

# The Northwestern Lutheran

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Jan 23

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

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## THE FAITHFULNESS OF GOD

("Gott ist und bleibt getreu")

God ever true will be,  
His heart with love o'erfloweth.  
Though oft unto His own  
Affliction He bestoweth;  
Faith shines more bright and clear  
When comes adversity.  
Our patience thus He tries,—  
God ever true will be.

God ever true will be,  
Himself our cross He beareth.  
The burdens He has placed  
Upon our hearts, He shareth.  
Though oft His rod we feel,  
Sincere and kind is He!  
Our Father loves us still,—  
God ever true will be.

God ever true will be,  
Our feeble frame He knoweth.  
The burden can be borne  
That His dear Hand bestoweth!  
His pleading Israel  
From bondage He doth free!  
He helps in ev'ry need.  
God ever true will be.

God ever true will be,  
Though sad the night of weeping,  
His stars of joy shall shine.  
The loved ones in His keeping  
Shall see the clouds disperse,  
The storm of trial flee!  
O be of cheer, my soul,  
God ever true will be.

God ever true will be,  
No blessing He denieth.  
In the refiner's fire  
Faith's precious gold He trieth!  
Accept from His dear Hand  
Thy trials willingly.  
Await His cup of joy.  
God ever true will be.

God ever true will be.  
Soon shall the tempest vanish.  
Thy sorrow, cross, and pain,  
Forever He shall banish.  
The Highest has prepared  
Eternal bliss for thee.  
How boundless is His love!  
God ever true will be.

ANNA HOPPE,  
Milwaukee, Wis.

(Translated from the German)

Christians wonder why they should be saved.  
Sinners, why they should be lost.  
—Luther.

Now When Paul And His Company Loosed From Paphos, They Came To Perga In Pamphylia: And John Departing From Them, Returned To Jerusalem.

Acts 13:13

**John Mark quit.** No, he did not intend to renounce his faith entirely; but he did not want to continue to serve Paul and Barnabas on their missionary journey. The reasons with which he sought to satisfy his conscience, we do not know. Perhaps he was home-sick. Perhaps he feared the dangers of the journey and the opposition to the Gospel that had already made itself felt. Perhaps the subordinate position he held was not to his liking. Perhaps he tried to persuade himself that he would be able to do better work somewhere else. But it is clear that God had not called him away from this service, for we are told how Paul resented his defection and refused to take him along on the second journey. We learn that the church in Antioch supported Paul in his attitude toward John. So John was deserting from the service of God. And that reveals to us the real cause. He was forgetting what God had done for him in calling him to Christ. Love of self was rapidly overcoming in his heart the love for God. That is an indication of a weakening of his faith, of the lowering of his spiritual vitality.

What was the effect?

So far as John was concerned, the eternal plan of God's grace and death of Christ upon the cross were set at naught in the case of the people of Asia Minor, who would remain in the darkness of heathen idolatry and Jewish legalism to perish forever.

True, God's work went on, for it does not depend on any man, but Paul and Barnabas, the faithful servants, were now compelled to bear additional burdens in assuming also the tasks that John had so far performed and were thus hampered in their work of preaching the Gospel.

And let us not forget that they undoubtedly felt most keenly the discouraging effect of his example now that they were preparing to pass through new dangers and hardships in the service of the Maker.

Neither was it for John's good that he yielded to this temptation. Can the man fleeing from his duty be a happy child of God? Could John honestly pray, Thy kingdom come? Could he truly rejoice in the victories of the Cross? Could he grow in grace? Do we not almost see his heart shrivel and harden under

the influence of the spirit that moved him to depart and return to Jerusalem?

John's sin is recorded in Holy Scriptures not because it is an unusual one, but for the very reason that it is so common among those who call themselves Christians; it is recorded as a warning to every one of us. Can we plead, Not guilty? Let us ask ourselves a few questions: What would the condition of my home be if no member of the family would supply more toward its spiritual life than I do? What would the fate of my congregation be if no one took a more active interest in its affairs than I do? How much work would our Synod accomplish if it had to rely solely on my initiative and my sustained service?

But, you will say, there are so many other things that occupy my time and interest. What are those things—your business, your pleasures? John had the same excuse. No matter with what reasons we may seek to quiet our conscience, the cause in us is the same we found in John. And so we are neglecting God's work and the souls that belong to our Lord; we are overburdening the faithful, willing workers and, at the same time, discouraging them; we are quenching the Spirit and shriveling and hardening our soul.

**John came back.** God's grace did not permit this wavering servant to fall away entirely. He did not quench the smoking flax. He led John back into the service. Though Paul refuses to take John with him when he departs for the second time, John goes with Barnabas. Later we find him again also with Paul, who in Col. 4 numbers him among those of whom he says: "These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me." Paul writes Timothy: "Take Mark, and bring him with thee; for he is profitable to me for the ministry." Who was the happier, John quitting or John returned?

God calls you and me.

J. B.

### COMMENTS

**The Appleton Plan** The city of Appleton, Wisconsin, has been setting an example to other Wisconsin cities in providing religious education for the children of school age. The plan has been in operation for a year. It is justified by arguments that are in themselves sound; so we read: "It is not surprising to religious leaders that attempts to supplement the limited scope and accomplishments of the Sunday school are meeting with such a response. Mothers and fathers anxious to give their children their rightful heritage, the development of the spiritual side of their lives, have felt the need in Protestant churches for education such as Catholics and Lutherans provide in parochial schools."

Others are beginning to get our viewpoint. The admission that the Sunday school is inadequate is

something. That parents should be anxious for their children's spiritual life is also something, though not enough; it should be their sacred, solemn duty to provide spiritual sustenance for their children. We do not quite like the expression "development of the spiritual side of life," but will not stop to argue on the fatal flaw of that conception of Christianity. The practical question is: Has Appleton solved the vexing problem of giving children proper Christian training?

At Appleton the movement radiated from Lawrence College, a Methodist institution. The professor of religious education, E. E. Emme, called open meetings of pastors and laymen of the various churches. He effected an organization, non-sectarian as usual, to back him in his enterprise. The churches raised a certain sum of money—not very much, but enough for the purpose—and the public school authorities were induced to fall in with the plan.

It works out this way: Upon written request by the parents the public school excuses pupils once or twice a week a half hour or an hour earlier than usual. The children assemble at designated rooms (Y. M. C. A., or church rooms) and are there taken in hand by teachers of the association who proceed to give them religious instruction using the Abingdon lessons. The instruction is supposed to be non-denominational. The children are graded for attendance and tardiness and the public school accepts such gradings as a part of the pupils record. The religious school has its own grading and gives prizes and rewards for excellence.

In a special night-school, conducted for the purpose by Lawrence College, teachers are trained for the work in the day schools. The funds collected by the association are used in paying the teachers.

During vacation there is a four or six weeks' summer school which goes on with the work and tries to interest the pupils by introducing subjects not strictly religious.

In general it is reported that the work is proving effective. Some children are gained which never would receive religious instruction of any kind; others though coming from so-called Christians homes, are for the first time becoming consciously Christian in their daily life.

We do not wish to appear uncharitable. For such as have nothing better, this is unquestionably a partial solution. But—and this is the important thing—THIS PLAN WILL NEVER DO FOR LUTHERANS. From the beginning we must not encourage ourselves to go this easy way. Let others do what their conscience permits them to do. We may appreciate their earnest efforts to do better than they have been doing. But we must not recede from the high ground we have taken in religious instruction of our youth. Not even if Lutherans were permitted (as indeed they are) to organize their own school un-

der this plan should we lose sight of the real issue. The real issue is religious training for the child, not a few hours' work here and there while the child gets its real training somewhere else and from teachers who are using methods and courses of studies that are neither designed nor intended to mold the lives of young Lutheran Christians.

It is gratifying to find that there is a glimmer of understanding for the position which Lutherans have taken for, lo, these many years, but it is impossible to compromise our position by dropping the very thing for which we have properly contended: that education must be Christian in every root and branch.

To those who maintain that Christian schools are very expensive we willingly concede that they are more expensive than the Appleton plan schools. And to those who say that we are now often confirming children who are attending public schools, why not make an arrangement as satisfactory as this? let us answer that in that case, makeshift as it is, we have at present exactly what the Appleton plan offers, minus the moral responsibility for a system which, however, satisfactory to others, cannot have our wholehearted approval.

We fear that some Lutherans will be tempted to accept this proposal. We fear it because once they are committed to this principle that church and state can co-operate in matters of the child's religious education, that principle is lost which stands for the absolute responsibility of the Christian parent for the spiritual welfare of his child.

H. K. M.

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**That Little Game** For the Christian much that transpires in this little world of ours would be highly amusing—if it were not at the same time so pathetic. There's that fellow Science, now, doesn't he perform some of the craziest antics? At times he is so droll he would be irresistible as a mirth-provoker, if one could forget that he often leads to ruin them that trust to his guidance. Here's an instance, part of a news item from Chicago, reported to the Milwaukee Journal:

Esculapius has passed, the Moors are dead, and Ponce de Leon has ceased his search long since, but now Drs. Henry Lindlahr and William Ryan offer the world an elixir of life.

The prospect of eternal life upon this planet is one of the amazing developments in the electronic system of blood testing, the two doctors said, adding that the credit for the discovery belongs to Dr. Albert Abrams, San Francisco.

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"We are only voices in the wilderness at present," said Dr. Ryan, "but through this curative machine I can hold out to you at no distant date the possibility of eternal life on earth. You won't want a heaven then."

While we appreciate the funniness of the situation, little man trying to set aside the decree of an insulted Creator, "for dust thou art, and unto dust thou shalt thou return," attempting to steal his way back to the

Tree of Life: yet we do not for a moment hope for his success or follow him in his quest. The Christian confesses:

I would not live alway, thus fettered by sin,  
Temptation without, and corruption within:

\* \* \* \* \*

Who, who would live alway, away from his God;  
Away from yon heaven that blissful abode?  
For us to die is gain. G.

\* \* \* \* \*

**This Surely Is the Far Limit** The extreme reach of bigotry in religion no body has ever yet measured. But the gentleman in Brooklyn must be close to the ultimate boundary who is sending out over the United States circulars begging church people to lend their influence for a "twentieth amendment" to the federal constitution. The text of the desired amendment as he has worded it reveals a startling purpose. It would forbid anybody in this country to own any property, vote in any election, hold any office, transact any business, or be present at any sort of a meeting (least of all any religious service) unless he is a "firm believer in Almighty God, our heavenly Father, and his Son, our Lord and Savior, Jesus Christ." No immigrant would be permitted to enter the country without this full theological qualification. Penalty for believing anything else or disbelieving this much would be confiscation of all the unbeliever's goods and five years' imprisonment. The oddest thing about the whole proposition is the confident claim of the promoter that all this is necessary in order to maintain unimpaired the constitution of the United States. The gentleman seems not yet to have read the constitution's guarantees of religious freedom and its double-strength protection against confiscations.

The Continent rightly heads this item, "This surely is the far limit." And still, may the gentleman in question not have been misled by others whose attitude does not always receive the criticism it deserves? We are thinking of the bigotry in "Americanism," of which so many of our fellow-citizens make themselves guilty. We are thinking of those who are continuously attempting to extend the authority of the State or the community over the child and who are working for the enactment of laws that would practically forbid a man to believe in the triune God. Not that they would forbid faith itself, but a faith that is strong enough to make itself felt in life, a faith that would impel a father to rear his children in the nurture and admonition of the Lord and for that purpose to help maintain a Christian day school as the best means to that end. These fellow-citizens would cheerfully confiscate today all of our parochial school buildings, or at least make it impossible to use them for the purpose for which they are intended. And the "oddest thing about the whole proposition is the confident claim of the promoter that all this is necessary in order to maintain unimpaired the constitution of the United States," do not these words apply with double force to the promoters of the various "Americanization" schemes? Yes, this is the far limit—but there is a strong competition. J. B.

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**W. C. T. U. Plans** In spite of the woeful miscarriage of the attempt to make people moral by legislation which is making our country the laughing-stock of the rest of the world just at present, there are forces within our borders that are actively seeking more victories (?) on the same plane. That such is the case is attested by the following from the Milwaukee Leader of September 18th:

A Sabbath observance pledge, perhaps as strict as anything ever attempted in the United States, was issued yesterday from the national headquarters of the Woman's Christian Temperance union at Evanston.

The pledge, sent out under the name of the National W. C. T. U., and recommended by the organization, says:

"I agree to neither purchase nor patronize Sunday newspapers.

"To use my influence by word and example against railroad and steamboat travel and excursions.

"Not to patronize any store, barber shop, news stand, drug store (except for medicine), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them.

"Not to send or call for mail on the Sabbath.

"To make the Sabbath work at home as light and simple as possible, that all may enjoy the privileges of the day.

"To use my influence for legislation that will protect the Sabbath as a day of rest and worship."

The last sentence of the above pledge reveals the mistaken standpoint of our reformer friends. From a civic viewpoint my Sunday observance ought to be no man's concern, provided always that I give due consideration to the rights of others: I may do or I may abstain from doing as my conscience directs me. These people think otherwise: you must do what we do; you must abstain as we abstain. If you are not willing, we will apply force. What a queer conception some do have of liberty of conscience! G.

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**The Moral Effect** "What is the moral effect of compelling to stay married those that don't want to be married or forbidding men or women, separated, to marry again?"—asks a writer in a daily newspaper in discussing the recent ruling of the Episcopal Church on the question of divorce.

One could, in turn, ask, What is the moral effect of permitting men and women to set aside for frivolous reasons an obligation as weighty and sacred as that assumed by those who enter into marriage? Or, what would be the effect of permitting every individual to fix his own moral standards?

But this is not at all the angle from which the Christian regards this subject or, in fact, every other subject. The Christian's conduct is determined by the revealed will of God. When God has spoken, it is no more for man to deliberate and to judge. The word compulsion, in its ordinary sense, is not in the vocabulary of the children of God. Least of all do they attempt to compel any one to do God's will. The Christian obeys from the love of Christ that is in his heart through faith in the Redeemer. He obeys as a free child of God. The Christian declares the will of God to others and rebukes them for their sins. But he tries to lead them to faith in Christ by telling them of God's saving love; and it is in this manner that he attempts to move them to a godly life. To those who remain impenitent and disobedient he refuses the hand of fellowship, but he does not attempt to coerce them into a life against which their heart rebels.

The Christian knows that God's will is holy and good and that none but good effects can follow when men in sincerity of heart do that will. The Christian who keeps his marriage vow faithfully though the sins of an ungodly spouse make it a difficult and burdensome thing to do so, following the guidance of the Spirit of Christ, thereby grows in grace and is made more and more perfect in Christ. To the natural eye his life may appear wretched and poor, but the natural eye is not able to see the hidden life of the child of God and its beauties and glories. This spiritual truth the world cannot receive; we can thereby never arrive at an understanding with those who judge these matters by their sinful reason and should prayerfully resist the influence of the opinions expressed by them. J. B.

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**Again the K. K. K.** The Ku Klux Klan, like a noisome weed, seems to defy extermination; in fact, just at present it is pushing forth new shoots in a most determined manner in our immediate neighborhood. A reader sent us a heavy-type advertisement of this order as it was run in the Chicago Tribune of October 1st which we reprint:

#### What Is the Ku Klux Klan?

It is an organization composed of native-born white, gentle, protestant Americans, whose sole allegiance is to the Government of the United States of America.

It is a constructive organization, for its cardinal purposes are to build character, to teach practical and intelligent patriotism, to fire the hearts of men with a new love for God, Home and Country.

The evil forces against which the Klan is fighting conduct their activities in secret. The secrecy of the Klan is therefore

its strongest weapon. It is only the guilty conscience that shouts for the organization to unmask.

Klansmen are taught that observance of the law is liberty. No form of lawlessness is tolerated within the Invisible Empire, and no law-breaker can remain within its boundaries.

To condemn the Knights of the Ku Klux Klan on the lying evidence manufactured by a desperate enemy is unfair, un-Christian and un-American!

Remember that that which is good deserves to live, and that which deserves to live—SHALL LIVE.

If further information is desired, address P. O. Box 811, Chicago.

By way of comment we would say:

The order shows its "allegiance to the Government of the United States" by flying in the face of all constituted authority in that it takes the law in its own hands; mob rule and lynch law show the same allegiance.

The order "builds character" and teaches a "new love for God, Home and Country" by undermining the very foundation of all government—teaching the subject to usurp the legislative, the judiciary, and the executive power.

The order defends its secrecy by implying that secrecy is the "strongest weapon" against secret evil forces; that is the old fallacy that two wrongs make a right. Lovers of the light and open dealing are deftly finished off by being classed with those of "guilty conscience."

The order teaches that "observance of the law is liberty" by teaching the doctrine, get together with others in sufficient number and be a law unto yourself: might makes right.

The order decries being condemned on "lying evidence"; that kind of evidence is not needed for its condemnation: it pronounces its own condemnation in the first sentence of this advertisement when in a free country it proposes to found an Invisible Empire with the rankest, most unjust class distinction—"native-born white, gentile, protestant Americans." That is a striking example of what is unfair, un-Christian and un-American!

The order bids us remember that what is good shall live; that is probably the reason why after six thousand years and in a "free country" an Invisible Empire feels itself called to correct the evils of society. No, the best of gifts may be taken from us, very often by our own acts, if we abuse them. The wrongs of the world today are surely great enough, may it please God in His mercy to spare us from the additional one of—The Invisible Empire. G.

Faith marches right on, into death, if need be, without a murmur or question. Unbelief halts at every turn. —Selected.

When thou art the hammer, knock thy fill; but when thou art the anvil, lie thou still.

—Matthew Henry.

### ARE OUR OLD HYMNS MORBID?

Touching upon old church hymns "The Christian Century," a Chicago religious journal, in a recent issue, characterizes them as expressing morbid sentiment, thinking them inadequate to express the religious experience of the normal persons of today. They are, we are told, for the most part "morbidly introspective, encouraging the soul to struggle through the present vale of tears, and almost invariably wind up in the closing stanza with a burst of longing for a bliss of a heaven far removed from any possible experience here and now."

"The Christian Century" makes mention in particular of the hymns of Watts and Wesley of the Anglican Church, and declares them inadequate for our times, because of the progress in "the social valuation of religion," as it states. We are told, that in these hymns, as in old hymns in general,

"The basic New Testament doctrine of the Kingdom of Heaven on earth, which is now the substance of all preaching which normal citizens find reality in hearkening to, is unknown. Even the infrequent expressions which seem to hint at it are clouded by a context which shows that the conception really did not invade the inner shrine of the authors' souls.

"It is true that most of these hymns were once alive, and expressed not only the author's real experiences, but also those of multitudes of his contemporaries. Thus rigidly stereotyped and preserved they serve a good purpose in showing us how far and in what direction we have come since that day. They satisfy an archeological curiosity, and, revealing as they do the way persons of vivid religious consciousness once felt and aspired, make us glad that we live now instead of then, and help us to gird our loins with new resolution to make the religion of today's Kingdom of Heaven more real and effectual."

The writer in "The Christian Century" seemingly deplores, that his conception is not so rapidly realized, as might be expected. For, says he,

"With all of the zeal of modern hymnologists and publishers to bring our hymn-books down to the actual religious experiences of today, they are still far in arrears. Sermons which dare to exploit the morbid introspection of many of the older hymns still in current use, would be delivered to empty pews, as many of them indeed are delivered, or to an array of aged and feeble listeners whose religious experiences are plainly a relic of a period which is not even a vivid memory among those of vital spiritual impulses today. Progressive preachers often either do not pay any attention to the hymns accompanying their sermons, not pretending to censor the sentiment of anthems rendered by the choir, or else they have through long toils come to realize the hopelessness of finding hymns which accord with the only sentiment which is acceptable and real to those who attend upon their preaching.

We are not at all surprised at such vituperations of our dear old church hymns, coming from such source which is devoid of the true conception of Gospel truths. It is a clear case of the modern religious trend to socialize the Kingdom of God on earth, and utilize it for mundane purposes. With people of this type religion has only social value, i. e., its value is measured according as it makes this world a better place to

live in. Religion must serve to better moral, social and economic conditions on earth only. It must establish heaven on earth, otherwise it is not real and effectual; a heaven of eternal bliss and salvation is not desired. All religious life must be brought on a bearing for this world, not for the world beyond.

Accordingly, such hymns for public worship are sought after, which would express the sentiment and religious experiences on these lines; while our dear old church hymns with their manly simplicity, expressing the great Gospel truths and the experiences of Christian faith and hope are stigmatized as morbid.

But are the latter really morbid? "morbidly introspective"? as is stated above. Reference is made to Watts' and Wesley's hymns in the Anglican Church. We have a selection of them in our own Book of Hymns used at our English services, such as

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

"Forbid it, Lord, that I should boast,  
Save in the death of Christ my God,  
All the vain things that charm me most,  
I sacrifice them to His blood," etc.

Is there any morbid sentiment expressed in hymns like this one? Are they not expressive of strong faith in Christ crucified and of unfaltering love for Him on the part of the Christian? Or is it "morbidly introspective"? when the same poet sings

"Lord, we confess our numerous faults,  
How great our guilt has been:  
Foolish and vain were all our thoughts,  
And all our lives were sin.

"But, O my soul, forever praise,  
Forever love His name,  
Who turns thy feet from dangerous ways  
Of folly, sin, and shame.

"'Tis not by works of righteousness  
Which our own hands have done,  
But we are saved by sovereign grace  
Abounding through His Son," etc.

Yes, we need more of such introspection, a searching of our hearts before the righteous and holy God and of our souls approaching His mercy seat, in our times. It is one of the truest tests of the wholesomeness of a hymn when it is found to possess the power of arousing the innermost feelings of man with reference to his attitude toward God, causing remorse on account of sin and the feeling of utter inability to appease one's conscience, by his own efforts, but kindling at the same time the glorious life of faith and hope and the flame of fervent love for His Savior—in short of awakening and stimulating true devotion. If this is the wholesomeness of a hymn, then, by all means, let us retain our old hymns.

Thank God, our Lutheran people still take great pleasure in the grand old songs of our Church, which

has justly been called the singing church. So also the readers of "The Northwestern Lutheran" will know the inestimable value of the old Lutheran Church hymns, inasmuch as they delight in reading the ones appearing on the front page, beautifully rendered into English by our esteemed poetess, whose translation of old Lutheran songs, as well as her original poems bid fair to become a treasure in American Lutheran hymnology. J. J.

#### 1572—1922. ANOTHER ANNIVERSARY

A Catholic anniversary, but one which will receive few references in Catholic periodicals—the 350th return of St. Bartholomew's Night. The eve of St. Bartholomew's Day happens every year upon the 23rd of August, but when we say "St. Bartholomew," we think only of the night, three hundred and fifty years ago as these lines are being written, when the Protestants of Paris and of the French provinces were, by a conspiracy of the Romanists, and in honor of a royal wedding, doomed to perish by assassins' hands.

Looking, as by chance, upon the August page of the "Lutheran Annual," we noted the saint's name in bold type after the date. We were reminded of our intention to set before the readers in connection with this date, with a certain amount of detail, the story of that Holy War upon the Huguenots, but shall limit our remarks to this brief notice, as works of reference are not at hand where we are spending these declining days of summer.

Briefly, then, the plan for a general massacre of Protestants came as a result of the progress which the Reformation was making in France. When, in the early twenties of the sixteenth century, the Reformation had taken a foothold in France, the Roman Church employed the usual means in resisting its advance: the civil courts and the fanaticism of the mob. Apologists for Roman persecution invariably point to the state, and to civil law, as the agency which instituted the stern measures which were used to suppress defection from the Only-saving Church. They forget to mention that the magistrates were not only under the influence of the teachings of the priesthood, but were held responsible, on pain of excommunication and loss of position, for the prompt suppression of "heresy." As a matter of simple historical truth, the first confessors of the Lutheran faith in France were haled into prison, subjected to inquisitorial torture, and, failing to recant, were burned at the stake. A decade later the Reformed doctrine, emanating from the Swiss centers of Protestantism, found entrance into France. As the works of Luther were still widely read, the form which early French Protestantism took was so closely allied to Lutheranism that the persecutions, which again arose, were unhesitatingly characterized by Luther and his associates as persecutions of the Gospel and murder of the saints. It

will be remembered, in this connection, that when, under the terror directed against them, French Huguenots fled to Florida, there to establish a Protestant colony, the bloodhound Ferdinand Menendez, a Spaniard, followed them and in 1566 massacred the settlement at St. Augustine. While the colony was being butchered, the Spaniards cried: "This we are doing to you, not as to Frenchmen, but as to Lutherans."

In France the great leader of the protestants was Admiral Gaspard Coligny. As a member of the highest nobility of France his personal influence was very great, and his example was no small aid to the spread of the evangelical doctrine. Even at the royal court there were many secret adherents of the Reformed Church, and as their number increased, sentiment favorable to the Reformation spread to the provinces, where these nobles had their great estates.

The evening of the 18th of August, 1572, had been chosen for the nuptials of the king's sister, Margaret of Valois, with Henry of Navarre, a leader of the Protestants. Many of the most powerful Protestant leaders came to Paris to take part in the festivities. The opportunity was too good to lose. By instigation of Catharine de Medici, the king's mother, the dreadful plot was hatched: At a given signal on St. Bartholomew's Night (23rd of August), all Catholics were to take up arms and slay their Protestant neighbors and acquaintances.

And thus the Parisian Bloody Nuptials, as they will ever be called in history, were celebrated. From the towers of Saint Germain l'Auxerrois the bells were rung on the Eve of St. Bartholomew, and the slaughter commenced. The Huguenots were murdered wherever found, many were hunted through the streets of Paris like wild beasts and slaughtered, their bodies being cast into the River Seine. Protestant babes were thrown into carts and trundled by their Catholic playmates to the Seine bridges, to be drowned. Gaspard Coligny was murdered in his bedroom, his body being thrown from a window as proof that the deed had been done. At the lowest estimate 30,000 Protestants were killed that night in Paris and, on the following days, in the outlying districts. Such was St. Bartholomew's Night three hundred and fifty years ago. It failed of its purpose. Many illustrious names of Germany, Holland, England, and America were borne by descendants of the Huguenots who fled to these countries.

Catholic historians assert that the massacre was a regrettable outburst of political passion, and that the Church was not implicated. As a matter of fact, the motives which caused the king's mother to instigate this dreadful crime were certainly religious, and the celebrations which followed at the Catholic courts throughout Europe are eloquent testimony to the meaning of the event as understood by contemporaries. A cry of horror went through the Protestant countries

of Europe, and when Queen Elizabeth received the French ambassador, her throne-room was draped in black and her court clad in mourning. High festival was held at the Vatican. The embalmed head of Coligny was sent to the Pope—reminding us of a pleasant custom of the head-hunters of Borneo today. Whether he really pierced the tongue of the Admiral with a needle, as is generally asserted, we have not had occasion to verify by authorities. But two facts are incontestable: 1) that a medal was struck in commemoration of the event, bearing on one side a portrait of Pope Gregory XIII and on the other a picture of the massacre; and 2) that an oration was delivered in Rome by the Parisian professor of rhetoric, Jean Muret (Muretus), in which he addressed the Pope with a eulogy on France, the eldest daughter of the Church, who had so many times shown her loyalty to the Pope, but never so eloquently as by the destruction of the Huguenots. We have read this oration, a turgid production in the near-Ciceronian Latin which was all the rage at the time. Muretus reaches his climax when he exclaims that "the stars never shone so brightly, nor did the Seine ever heave her billows so proudly as when the bodies of the heretics floated to the sea"! Copies of the medal are in existence, and the orations of Muretus are in print.

On the Rue Rivoli, now a street of splendid shops, stands a life-size statue of Admiral Coligny, carved out of marble. On the pedestal rests an open book inscribed Holy Bible, and the eyes of the Protestant martyr are directed toward the Louvre Palace, diagonally across the street, now a world-famous museum, but in 1572 a royal palace. He gazes at a window in the front facade through which King Charles discharged his rifle at the Huguenots fleeing through the streets. (There are no monuments to Charles IX.) And the bells of St. Germain are still being tolled at curfew every night. I heard their iron voice one August night in 1906, and saw, in the moonlight, the marble brow of Coligny uplifted in calm defiance to the palace of the dead kings. On the open book beside him shone the words

SAINTE BIBLE.

—The Lutheran Witness.

### THE ADOPTIVE RITE

#### Doctrines and Teachings of the Order of the Eastern Star

BY REV. PAUL C. KREY

The references are to the rituals containing the degrees of the Adoptive Rite, the Eastern Star and Amaranth.—Editor.

That the Eastern Star is a religious organization seems evident for they sing spiritual hymns, they pray, they inculcate moral precepts, and they promise to bring their members to a better home beyond.

It is a peculiar religious organization for though they perform some of their ceremonies in public, they

also do many of them in secret. In fact, all of their instructions and moral lessons are inculcated in secret: neither will they promulgate their teachings outside of their secret circles. This does not agree with what Christ says, "In secret have I said nothing" and is in direct opposition to his express command: "Go ye into all the world and preach the gospel to every creature." The Christian church is to preach its precepts to every creature in the world. It seeks the light because it is light. The Order of the Eastern Star teaches its doctrines and principles behind closed doors to a chosen few; it seeks the cover of darkness, therefore their deeds and their doctrines must be questionable according to the word of our Lord: "Every one that doeth evil hateth the light." So much is very plain but that is not all, the worst is yet to come.

Teaching in secret, they cannot therefore be followers of the Christian religion for that is contrary to Christianity. And their fundamental doctrine proves this to be a fact, that they are as far removed from the Christian standard as are those of any idolators.

#### Triune God Rejected

First we find that they have a conception of God which is not Christian. The true God, the God of Christianity is according to His own revelation, a Triune God. Father, Son and Holy Ghost, and they that do not worship Him, worship the Devil. "There is none other God but one" (1 Cor. 8:4). "The things which the gentiles sacrifice, they sacrifice to devils" (1 Cor. 10:20). The God of the Eastern Star is not the Triune God. Their prayers are directed to "source of all wisdom, truth and love" or to Our Father, or Almighty and merciful God, or Loving Father, Almighty Father, or some similar expression. Their halls are dedicated "in the name of our Father who is in heaven." "In the name of heroines of the Order" and "in the name of The Grand Chapter," and not therefore to the Father, Son and Holy Ghost. In their service at the grave, the brethren and sisters are exhorted on this wise: "Sisters and brothers and dear friends, let us henceforward improve the remaining span of life, and be prepared to obey our heavenly Grand Patron's call, and go from our labors on earth to everlasting happiness in the world to come." So their God is only a Grand Patron in heaven. Strange that it would not be a Supreme Great Grand Patron, for such Grand Patrons are quite common here on earth. So you see they do not worship the true Triune God, but they worship "they know not what" and therefore their worship is worship of the Devil.

The Order claims that the theory of it is founded on the Holy Writings and that its lessons are Scriptural, that they have chosen their characters from the Bible. This latter claim is true with the exception of one. But for whatever else is in the Bible, they seem to care little or nothing. We cannot help but see that

they pick only that from the Bible which suits their purpose, this the Devil also does as we learn from the account of the temptation of Christ. The lessons which they inculcate should be Scriptural, but they are not, as we shall soon learn by examining a few.

In their ritual we find the following: "Shall we be left, abandoned in the dust, when fate relenting lets the flower revive? No, heavens' immortal spring shall yet arrive, and man's majestic beauty bloom again, bright through the eternal year of love's triumphant reign." And in another place: "The life of those who look only for the good and the pure, the unselfish and noble—the truth of all things becomes a living fountain of wisdom and knowledge." This is a flat denial of original sin. For there is no majestic beauty in man since the fall, for the Psalmist calls them all filthy (Ps. 14); and filth is not beauty; and man, if man dies as he is, "in his majestic beauty" that is, without repentance and faith, and just as he is by nature—if he is to rise to "love's triumphant reign" then there is no such thing as original sin, and all the work of our blessed Savior is for naught; then we need no Bible, no Savior and no faith, but just to live in our majestic beauty and rise to triumphant reign. And as to man's ever becoming a living fountain of wisdom and knowledge this is a direct contradiction of the Savior's Words that the inner life of man is a cess-pool of vices: "Out of the heart proceed evil thoughts, murders, adulteries, etc. (Matt. 15:19), yea it is blasphemy, for there is only one living fountain of wisdom and knowledge, that is Christ: 1 Cor. 1:24; Col. 2:3; "In whom are hid all the treasures of wisdom and knowledge."

#### Angels: Good Deeds

Concerning angels they teach: "Our good deeds and kindly offices performed for others are the angels that watch over and smile upon us in our dreams." (Ritual page 43). The Bible says: "Are they not all ministering spirits sent forth to minister unto them that shall be the heirs of salvation? (Heb. 1:14).

About the resurrection they say in prayer: "Thou hast decreed that we all shall die and come to dust. Thou hast also decreed that we shall rise from death to everlasting life." (Ritual page 230). That is a Satanic lie. God has not decreed that all those that die should rise to everlasting life. He says that some will rise to everlasting shame (Daniel 12:2). What an awful awakening there will be for all the poor souls whom the Devil has rocked to sleep in their sins by this lie.

Addressing the candidate in the Amaranth degree they say something beautiful about the Bible namely this: "Sister, as a welcome guest you stand before our altar. You see spread thereon the inspired word of God, the fountain of grace and love and truth" (Amaranth Degree page 45.). Here they call the Bible God's inspired word, the fountain of grace and love



and truth, but they do not make it that to others nor even let it be that to themselves. For truth according to their own interpretation is "the universal principle of human thought and action; the live blood of human power, the intellectual air we breathe;" which means, if anything, truth is everything else, except what the Bible says. Neither do they bind their candidates to what the Bible says, but to the rules of the Order, for this is the question that the candidate is asked: "With this knowledge of our noble purpose are you willing to assume the obligations and responsibilities that may be required of you by the rules of the Order?" (Amaranth Degree, page 46). So what is it when they say the Bible is the inspired word of God, and the fountain of truth, and do not follow it? It is downright hypocrisy, a shameful misuse of the name of God which will not remain unpunished.

#### Sinking the Dagger Into the Heart of Christianity

Many more such false teachings could be culled from their ritual and ceremonies, but I shall pass them up or else I might weary you, and go on to that part of their teaching which sinks the dagger into the heart of Christianity. From all the prayers and lectures of the Order of the Eastern Star it is as clear as day that they believe God to be merciful and gracious, forgiving sins and iniquity outside of and without the shed blood of Jesus Christ, God's Son. And that my friends, is the great delusion, the enticing lie of Satan that lulls so many into security in this organization. Oh, if they would but remember that outside of and away from the blood of Jesus Christ our God is a consuming fire, angry with the sinner, a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation, a God who is able to destroy both soul and body in hell. To say that God is gracious to the sinner or to man without and aside from a Mediator is to throw aside the whole work of redemption. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." (Heb. 10: 28 and 29.) And to say that man is saved without repentance, and faith in Jesus Christ, as the Eastern Star does is to flatly contradict God Himself who says: "Repent ye and believe on the Gospel." The Devil could invent no greater nor more enticing lie than "You don't have to repent; you don't have to believe in the blood of Christ; God is merciful and gracious to man without repentance. He will forgive." Such a doctrine neutralizes the power of Christianity; it is the Devil's masterstroke. Oh, the poor deluded followers of this teaching, what consternation will take hold upon them when the anger of the Almighty shall consume them, because they have not sought refuge in the blood of the Lamb!

#### Man His Own Savior

But that is not all. According to the teachings of the Eastern Star, man is also his own Savior, for they give one chapter the heading:

"Man is his own star, and the soul that can  
Render an honest and a perfect man  
Commands all light, all influence, all respect."

That is nothing but a pure religion of works. And in another place they say, "There is no death to the pure and loving." Again they emphasize their position by raising the question: "How can I reach this glory? How are we to secure this immortal reward?" To which they answer by a long eulogy on the soul of human reason which is here called "The wondrous power that rules the earth today," and ends as follows: "Be faithful to your vows. Place honor before life. Lastly trust in God and fear not: that in the end you will receive the reward due to truthfulness and fidelity." (See Amaranth Degree, page 91; also pages 85 and 87.) In still another place we read: "Sisters and brothers, the vows you have taken are only those whose keeping will make you wiser, better, happier. Our chains are wreathed with flowers. Our duties are sweetened by one love. Over us all there hangs the great reward promised by Him whose star in the East we have seen and whom we have come to worship."

Many more things could be quoted but I think I have said enough to convince you that the Order of the Eastern Star is not an institution of God, but of the Devil. We cannot but be reminded of the words of St. Paul: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they might believe a lie: that they might all be damned who believe not the truth." "But we are bound to give thanks always to God for you, brethren and (sisters) beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification, of the spirit, and belief of the truth."

Let us also be thankful for the light that has been given us in the right distinction of the Law and the Gospel.

—Christian Cynosure.

#### THE BAD WOMAN OF THE TOWN

By Mrs. Strachan in The Latin American Evangelist

She was "una señora mal criada." The writer knows well what this term means as applied to children. "Niños mal criados," badly brought up children are the rule, not the exception, in those countries. But I am afraid that the term means something much more serious when used to describe the bad woman of the town. As a matter of fact her story and that of the woman of Samaria have many points in common. There was a day when she too jumped to fame and

leadership in the town where her reputation was so bad. Perhaps that was why—it was just because she had nothing to lose.

It was the day the Bible seller came to the town, which by the way, goes by the euphonious name of El Jicaro in Nicaragua. Quite a few New Testaments and Scripture portions had been disposed of and the good colporteur was thanking God for his success when the Cura got wind of what was going on and immediately took the warpath. His plan of campaign was simple and effective, he just followed in the Bible seller's wake, gathered up the books, and burnt or otherwise destroyed them. When he reached the bad woman he demanded the book she had bought. Being what she was, a bad woman, badly brought up, she flatly said "no," entirely regardless of the reverence and fear (and the last by no means least), that was due to the keeper of the keys of heaven. Such a thing had never been heard of.

"Woman, give me that book."

"No señor, es mío, it was my money that bought it."

"Desgraciada, do you not know that it is a prohibited, an immoral, a condemned book?"

"No se, señor, but I propose to read it and see for myself."

And the bad woman was so utterly regardless of all established standards that she persisted in believing she had a perfect right to that which her own money had purchased.

Of course the whole pueblo was scandalized but the upshot was that the only Bible which escaped the vandalism of the priest was in the hands of the bad woman of the town. But then, she had no reputation to lose.

Without loss of time she carried out her determination to find out what were the terrible things contained in the unlawful book for the possession of which she had defied the priest. And she found them, but strange to say they were familiar to her, they were her own things. The Book told her "all things that ever she did." It told her besides many other things so wonderful and so new that she could not keep them to herself. You see, she had no reputation to lose, and this was something so beautiful she could not hold her peace. To one and another the good news were told and they began to come, singly and in groups, to listen as she read from the wonderful Book. They came and they continued to come until that Bible was well worn, from Genesis to Revelation, to satisfy the eager thirst of those who hitherto had not known "the gift of God," but who, through the pages of that blessed Book, were now drinking of the Water of Life.

When the Bible seller went back that way another time they all wanted books, and he told me that on that and on a subsequent visit he was completely sold

out. Nor was there any Bible burning on either occasion.

How many were converted? Yes, one expects that question. I do not know. The dear fellow who told me the story is just a simple soul who goes scattering the good seed. He knows nothing of statistics nor of the modern art of self-advertisement, so he did not say how many were converted. But his face shone as his thought traveled back to the town where the bad woman lived, and in his soft Spanish he repeated, "Gloria a Dios! Gloria a Dios!"

After all is not that the most fitting termination to the story? For of course there were conversions. Was not the living seed sown, and is not the promise for harvest sure, "My word shall not return to me void?" Yes, indeed! Glory to God! Glory to God!

### DENYING THE WORD

Some years ago the ministers of the Church were busy combatting the rantings and fulminations of Bob Ingersoll against the Bible. Ingersoll's chief argument was ridicule, and he was well aware of the fact that he was humbugging the people, but gave them what some of them wanted. One of the most successful opponents of Ingersoll was Dr. Thomas De Witt Talmadge, the noted Presbyterian writer and lecturer. But Robert Ingersoll was an open and avowed enemy of Christianity and did not do as much harm to the Christian religion as some of our modern Unitarians and rationalists still holding membership and high positions in evangelical churches and undermining the Church from within. Among these we have such men as Dr. Lyman Abbott, editor in chief of the Outlook, formerly a prominent clergyman and successor of Henry Ward Beecher in Brooklyn. Recently he gave instructions to a mother how to teach the Bible to her child. The main part of the advice seems to be that the mother should impress upon the child mind the fact that the Bible was merely literature like any other kind of literature; that a great deal of it is merely fiction and contains a record of religious experiences which may be read with some profit to guide us in formulating our own "working theories" about religious truth.

Our modern rationalists have totally rejected the Bible as the Word and revelation of God to man. It is on the same level with other literature and fiction and its stories "can be made vehicles for moral instruction," as is the case with other literature.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." Breaking their bands asunder and casting their cords away is what these modern skeptics are doing, but the

Lord shall have them in derision. "Heaven and earth shall pass away, but my Word shall not pass away," is the assurance given us by Him who hath all power in heaven and on earth.—Lutheran Church Herald.

### A BURLESQUE ON SCRIPTURE

In the Royal Arcanum Guide and Candidate once appeared the following blasphemous caricature of Psalm 116:

1. I love "Tuscarora Council" because it has respected my manhood and received my application for membership.

2. Because it has inclined to open its doors unto me, therefore will I call around each meeting-night as long as I am in the neighborhood.

3. The sorrows of not being insured encompassed me, and the pains of dying without suitable provision for my family got hold upon me; I found trouble and anxiety.

4. Then called I upon George Reissner and others: "George, you may propose me for membership in the Royal Arcanum."

5. Gracious is the "Royal Arcanum" and strictly honorable; yea, the "Royal Arcanum" is very liberal. Selah.

6. The "Royal Arcanum" preserves many a man from making a simpleton of himself. I was brought low in the sight of those who were insured in the "Royal Arcanum," and it helped me out of the scrape. Selah.

7. Return unto thy restfulness, for the "Royal Arcanum" will take care of your family to the extent of \$3,000.00.

8. For thou hast delivered my mind from anxiety, mine eyes from tears, and my feet from having to go barefooted.

9. I will talk before the world as a "Royal Arcanum" member, giving the usual signs to the members I meet.

10. I believe in the order, therefore have I spoken thus: I was greatly in want of insurance. Selah.

11. I said in my haste, all insurance companies are a fraud—a delusion and a snare.

12. What shall I render to the "Royal Arcanum" for its benefits to my family when I am no more?

13. I will take the obligation of the order upon me, and give the signs and pass-words properly.

14. I will pay my dues and assessments regularly in the presence of the collector.

15. Recorded by the supreme secretary is the death of every member.

16. O "Royal Arcanum!" O "Tuscarora Council, No. 1212!" I am thy member and the husband of thy beneficiary; thou hast eased my mind. Selah.

17. I will offer unto thee the sacrifice of gratitude, I will call around to the council chambers each evening, except I have a reasonable excuse.

18. I will pay my vows unto any member who is needy, now and at all times in the presence of the public; in the courts of "Tuscarora Council," in the midst of thee, O great "Royal Arcanum."

19. Praise ye up the order to everybody!

The Lord is a God of mercy, or such sacrilegiousness would have been visited with swift and fearful vengeance. The Lord does not settle all his accounts with men in harvest time. It is safer to put oneself in the path of lightning than to trifle with the Word of God. We advise those who are not conversant with Psalm 116 to compare these blasphemous utterances with the Bible at once, that they may see the wickedness of this paraphrase upon God's Word.

—The Free Methodist.

### ON CHRISTIAN SCIENCE

It is indeed a false and vain mischievous belief, leading silly people. It is the kind of thing against which we are warned in Holy Scripture. It is one of the deceptions of these days devised by the father of lies to deceive the very elect if possible.

One of the best things we have seen in a long while is the comment in many papers upon the fact that from the ruins of the Knickerbocker Theater in Washington were carried dead and wounded bodies into the adjacent First Church of Christ, Scientists, which church thus became a morgue and a hospital. Under that roof, which every Sabbath day and every Wednesday night gives back echo of the false teaching that there is neither sin nor sorrow nor suffering nor death; people were moaning in their pain, bleeding from their wounds, gasping a last breath from their broken bodies or were growing rigid under the cold touch of death itself.

One does not need to say more about the type of mind which could accept the teachings of Christian Science than to say that some of the worshipers of the Mrs. Eddy cult, gathered at that church on the following Sabbath, still saying that there is no such thing as pain and no such thing as the death of this mortal frame.

But to turn away from the somber picture a moment to lighter things.

Probably most of our readers remember an old story. A scientist passing a house said to the little boy who was in the front yard, "Johnnie, has your father gone to the office this morning?"

Johnnie answered, "No, papa is awful sick in bed."

Reprovingly the scientist said, "You're wrong, Johnnie. Your papa just thinks he's sick."

"Oh!" was Johnnie's comment.

The next morning as the scientist was passing he said to the boy, "Johnnie, does your father still think he is sick?"

In a burst of tears, Johnnie replied, "No, papa thinks he is dead." —The Christian Statesman.

## CHRISTIAN BENEVOLENCE

By Rev. H. L. Tenney

The Lord's work should weigh upon the hearts of all God's people as no other interest. For it they should plan, pray and sacrifice continually. With those who are truly the Lord's, it is the chief concern. Their own employments and investments are subordinated to this great achievement. There is no other source of joy so great to them as the prosperity of Zion. On the other hand, there is nothing that strikes deeper sorrow than to see Jerusalem languish and the walls thereof broken down. When Nehemiah heard the sad tidings of the decay of his beloved city, it is said that he wept, and mourned, and fasted and prayed certain days, and was of a sad countenance, and only regained some of his composure when the way was providentially opened for him to go to the relief of his afflicted people. Jeremiah exclaimed in the bitterness of his soul as he saw the desolation of the land, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." These scriptures express the intense soul interest of the true child of God in the great business of soul saving. David gave vent to his all-consuming love for the church when he cried out, "The zeal of thine house has eaten me up." This is the spirit of the saints throughout the ages. They have counted the divine cause more to them than life itself, and have yielded up life that it might succeed. The poet voices the same sentiment, "I love Thy Kingdom, Lord, the house of Thine abode," etc.

Love is active, and not a mere sentiment. Some one has said that love has hands and feet. It moves in behalf of the object loved. Love expresses itself in doing. Those who truly love the church of Christ are seeking opportunities to promote this great institution. The church is kept alive by prayer, and faith, and sacrifice. For the church to operate, the different agencies and departments and activities must be maintained. We must have our houses of worship. There must be a great host of ministers, missionaries and gospel workers. We must establish and promote Christian schools. These are all channels through which we attain the great end of the church in the world. These call for a contribution of a portion of our earthly goods. Although salvation is free, it costs something to bring it to men. The water in the well is without cost, but the means of bringing it to the surface requires an outlay of money. The Christian spirit is that of benevolence. It is the exact opposite of the selfish, grasping covetous disposition. The true child of God acknowledges himself as a steward of the temporal blessings with which God has enriched him, and they are at the divine disposal.

There are many promises of blessings to the liberal soul. God throws out challenge after challenge to

bring all the tithes to the storehouse, and prove Him, and see if He will not pour out a blessing. He says the liberal soul shall be made fat. We are informed how to give, and every kind of reason, argument and incentive is offered why we should give. We are reminded of the poverty of the soul that overtakes those who shut themselves up against the needs of others, and the soul prosperity that follows those who deal bountifully. We are shown the example of Christ, who though rich, became poor, that we through His poverty might be rich. We are instructed not to be haphazard in our giving, but to follow up intelligently and systematically. There should be a well wrought out plan. We are to give as God has prospered us. We are to lay by the first day of the week. All of which seems to point to the tithing system. We should keep books with God, and not give as the impulse of fancy takes us.

The question arises, "Why are God's professed people not giving as they should when His cause is suffering? One great answer meets us everywhere—a worldly, covetous spirit is abroad in the land, which comes too often to possess the church. It is the spirit of getting and hoarding those things that will minister to self. God's people need to guard valiantly against it. If riches increase, set not your heart upon them. But on the contrary, we should feel that added riches spell added opportunity, and added power to do service for God. But the great temptation is to forget God and His claims and our responsibility.

No doubt the failure in some quarters to come up to God's standard is to be traced to ignorance. There has not been the proper education concerning this privilege and duty. The pastor is sometimes remiss in failing to preach on the subject. Sometimes a feeling that it savors too much of speaking two words for himself deters the man of God. But the people should be made to realize that it is not altogether to help the preacher, but to help themselves, that they should give. It is the rich benefit that comes into their own souls that is the great motive. Sometimes the preacher is conscious of a spirit of resistance, and refrains from presenting the subject to his congregation. But we believe that prayer and preparation from the Lord will overcome much of this. Prejudice and opposition often give way before the sermon preached in the Spirit. The privilege side should be emphasized as well as the duty.

Sometimes disappointments have caused the Lord's people, who have hitherto been active in giving, to slack in this grace. They feel that money they have expended in the past has not been wisely spent, or the object to which it was given failed of success. There has been disappointment in persons. The pastor has simply "held down the job," and has not evidenced a real concern for the work. The writer believes strongly in good pay for service rendered, but

insists that the laborer give his best. It is a pleasure to stand by one who devotes his all to the great cause for souls. We need to remember, however, that we are giving to God, and not so much to man, or to this object or that object, and that we shall not lose our reward. The cause may seem to fail in one part of the field, but we can always see some harvest that has come from our efferot. We are often disappointed in our dealings and investments in temporal matters. But do we stop doing business because of this? We continue to venture with wisdom gained by our disappointments. Satan may seem to tear down what our hard-earned money, given with denial, has established. But if there has been the single eye, and the motive of love prompting our sacrifice, it cannot be lost, for God has said our labor is not in vain. God is not unrighteous to forget our work and labor of love. We are exhorted to not be weary in well doing, for in due season we shall reap if we faint not.

The very best investment we can make is in God's cause. It returns the best dividends—the dividends of souls saved. The soul is the most valuable thing in the universe, greater than all the world, and the salvation of the soul is the most glorious of all achievements. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

—The Free Methodist.

#### A CONGREGATIONAL MISSIONARY

Any Sunday afternoon about 2:25 you can see a middle-aged member of my congregation approaching the Sunday school accompanied by a group of children, writes "The Lutheran." You might think her the mother of a flourishing family, and she is, but her three daughters and one son are all in their twenties. They bring themselves. The four or five she generally conveys are usually of ages between three and ten, and they belong to her neighbors. She learns that Mrs. Smith or Mrs. Jones cannot or does not send her little folk to any school, and she offers to take them. "If you will have them ready at 2:10, I can stop for them on my way. It will be no trouble and I would love to have them with me."

How many little folk this good Christian woman has brought to instruction in religion, I cannot tell. It exceeds a score. Some of them have advanced through confirmation to actual membership in the congregation. All of them will recall her with gratitude as long as they live. Some of them will esteem her as a spiritual mother, and credit her with introducing them to their Savior. How God esteems her I cannot describe, but since she helps to save little ones, I imagine His valuation of her life exceeds the merit He ascribes to some who lead armies or sit in legislative halls.

I know this woman has had her share of troubles. She is not rich, she is occasionally ill, and there have been many cares and burdens thrust upon her. The joy she has, and she is a very cheerful person, comes largely from the good she does in her neighborhood. I sometimes contrast her with other members who pass the unchurched by on the other side. They seem to have lesser troubles but they likewise lack compensations and contentment of soul. I do not doubt that our Lord supplies this woman with gifts of grace that He keeps especially for those who offer themselves as His messengers. There is a peace that passes understanding and she has it. —Lutheran Standard.

#### IT TAKES COURAGE

Not to bend to popular prejudice.

To live according to your convictions.

To refuse to making a living in a questionable vocation.

To say "No" squarely, when those about you say "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth, when by a little prevarication, you can get some great advantage.

To do your duty in silence, obscurity and poverty while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know and you have a family depending upon you, because it does not have your unqualified approval. —Selected.

#### ANSWERED OUT OF THE BIBLE

At the examination of a school in London for the deaf and dumb, a lad was asked in writing the following questions:

"Who made the world?"

He took the chalk and wrote: "In the beginning God created the heaven and the earth."

"Why did Christ come into the world?"

A smile lit up his face as he wrote again: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

"Why were you born deaf and dumb, while I can hear and speak?"

With a look full of resignation he instantly wrote: "Even so, Father, for so it seemed good in Thy sight."

—The Free Methodist.

## THE MANY-SIDENESS OF CHRIST

Jesus challenges the attention of the world by His many-sidedness. He meets the need of all classes and conditions of men. As deep answereth unto deep, so does He respond to the movings of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the universal appeal of Christ. Some one whose name has been lost has collected the following examples of this universality:

- To the artist He is One Altogether Lovely.
  - To the architect He is the Chief Corner Stone.
  - To the astronomer He is the Sun of Righteousness.
  - To the baker He is the Living Bread.
  - To the banker He is the Hid Treasure.
  - To the biologist He is the Life.
  - To the builder He is the Sure Foundation.
  - To the carpenter He is the Door.
  - To the doctor He is the Great Physician.
  - To the educator He is the Great Teacher.
  - To the farmer He is the Sower, and the Lord of the Harvest.
  - To the florist He is the Rose of Sharon and the Lily of the Valley.
  - To the geologist He is the Rock of Ages.
  - To the horticulturist He is the True Vine.
  - To the judge He is the Righteous Judge, the Judge of all men.
  - To the jeweler He is the Pearl of Great Price.
  - To the lawyer He is the Counselor, the Lawgiver, the Advocate.
  - To the newspaper man He is the Good Tidings of Great Joy.
  - To the philanthropist He is the Unspeakable Gift.
  - To the philosopher He is the Wisdom of God.
  - To the preacher He is the Word of God.
  - To the railroad man He is the New and living Way.
  - To the sculptor He is the Living Stone.
  - To the servant He is the Good Master.
  - To the statesman He is the Desire of all Nations.
  - To the student He is the Incarnate Truth.
  - To the theologian He is the Author and finisher of our Faith.
  - To the toiler He is the Giver of Rest.
  - To the sinner He is the Lamb of God who taketh away the sin of the world.
  - To the Christian He is the Son of the Living God, Savior, Redeemer and Lord.
- What is He to you? —Common People.

—To pursue union at the expense of truth is treason to the Lord Jesus.—Spurgeon.

Of all the passions of the soul the power of pride is the most extensive. —Selected.

## THE BROKEN INSTRUMENT

There is a beautiful legend of the broken instrument. Its strings were gone; its parts were out of alignment; its exterior and interior was dust covered. It was thrown into a rubbish heap, till one day a musician came to the castle. He saw the neglected instrument and repaired it, for he was its builder. Then he played on it the most exquisite music. He drew from it harmony that pleased the most cultivated because he understood its laws. This is a parable of life. You and I are so unstrung and dissonant that no culture can attune us, no age-spirit can restore the lost chord. But the great Musician, the loving Maker of us all, can repair the ruin wrought by evil, can change the worldling and sinner into a saint, can restore the divine image and set us back amongst the approved of the Father. Oh, for the harmony that enables the soul to hold unbroken communion with the Lord!

— Frank Smith.

## NOTED IN PASSING

The Duke of Wellington heard an English curate remark fastidiously, "I do not care very much for foreign missions." Whereupon the old soldier, throwing off his years, with body erect and eyes blazing, thundered out the question, "What are your orders, sir?" "My orders?" stammered the curate, "I do not think I understand." "I will repeat them for you," said the Duke, "they are 'go ye into all the world, and preach the gospel to every creature.' It makes little difference whether you care about it, but it makes all the difference whether you obey." —Selected.

The heaviest burden in any parish is the "inactive list," those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others; those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of co-operation and assistance when their suggestions are accepted, and nothing but criticism when the judgment of others prevails.

—The Rev. Frederick B. Budlong.

Let us make up our minds finally that we are going to have convictions about religion. The rich young ruler came paying Jesus Christ compliments, instead of giving him worship. Some of us admire the character of Jesus Christ but do not put it into action. We are what I call religious window shoppers, like women who look in the windows and admire all the things and handle all the goods on the counter and never buy anything. Do not be satisfied with notions about religion but try to yield yourself to something that is genuine and sincere and authoritative. Do you ring true?—Bishop Fiske.

Attorney General Daugherty has ruled that "In the final analysis title to church property is vested in God" and on this ground he approved the return of certain property belonging to the Reformed Church of Hungary, which had been seized during the war. We do not care to question the ruling of the attorney general but ask if the same method would not lead to the decision that the title to all property "in the final analysis" rests with God. —The Baptist.

FROM OUR CHURCH CIRCLES

The Arizona Conference

Will meet in the home of the Rev. F. Uplegger, Rice, Ariz., Oct. 30 to Nov. 1, sessions beginning Tuesday at 9 A. M.

Papers: Jesus as Missionary (Guenther), The Sermon on the Mount (F. Uplegger), Knight Templarism (Zimmermann), The Proper Use of Ordination and Installation (Frey), Mormonism (Wehausen).

H. C. NITZ, Secretary.

Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties convenes, D. v., at Sheboygan Falls (Rev. J. Biehusen) November 6th to 8th.

The following are to submit papers: Ed. Huebner, "Sermon on the Mount," exegetical. H. Koch, Phil. 1:3-6. Kaniess, "Saul's Character." O Schmitt, "The Witch of Endor." Confessional address: Wm. Kuether or Arthur Halloth. Sermon: Ed Kionka—Walter Haase.

Kindly make request for quarters in due time.

KARL F. TOEPEL, Sec'y.

Southeast Conference of Michigan District

The Southeast Conference of the Michigan District will meet in conference October 24th and 25th at Detroit (Rev. Hugo H. Hoenecke).

Papers to be read by the Revs. Dr. P. Peters, Oscar Peters, H. Richter and C. Strasen or G. Luetke. For subjects see "Gemeindeblatt."

Sermon: A Lederer—J. Nikolai.

Confessional Address—O. Eckert.

Note: Sermon and Confession Address in English.

ANNOUNCE! Pastor's address: 920 Nardin Ave.

HUGO H. HOENECKE, Sec'y.

Southern Conference of Nebraska District Delegates Meeting

The delegates of the Southern Conference of the Nebraska District will convene at Zion's Church, Clatonia, Neb., (Rev. E. C. Monhardt), October 17th and 18th. The Rev. A. Schumann will read a paper on Church Membership and the Rev. M. Lehninger will lead an exegesis of Matt. 18:15-21. Confessional address by the Rev. A. Schumann (C. Schmelzer); sermon by the Rev. A. B. Korn (W. Wietzke). Services the evening of October 17th.

Announce your coming as early as possible.

A. B. KORN, Sec'y.

Rhineland Conference

The pastors of the Rhineland Conference will meet on October 3rd and 4th at Crandon, Wis. (Rev. H. Heidel).

Papers will be read by the Revs. H. Heidel, B. Richter, W. Huth, J. Krubsack.

Sermon: J. Krubsack—H. Schmitt.

Confessional Address: J. Henning (Huth).

JOS. KRUBSACK, Sec'y.

State Conference of Teachers

On November 9th and 10th the teachers will hold their annual conference at Kenosha, Wis. The colleagues of Kenosha announce that:

1. The sessions will be from 9 to 11:30 a. m., and from 2 to 4:30 p. m.

2. Everybody wishing to attend the conference is requested to state this individually by postal to Mr. Wm. Manthey, 69 N. Ridge St., before October 20th.

3. That on Thursday, the 9th, divine services will be announced with a sermon on Education.

In this service a Cantata will be rendered by the local Mixed Chorus with solos and orchestra.

4. On Friday evening an entertainment for the guests will be given.

J. GIESCHEN, Sec'y.

Installation

By authorization of the Board for Colored Missions Candidate Walter H. Beck was duly ordained and installed on the thirteenth Sunday after Trinity as pastor and missionary in Mt. Zion Lutheran Church, Colored, at New Orleans, La., the undersigned being assisted by the Professors H. Meibohm and H. Nau, and the Pastors W. E. Kuss and E. H. Wildgrube.

Address: Rev. Walter H. Beck, 2302 Washington Ave., New Orleans, La. G. M. KRAMER.

Notice to Members of the West-Wisconsin District

The West-Wisconsin district at its sessions in Columbus, Wis., made **no change** as to the disposal of the **blue collection slips**; members are therefore to continue sending them to the finance member of their respective conference. This is necessary to avoid confusion. The finance members for the various conferences are the following pastors: M. Hillemann, for the Wisconsin Valley Conference; E. H. Palechek, for the Mississippi Conference; M. Raasch, for the Central Conference; C. F. W. Voges, for the South-west Conference. Members are furthermore requested to send in the blue slips without delay, since your finance member is expected to forward them punctually every month to the chairman of the revision committee.

C. F. W. VOGES.

### Acknowledgement and Thanks

Received for the sick-room at Hillcrest Hall, D. M. L. C. the following: From Mrs. Carl Sievert, Gibbon, Minn., curtains; Mrs. J. Fritz, Sr., Mrs. E. Falk, and Mrs. J. Benthin, of Thomas, S. Dak., \$20.00; Ladies' Aid, New Ulm, Minn., \$25.00.

Our sincere thanks to all donors.

LUELLA SITZ, Matron.

### MISSION FESTIVALS

**Red Wing, Minn., St. John's Ev. Luth. Church.** Speakers: Pastor G. E. Neumann and Chr. P. Kock. Offering: \$320.00.

**Waterloo, Wis., St. John's Church.** Speakers: H. Zimmermann, E. Fredrich, Prof. W. Huth (English). Offering: \$315.95.

#### Twelfth Sunday after Trinity

**Monroe, Mich., St. Paul's Church.** Speakers: J. Gauss, H. Hoenecke. Offering: \$80.00.

#### Thirteenth Sunday after Trinity

**Wilton, Wis., St. Paul's Church.** Speakers: Pres. G. M. Thurow (also English), Rev. E. Zaremba. Offering: \$264.73.

**Tomahawk, Wis., St. Paul's Church.** Speakers: W. Gieschen, W. Eggert, K. Sitz. Offering: \$140.00.

**Tripoli, Wis., Lutheran Mission.** Speaker: W. Gieschen. Offering: \$34.00.

**Kaukauna, Wis., Trinity Church.** Speakers: F. Greve, F. Schumann. Offering: \$265.10.

#### Fourteenth Sunday after Trinity

**Mound City, S. Dak., St. Paul's Church.** Speakers: C. Strasen, Jr., E. Neumann, E. R. Gamm. Offering: \$236.00.

**White Bluffs, Wash., St. Paul's Church.** Speaker: F. H. K. Soll. Offering: \$31.09.

**Lake Benton, Minn., St. John's Church.** Speakers: Jno. Bade, E. F. Blakewell. Offering: \$57.61.

#### Fifteenth Sunday after Trinity

**Verdi, Minn., Immanuel's Church.** Speakers: R. Poethke, Walter Preuss. Offering: \$66.80.

**Iron Ridge, Wis., St. Matthew's Church.** Speakers: Baganz, Bliedernicht, Koeninger. Offering: \$312.00.

**Warren, Wis., St. Matthew's Church.** Speakers: P. Monhardt, J. H. Abelmann, A. Berg (English). Offering: \$76.87.

**Sun Prairie, Wis., Emmanuel's Church.** Speakers: E. Wachholz, T. Albrecht. Offering: \$66.40.

### ITEMS OF INTEREST

#### Bible Circulation

The biggest year of Bible circulation since the high level of the war period is reported by the American Bible Society in their annual report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form in-dorsed and promoted by the government.

During the year the Society has arranged for the re-organization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.—The Free Methodist.

#### Institute Religious Course at U. of W.

A course in religious instruction, leading to a bachelor of arts degree, is being instituted by the University of Wisconsin this year. Preparations for the ministry, for Y. M. C. A. secretaryships, church boards, mission societies and Boy Scout organizations is included under the teachers' plan now in force for the first time in any state university of the country.

—The Wisconsin News.

### BOOK REVIEW

**Synodal-Bericht:** Verhandlungen der dritten Versammlung des **Minnesota-Distrikts** der Allgemeinen Synode von Wisconsin, Minnesota, Michigan und anderen Staaten, gehalten in der Ev.-Luth. Dreieinigkeits-Kirche zu Nicollet, Minn., vom 21—27. Juni 1922.

This report of the proceedings of the Minnesota District, like the reports of the other districts which have preceded it, is intended for general distribution in the home district with the object of informing the members of the Synod on the Synod's work; the report should therefore be carefully read.

Extra copies of the report may be obtained by applying to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Price: 20c. G.

**Synodal-Bericht.** Verhandlungen der dritten Versammlung des **West-Wisconsin-Distrikts** der Evangelisch-Lutherischen Synode von Wisconsin und anderen Staaten, gehalten in der Ev.-Luth. Zions-Gemeinde zu Columbus, Wis., vom 28. Juni—3. Juli 1922.

This report is just finished and ready for distribution as we go to press. An abridged English version has been supplied to meet the needs of members who do not read German.

For copies apply to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. G.