed again. Two of the patients had but a slight attack. The third was of a more serious nature.

In this time we realized the urgent need of an isolation hospital for our girls. To remove such cases to the local hospital burdens parents with an unnecessary heavy expense. We ought to be in a position to isolate immediately any student that shows respiratory infection. We trust that our fellow-Christians will enable us to supply this need as soon as possible.
E.R.BLIEFERNICHT.

Central Conference

The Central Conference will meet February 14th and 15th in St. Mark's School, Watertown, Wis.

Papers will be submitted by the Reverends G. Stern, Leo Kirst, Aug. Paap, and Dr. A. F. Ernst.

Conference service with Lord's Supper, Tuesday evening. Sermon: Prof. S. Probst or Pastor J. H. Schwartz. Confessional address: Prof. H. Parisius or Pastor P. Bachmann.

Requests for quarters must be made in due time.

THEODORE THUROW, Sec'y.

Northern Conference

The Northern Conference will meet January 23rd to 25th at Manitowoc, Wis. (the Rev. Carl Machmiller). Preacher: Ph. Sprengling (M. Sauer).

Papers will be read by the Reverends Zell, Gladosch and Sprengling.

HERBERT C. KIRCHNER, Sec'y.

Golden Wedding

On December 8th at Morgan, Minn., the golden wedding jubilee of Wm. Beilke and wife Ottilie, nee Brandt, was celebrated in the company of their ten children and friends. Rev. P. E. Horn preached on Romans 12:12. The jubilee offering of \$10.81 was allotted to missions. Rejoice in hope; be patient in tribulation; continue instant in prayer.

P. E. HORN.

Southern Conference

The Southern Conference will convene January 23rd to 25th, 1922, at Burlington, Wis., beginning Monday at 2 p. m. Sermon: Julius Toepel (Berg). Confessional address: A. Lossner (Nommensen).

ROBERT F. F. WOLFF, Sec'y.

Twenty-fifth Anniversary

On December 28th, 1921, the silver jubilee of Prof. John Meyer of our theological seminary in Wauwatosa was observed with an appropriate celebration, planned and carried out by the Milwaukee city conference. The celebration took place in St. James' chapel. Rev. J. Brenner, a classmate of Prof. Meyer delivered the festival sermon and Rev. Arthur Voss, pastor of St. James conducted the altar service. Rev. H. H. Ebert, representing the city conference, and Rev. A. Voss, speaking for St. James' congregation tendered hearty congratulations to Prof. Meyer.

A social gathering in honor of the occasion followed in the refectory of the seminary. G.

ITEMS OF INTEREST

Roll, Jordan, Roll

It comes almost with a shock to read that engineers are to harness the Jordan river to supply electric power and light to Palestine. To be sure it is small wonder that modern man returning to the birthplace of inspiration sees power and light and fertility in a stream which from its source in the snows of Hermon and the cedars of Lebanon falls farther in the 10 miles before it broadens into the Sea of Galilee than the waters of Superior fall to the Atlantic.

But Jordan to our minds brings thoughts of a greater power than this and brighter light than it will presently furnish to the cities of a new Palestine. Not Tiber or Simois or ancient Nile itself holds such a place among the romantic waters of history. For this gorge which kept the eastern tribes from the sanctuary of the Jews was the barrier Moses might not pass. Across its muddied deeps Joshua led them to their promised land. This was the river in which the captain of the host of Syria was bidden go and bathe and be healed, of which he grumbled that Abana and Pharpar, whose very names we should not otherwise remember, were better than any river of Israel.

And here Another came to Bethabara, "where John was baptizing." One from whose life was to stream a greater light than will presently glow in the streets of Jerusalem, a mightier power than the current that will operate a trolley to Bethlehem. Eighteen centuries later, black captive savages were to gather half the world away in a land as yet unknown, their bodies swaying rhythmically as they chanted over and over in a speech then unborn, "Roll, Jordan, Roll."

Small wonder that it comes almost with a shock that concrete dams and turbine engines are to invade at last this ancient solitude. Yet what could more be fitting than that children's children, turning back to the birthplace of the world's greatest forces, should decide that the Jordan shall once again serve mankind, shall send its power across the plains of Judaea and bring light to the little cities that nestle by the shores of Galilee. —Daily Press.

Athens Rejects New Patriarch

The Greek government announces its intention not to recognize that most Rev. Meletois Metaxakis, the newly elected patriarch of the Greek Orthodox church in Constantinople, says a Reuter dispatch from Athens.

The government holds that the election was engineered by followers of former Premier Venizelos.

The Holy Synod, the dispatch adds, has received a telegram from seven members of the Constantinople synod

who have resigned protesting against the illegality of the election and saying that as they constitute a majority of the synod they have taken over the administration of the church in Constantinople. It is reported that they intend to elect a temporary patriarch at Brusa. —Chicago Tribune.

Woman "Seer" Fined \$100 for Prophecies

Conversation with "the spirits" is expensive. Mrs. Minnie Waters, one of the 12 "ministers" of the Missouri Spiritualistic association, will tell the world. When found guilty here of "telling fortunes," Mrs. Waters was fined \$100. She appealed the case. —Sunday Telegram.

Ask Receivership For Ku Klux Klan

A petition asking that receivers be appointed to take charge of affairs of the "Invisible Empire," Knights of the Ku Klux Klan, was filed here today in Fulton county superior court by Henry B. Terrel and 174 other members of the klan.

59 Negroes, 4 Whites Lynched During 1921

Fifty-nine negroes and four white men were lynched during 1921, it was announced tonight by the National Association for the Advancement of Colored People, Georgia and Mississippi head the list of states, with 13 lynchings each.

—Milwaukee Telegram.

Scientist Trustees Denied Injunction

The supreme court yesterday denied the motion of the trustees of the Christian Science Publishing Society for an injunction to restrain the directors of the First Church of Christ (Scientist) from removing the trustees. The court recently held the directors had this power, but the trustees asked the court to prevent the directors from taking removal action pending determination of certain issues.

—Milwaukee Leader.

"Miracle" Ikons Send 6 Russian Priests to Jail

Six "miracle men" have come to grief in this province and are now serving six months at hard labor. The men, all priests of the Russian orthodox church, were convicted of defrauding parishioners by having old ikons renovated and representing that they were renewed by miracle and consequently possessed divine powers.

The priests were tried at a sensational hearing in the opera house, which lasted more than a week. Archbishop Tikon was one of the witnesses and declared that ikons could not be renewed by miracle. Theologians, occultists, and alienists also testified. It was the practice of priests in Russia to rent out ikons which are supposed to have special powers. These are frequently carried into sick rooms and to funerals, weddings and christenings.

Passion Play In 1922, But Not For Movies

The Passion play committee, recently bombarded by proposals from American motion picture concerns for the privilege of filming the production in 1922, when the play will next be performed, is standing firm in its refusal "to play Judas to our tradition, despite our poverty," as it puts it.

Production of the play every ten years is in fulfillment of a vow made back in the seventeenth century thus to express the gratitude of the village for having been spared from a plague.

The play, last produced in 1910, was not given in 1920, the regular date, because of the mortality among the performers and musicians caused by the war.—Chicago Tribune.