

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. 22

THE CHURCH MILITANT

Come again, ye mighty lions,
Heroes of the Church's youth!
Bid all martyrdom defiance,
Staunch defenders of the Truth!
Faith that knows no turning,
Keeps love's fire burning!
When such joy in death he sees,
Even Satan fears and flees!

In all dangers ever fearless,
By all earthly lusts unmoved,
They deemed carnal pleasures cheerless,
He, Whom they believed and loved,
Banished all their sadness,
Filled with holy gladness
They sought Heaven's bliss sublime,
Cared not for the joys of time.

They could smile, in lofty scorning,
At the things the world esteems!
Honors, pleasures, vain adorning,
Wealth that for a season gleams!
Fear they harbored never!
Brave and joyous ever,
Their triumphant, mighty faith
Won the vict'ry over death!

O could I such courage gather,
And in faith thus firmly stand!
Grant me grace to trust, my Father,
In Thy mighty, helping Hand!
Keep me loyal ever
To my Lord and Savior!
Let me in Thy boundless might,
Unto death the battle fight!

Without Thee I am not able
To perform that which is good,
Mortal strength is so unstable,
All depends on Thee, my God!
Thy blest Word's assurance
Gives my hope endurance!
Let me e'er sustained by Thee,
Dwell in virtue, righteously.

Clad in armor of the Spirit,
E'er alert, in Jesus' power,
May I, trusting in His merit,
Fight the fight of faith each hour!
Let me battle onward,
Till the foe is conquered,
Earthly strife will not be vain,
If the heav'nly crown I gain!

O fight on, ye Christian brothers!
Battle bravely, steadfastly!
Follow in the path of others,
Who bore witness fearlessly!

When ye here must suffer,
All to Jesus offer!
Though the flesh endureth ill,
He with joy the soul can fill!

Suffer on, in brave endeavor,
Never in the conflict yield!
For the blood of martyrs ever
Doth enrich the Church's field!
When in streams it floweth,
Nurture it bestoweth!
Glorious flowers the field doth bear,
Fruitage plentiful and rare!

O refresh with rain from Heaven
Thy poor, barren land, dear Lord!
Unto us Thy strength be given,
That we fear not fire and sword!
Let us in love's fervor
Cling to Thee, dear Savior!
May Thy Church, as in its youth
To the end defend the Truth!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

It Is Written

Matt. 4

Though it has no Leipzig and no Worms, the year 1522 is by no means the least in importance in the life of Dr. Martin Luther. In March of this year he forsook the safe retreat of the Wartburg and returned to Wittenberg to resume his labors and battles for the Gospel of Jesus Christ, though he was outlawed by an imperial decree.

But before he departed from this haven of refuge, Luther had completed a task which will ever make the year 1522 remembered by the children of the Reformation. On his brief visit to Wittenberg in December, 1521, Luther had been insistently urged by his friends to undertake the translation of the New Testament. As early as in 1517 he had begun to translate the Bible, but had made only very slow progress. By 1522 no more than the seven penitential Psalms and eleven other parts of the Bible had been completed. Now, however, Luther applied himself to the task of rendering the New Testament in German so closely that the first rough draft was finished in the exceedingly brief time of three months. After a careful revision, the copy was placed into the hands of the printer, who brought out an edition of about three thousand copies toward the end of September, 1522. Luther continued his labors with the assistance of

men like Aurogallus, Melanchthon, Bugenhagen, Roerer, Justus Jonas, Ziegler, Foerster and Dr. Crugiger until the last of the canonical books of the Old Testament had been translated in 1532.

There should be no need of expatiating on the merits of Luther's translation of the Bible. We know that in it Luther gave the German language its permanent literary form. We know that it is not a mechanical translation perfunctorily done; a man living in the Gospel of Jesus Christ here makes the German language a living bearer of the Message of Life. No one can estimate the debt those of the German tongue owe Dr. Luther or, rather, owe God for Dr. Martin Luther.

But not the Germans alone were benefited by his work, all they who read their English Bible are enjoying the fruits of the labors of Luther the translator of the New Testament. It can be clearly shown that Luther's translation of the New Testament had a very strong influence on the work of William Tyndale to whom the world owes the first translation into English. In fact, it is generally assumed that Tyndale while pursuing this work spent considerable time with Luther at Wittenberg. Tyndale's New Testament was printed by Peter Schoeffer in Worms in 1525. As that translation forms the basis of all later translations of the English Bible, English speaking people must join with those of the German tongue in praising God for the blessings of 1522.

—"It is written"—with these words, as it were, Luther placed the Bible into the hands of the common man. Here is God's message to you. Here is the fountain of truth. Here is the supreme authority in all matters of faith and life. It is written for you; read and search, and you will find life.

A people that had just escaped from the bondage of papal authority was not now blindly to follow another man; it was to be taught of God. No wonder that Cochlaeus, a bitter opponent of Luther, complains, "that even shoemakers and women became so absorbed in the study of the Bible that they were able to carry on discussions with Doctors of Theology." A people that has learned to found its faith on the rock of God's Holy Word is, indeed, a free people, a people of kings and priests. Only so could the blessings of the Reformation become the prized possession of the individual; only so could these blessings be preserved.

—"It is written"—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

It is only by the Word of God that Luther wanted to effect the changes necessary in the life of the church and of the individual. To bring the truth into the heart of man and to permit it to work there, was his method. He was convinced that a real reformation

could be achieved in no other way. Diligently he sowed the seed into the hearts and patiently he waited for the harvest. Luther was never an agitator. Compare with his attitude the conduct of Carlstadt, who during Luther's absence misled the people of Wittenberg into a dangerous radicalism that threatened to destroy the work of the Gospel. With vehement impatience Carlstadt demanded the immediate elimination from the Church of everything that the popes had introduced. By his agitation for an entirely new order of things he made his followers blind fanatics who did not even hesitate to (Christmas, 1521) break into the church and demolish altars, throw out statues and pictures and work general havoc.

"It is written," said Luther, but others arose who set aside the Scriptures for other means of illumination. Thomas Muenzer, Nicolaus Storch, Marcus Thomae and Marcus Stuebner, the so-called prophets of Zwickau, boasted of visions and direct revelations. With them the "inner light" played an important part. Man, they held, does not receive the revelations of God through the Church, nor through the preaching of the divine Word, least of all through the dead letter of the Bible, but solely through the Spirit of God, who speaks to man directly and not through any means. For them the Savior's words, "It is written" practically do not exist. What was the result? A wild religious fanaticism that swept them further and further away from their God. Driven out of Zwickau, these prophets came to Wittenberg and there by their preaching carried Carlstadt to still greater extremes and added to the general confusion reigning in that troubled city.

Filled with apprehensions by the reports that reached him, Luther at the risk of his life hastened back to Wittenberg, arriving on Friday, March 7th. On the ninth of March he began to preach against the abuses caused by these enthusiasts and fanatics and continued to preach daily for a whole week, without, however, attacking them personally. "It is written"—the Word alone was to restore sound judgment and understanding to those who had been misled. The "prophets" left, and peace and quiet again began to reign. In due season the necessary reforms were effected quietly as the result of a truly spiritual growth of the people.

To see the effects of leaving the Scriptures for new revelations, visions, etc., one needs only to observe how the spirit of the Zwickau prophets found its fullest expression in the excesses of the Anabaptists, who having gained control of the city of Muenster in Westphalia, made the fullest use of their opportunity to show what spirit will reign where the Word is not permitted to reign. Though the taking of Muenster in 1535 practically made an end of this sect, its spirit still lives on and will continue to live as long as this earth remains with him in it who in the Garden tempted, "Yea, hath God surely said?"

"It is written." The Bible is God's revelation. He has placed it into our hands. We are to read and learn. The Bible brings light and life and freedom. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." J. B.

COMMENTS

Fraternal The following article headed "The Boon Of Fraternal Membership" is taken from the official organ of a Lutheran Mutual Benefit Society:

Sometimes, under some slight provocation, real or imaginary, we hear a member say, "I am going to drop out; I can get cheaper insurance in an old line company." Admitting that this might be true, are we in the fraternal society only for what we can get out of it? Is no value to be placed upon church and social life, where young men and women can meet fellow Christians? Does it mean nothing to us that the sick are being visited, the sorrowing comforted, and the dead buried, with friends standing about the grave? Are we unwilling to play our part in the modern program of co-operation that makes possible, in larger measures human betterment? Great privileges only come at some cost. Selfish, indeed, are we if we seek only that which can be had without money and without effort.

To be perfectly frank, this article looks to us as if it had been lifted from some lodge paper with the mere addition of the reference to church life and to the social intercourse between church members. If our suspicion is unfounded, we ask, Whence, in lines written by a Lutheran, the plea: "Are we unwilling to play our part in the modern program of co-operation that makes possible in larger measures human betterment?"

We may be over-sensitive in the matter, but we feel that Lutheran benefit societies should in speaking of their organizations studiously avoid the use of the word fraternal. In that connection it is an importation from the enemies camp and to the undiscerning mind a connecting link between these societies and the lodges. That this imported term may prove the carrier of dangerous germs is painfully evident from the lines we quote. (We are not an agent for an old line company; we do not believe that it is in itself wrong to carry insurance; we recognize the right of church members to organize mutual benefit societies). The plea is, do not drop your insurance in our society for insurance in an old line company. You may be saving money, but you are losing what is worth more than money: church life, social intercourse with fellow-Christians and their helpful fellowship in times of sickness and death. You are selfishly denying others these services.

The writer is, unwittingly, perhaps, but none the less clearly, basing on membership in his organization that which should have an entirely different basis. Our brother in the highest and fullest sense of the word is he who is one with us in the faith. To him we owe our Christian fellowship with all that it in-

volves. Him we are to visit in sickness and in sorrow. At his grave we are to stand, not as members of some society, nor even entirely for the sake of a natural friendship, but chiefly as his brethren in the faith, his fellow-members in the body of Christ.

We are to serve, yes, but membership in a mutual benefit society can absolutely offer us no better opportunities for service than we already have as plain Christians. According to the argument of the lines we quote, it, rather tends to limit our service to a certain set among those who are our brethren in the faith.

It is frequently asserted that organizations within the church help us keep our members out of the lodges. We have always contended that such claims are wrong. Now our experience is beginning to force the conviction upon us that these organizations will gradually carry the spirit of the lodge into the church unless we prayerfully guard against just such things as we have here criticised.

For full measure we quote a few lines from another article of this kind in the same paper.

Women can do good, and better the family affairs by carrying protection, just the same as the men. The widow with young children is **duty bound** (underscored by us) to protect them with a benefit certificate.—Mutual Benefit League issues policies to women from \$200 to \$3,000.

Again this un-Christian urging upon the conscience of the sister a duty that Holy Scripture knows nothing of.

J. B.

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The Present Decline Our Savior said, "If ye continue in my word, then are ye my disciples indeed." True discipleship is impossible where the word is abandoned. These words of our Lord discover to us the true cause of what is called the present decline of the church.

That there is a decline seems to be apparent to all observers, within and without the church. Dr. Hrdlicka, chief anthropologist of the Smithsonian Institute, says, as the Milwaukee Journal puts it, that "the human race stands at one of the great turning points in its development. Social and economic unrest and revolutions are evidences of a ferment accompanying a step upward by mankind. Out of the present turmoil will come readjustments." It is significant that this scientist places at the head of the readjustments he looks for, the "modernizing of religious dogma." It is characteristic of his position that he looks calmly to the future;—"In the meantime there need be no alarm for mankind or for civilization. Both are going ahead."

An entirely different view is entertained by Dr. William Sullivan, who some time ago abandoned the pastorate of All Souls' Church (Unitarian), New York. In his letter of resignation Dr. Sullivan makes the statement: "If the present decline continues, the Borough of the Bronx will have a smaller proportion-

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ate membership in Protestant churches than the Island of Ceylon; and in thirty years the Protestant church membership of Greater New York will be only between five and ten per cent of the population." The Milwaukee Leader is our authority for quoting the Doctor as going so far as to say: "Looking upon the country as a whole, I find reason for stating the possibility that this nation will abandon Christianity." The paper just quoted makes the comment, "This testimony, which Dr. Sullivan cites from the experience of the Unitarian Layman's League, only confirms what every honest and reliable observer knows to be true of the condition of Protestantism today." "The so-called religious revival is a myth, says Unity—the organ of John Haynes Holmes. There are no signs of revival, but only of increasing prostration." What can be done? Dr. Sullivan suggests something.

His explanation is:

"And the reason? We wonder if the experience of a Congregational church in Columbus, O., sheds any light upon this question! Making a canvass of new additions to its neighborhood, it found only nine families which would support a denominational church of any kind. The majority wanted an undenominational democratic community church! It is interesting to note that this Congregational church in Columbus, in due season, changed itself into a community church, and is now thriving."

The suggestion offered in this "explanation" is wrong and therefore as dangerous as it can be. It points the traveler in the wrong direction. The community church idea is not the solution of the church's difficulties,—it is a symptom of a quite generally diseased condition. Where the community church boasts of a creed it must of necessity be colorless, an accommodation of man's ideas of morality and uplift. It is an insult to the Lord Jesus to call such a body after His name; His revelation of the Father was in no uncertain terms. Such accommodation is in practice nothing but selectivism, a rejection of the doctrine of Inspiration. If you deny the divine source of the Bible you reject the eternal foundation of Truth and, instead of rearing the house of your faith on the rock, you are building on the sand. You know what our Savior said of such a house and its builder. The

Community church idea is another of man's vain makeshifts by which he seeks to do unaided what God alone can do and yearns to do if we will but suffer it—redeem man from his fallen condition.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Back to Jesus in a humble, childlike acceptance of His Word,—that is the only hope for the church in our time. With gratitude to God we note in the above description of the plight of our days one little clause,—"although the German Lutherans are doing a little better." Let us hope that by God's grace we may do better still, putting away our sins and our weakness in the strength of the Spirit and "continuing in His Word." G.

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The Ubiquitous An interesting exchange of letters took place these days. C. Lewis Foster, organizer of the Ku Klux Klan wrote Mayor Hoan of Milwaukee to correct the "gross misrepresentations" which his organization has suffered and to assure the mayor of the support of the klan in the maintenance of law and order in Milwaukee.

In a characteristic letter Mayor Hoan expresses pained surprise that Mr. Fowler should "come from the state where lynching is the most popular outdoor sport to tell our people that they need this organization with its hoods and nighties to insure law and order." He asserts that, "any organization of disguised men can lead nowhere except to law breaking and violence," warning the K. K. K. in unmistakable terms that citizens of Milwaukee must not be molested, and pointing out that the claims of the klan of setting up an invisible empire, if true, can only land its members in the federal penitentiaries.

But it is really to something else that we want to call attention. The Wisconsin News says:

Mr. Fowler's letter to the mayor which prompted the sarcastic and pointed warning said that the klan "is composed of true men, for they are our Protestant ministers, members of the Masonic fraternity, and every other American organization, and your leading Protestant men from every walk of life."

So we have here again, if Mr. Fowler has been correctly quoted and if we may consider him well informed the ubiquitous "Protestant minister," who, apparently, can be found everywhere save about the Master's business. To say anything on the incompatibility of membership in the klan with the ministry of the Gospel of Jesus Christ, would almost be a reflection on the Christian intelligence of our readers. As to the person in question, we fondly entertain one hope, and that is this, that he will, by his participation in everything under the sun, soon have succeeded in making himself so utterly commonplace that no one will consider his presence on a certain occasion or his endorsement of any particular movement worthy of special mention. Then he will have ceased to be a stumbling block to the weaker brother. J. B.

On a High Level We found the following news item and comment in the Wisconsin News and because we so heartily endorse it we hand it on to our own readers:

"Policeman Seely, pressing through a crowd enjoying the fight, found Leonard Salitz, aged 16, on his back, Louis Cicardo, 14, standing, waiting for Salitz to rise." He did not rise and never will in this life. He was dead.

The state of New York, in which this happened, legalizes prize fights, thugs are made popular heroes, criminals are permitted to exploit the public with exhibitions, and boys are taught that fighting is noble.

The editor is right. But New York does not stand alone; Wisconsin shares her shame. Her stand is popularly endorsed. On an evening of last week an exhibition of the above-mentioned order was staged here in Milwaukee. The "entertainment" was offered in a hall in our neighborhood and a parishioner meeting me on that evening after passing this place said: "I never saw so many automobiles together before as this evening about the Palace; they are closely parked for blocks in all directions about the place." These things find favor and so reveal the level on which many of our people stand. Truly a high level of culture for our enlightened and progressive age! G.

* * * * *

"Inner Light" Cicero was a wonderful man and about as near to being a Christian as an unbaptized pagan could be. Take this fine passage from his De Senectute:

"O glorious day, when I shall escape from the turmoil and strife of things here below, and ascend to the grand council and assembly of souls, where I shall meet Socrates and Plato and Homer, and others that have preceded me—the great and good of all lands) and sit down and philosophize with them upon the great things of time and eternity throughout the unending ages. There, also, I shall meet my friend Cato, than whom this world has never contained a better man, full of all noble sentiments and pious affection. And, if in this I am mistaken, and when I die, I shall be nobody and become nothing, as some small philosophers imagine, at least there will be no small philosophers there to laugh at me."

What a man! What a strong inner light!

—S. S. J. E. Messenger.

"As near to being a Christian as an unbaptized pagan can be"; a parallel would be, as near to being alive as a dead man can be. As a person is either alive or dead, so one is either a believer or an unbeliever. That holds good even where the Spirit of God is already working upon the heart of man from without, as in the case of the young man to whom Jesus said: "Thou art not far from the kingdom of God." But here there is not even a trace of that work. Note that Cicero hungers for nothing more than men already enjoy here on earth. Here is no thirsting for the living God, no Christian yearning, "So shall we ever be with the Lord." Here we see nothing but uncertainty and doubt. Compare with Cicero's hope Paul's triumphant: "I know whom I have believed, and am

persuaded that he is able to keep that which I have committed unto him against that day."

Cicero is uncertain as to his future though he does not even take into consideration his sin which stands between him and a happy future. What would he have said if his conscience had been oppressed with the knowledge of his guilt?

No, the so-called inner light is nothing but darkness, even though the pagan may within limitations develop his natural knowledge of God. Only the Gospel can bring us the true light, the saving knowledge of Christ our Lord. J. B.

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Miss Alice Robertson, M. C. The Lutheran reprints **On The Maternity Bill** from the Dearborn Independent an interview with Miss Robertson, a part of which reads as follows:

Take the recent maternity bill. For the State of Oklahoma it provides the magnificent sum of \$18,679, or \$242 for each county. Now, how much do you imagine that will allow for each mother and each infant, particularly after overhead administration is taken off? Not enough to be noticeable. The measure, while it takes a large sum from the United States Treasury which taxpayers must supply and authorizes a pernicious form of official meddling with intimate affairs of the home, doesn't pretend to provide a single bottle of medicine for a stricken woman or a single pint of milk for a hungry child. All that it calls for is instruction, and undefined instruction at that. I wonder how the women who led the fight for it would like to have an official instructor come around to their homes and tell them how to bear and rear babies! If they wouldn't like it why impose it on other women? Because, some say, other women are ignorant. I suppose they mean the working class and farm women. Yet you will find that Sir Arthur Newsholme, the greatest living authority on the subject, says that "there is little reason to believe that the average ignorance in matters of health among the working class mothers is greater than among the mothers in other classes of society. What the mother and infant need is not instruction but real brotherly and sisterly aid, the kind that can be and should be and often is rendered by individuals more favored with this world's goods and by the communities in which they live. When the measure was up for debate, Congress was accused of actually murdering thousands and thousands of mothers and babies through failure to pass the maternity bill. What were these individuals who made such absurd statements doing about it as Christians, charged with being their brother's keeper? If thousands of mothers and infants were dying for lack of attention, these people, who could do far more by way of relief than Congress, were indifferent to the simplest obligations to humanity. The great danger of such a venture as the maternity bill is that when the National Government takes over the obligation of caring for mothers and babies, the individual and local community assume that if Congress does anything it should do all. They will be inclined to dismiss the matter as attended to, and, while Congress might do something, it can do only a little of what must be done. The main obligation must still rest on the individual and the community.

And the community, we would add, should force its way into a family only in the case of extreme necessity. J. B.

"BETTER CITIZENS"

A new "order" has made its appearance. It is called the Order of DeMolay. What the name means we do not know, nor does that much concern us, but we are concerned in the purpose of this order. A local press report has this to say of it: "This secret fraternal order was started several years ago in Kansas City, and is limited to boys between the ages of sixteen and twenty-one. The ritualistic work embodies two degrees, Initiatory and DeMolay, and the object of the organization is to make better citizens."

To make good citizens is a worthy object, but the Lord God himself has given us certain institutions by which young men are not only to be made good citizens, but also good men of God at the same time; and, moreover, upwards of six thousand years of human history show that wherever the divinely established training posts have been ignored or corrupted, poor and vicious citizens have been the result, no matter what other means were resorted to. And the very foremost of these divine institutions for the training of the young is the home. What we need is more homes, sound sane homes, in which Jesus Christ dwells and rules.

From every direction the cry comes, Give us better homes. Jurists and judges, in speaking of the growth of lawlessness and crime, point to the decay of homes and home training as the prolific cause. Social workers tell us that what needs looking after most of all are the homes. There can be only one meaning to these calls, and that is that unless the homes do better work in training the young men and women of the land, the case will become hopeless.

All these attempts to get the boy of from sixteen to twenty-one interested in substitutes for the home hurt the boy and break down home authority and influence. The boy at sixteen is in his most critical years and needs to the full the loving but authoritative guiding of a father and mother, and any man, club, lodge or other institution that interferes with that home authority is guilty of a great wrong against the boy, against the home, and against the country, let alone speaking of God.

We are wondering, too, just what class of boys this lodge expects to go after. Is it the boy on the street who has no home or who has had no proper training, or the respectable lad that is already on a fair way to decent citizenship? Lodges are usually selective in their material, they are after such as will be a credit to them both socially and financially. They prefer people who are already made, and who will probably not cost them much in the keeping. We rather suspect that that's the kind of boy the order of DeMolay is going to look out for, and that therefore it is not so much a matter of better citizenship as a training for the major lodges. Our press report tells us that the organization is in no way connected

with Masonic lodges, though it was "originally started by the sons of members of the Masonic order." That looks rather suspicious. First the Masons themselves, then the sons of the Masons, and now the little sons or the grandsons as the case may be. A sort of graded Masonic school. We may possibly be wrong in this surmise, but so it looks to us.

And now we need to remember that these Masonic training stations have no place for Jesus Christ. They want some religion, a little religious tinting, but they will none of that distinct clear-cut coloring that Jesus Christ came into the world to give religion. Yet without Jesus Christ there can be no good citizenship, and without Jesus Christ this country and every other must sooner or later come to ruin.—Lutheran Standard.

THE GLOBE-MIAMI, ARIZONA, MISSION

All our readers have heard of Globe, Arizona. Time and again an article has appeared in our church papers depicting the activities of our Missionary to the Apaches in Globe and its vicinity. The Globe station is one of our older mission stations, having an organized Apache Indian congregation as early as 1909. The different missionaries stationed in Globe did, however, not confine their efforts to the salvation of the Apaches alone, although primarily, but as time and opportunity permitted also administered unto those white Christians that professed to be Lutherans. Although the urgent necessity of stationing a missionary among the white people in Globe and Miami (a town seven miles distant) was often times voiced by the different local Indian Missionaries, yet nothing material was gained, until as late as October, 1919, when the field was finally given into the charge of the Rev. Mr. E. Arnold Sitz. The Rev. Sitz secured the Salvation Army Hall in Globe, but soon thereafter the Seventh Day Adventist Church, and the Odd Fellows' Hall in Miami for weekly services. Fourteen souls assembled at each place for the opening service to hear the Gospel of Christ.

During the Rev. Sitz's pastorate a house to house canvass was begun in Miami, but not completed. The attendance, although some times numbering as high as thirty, averaged about fourteen at each place. After a brief period of five months the Rev. Sitz's activity in the Globe-Miami field terminated, in answer to an urgent call into the Indian Mission. The little flock that had been gathered was left without a shepherd, the interest of those that was slowly waxing began to wane. During the vacancy the local Indian Missionary, the Rev. Mr. Nitz, acted as vicar, preaching at both places every Sunday, but being unable to do any gathering for lack of time. After a nine months' vacancy the Rev. Mr. Gose answered the call to the Globe-Miami field. However, the Lord did also not permit him to serve the little flock longer than six months. Again a new man had barely more than be-

come acquainted with the field and again it was left without a shepherd. Again the Rev. Mr. Nitz served as vicar for a period of four months, and again a new man, the undersigned, was called to gather the scattered fold and to bring those thirsting without to the refreshing waters of life. And since October, 1921, the undersigned has labored in this rather neglected field: Globe-Miami.

Globe and Miami, both copper mining towns, have each an average population of about ten to twelve thousand. Due perhaps to the unstable hours of labor and also to a great extent to the idiosyncrasy of the miner, there is a continual influx and exodus of population. At one of the three larger mines alone it has been reported that as many as one hundred men weekly



viction concerning the most vital question of life—their soul's salvation. Truly they are a free people in the worldly sense of the word, yet again does their freedom only consist in that which King David so admirably described in the second Psalm, which is not freedom, but slavery of sin.

In Globe services are still being conducted in the Seventh Day Adventist Church. The average attendance is comparatively small. At times it is good. Many of the people have tasted the sweet Gospel before, perhaps in youth, and have during the course of their life become calloused to the same. They still profess to be Christians, but it goes no further than professing, and there is mercifully little of that. Others, yes, many, are outspoken infidels. As may be gathered, the work is necessarily throughout individual in character. The Missionary must bring the Gospel separately to every individual; each individual offering a separate problem. Although oftentimes very discouraging, yet our work is surely not without blessing and also not without visible results to spur us on to greater efforts.

The Miami field is naturally of the same character, but of the two by far the more promising one. Beginning with the undersigned's pastorate, services in Miami were conducted in the Masonic Hall. It was surely not the most desirable place, yet it was the only place obtainable at the time. During the last vacancy services had been dropped in Miami and with the reopening of services only a few souls assembled to hear the message of salvation. However, soon more were attracted and the future looked unusually promising. But the Gospel never did run a smooth course. The archenemy is never reported to be sleeping or off guard. Circumstances obliged us, although the time did not appear ripe, to testify against the Devil's own doctrine—Freemasonry. As would be most naturally expected, the Freemasons declined henceforth to permit us the use of their hall for our services. We were now roofless. The halls that could possibly be rented were in the hands of Freemasons and consequently not at our service. Just now when we were especially in need of the Gospel to strengthen us and to uphold our ever weakening faith, we could not assemble to hear the same. The Inner Mission Board, realizing our handicap, promptly gave us a loan of \$1150.00 from the Church Extension Fund for the building of a modest little chapel. Arrangements for building were soon made. A lot was leased gratis from the Miami Town Site Co. and building was soon in progress. The fourteenth Sunday after Trinity, September 17th, the little chapel opened its doors unto all who would enter in and hear the glad tidings of God's love. The Rev. Mr. F. Uplegger, Missionary to the Apaches at Rice, preached the dedicatory sermon, basing his address on Luke 14:17, "Come; for all things are now ready."

discontinue work, and one hundred newcomers are hired. There is a continual going and coming, a moving and getting settled. Due to this fact never a finished canvass can be made by the Home Missionary in either of the two towns; and never is there lack of opportunity in reaching some one or some family who has not a church home and who give little or no thought to their soul's salvation. But finding them is not yet winning them. The western spirit, the much rumored free spirit, is an amazingly broad-minded spirit, in fact so broad-minded that it is too broad-minded for the "narrow-minded" Gospel of Christ; so broad-minded that it prefers damnation to salvation. "Surely, I believe in God, but the God that created me will also not damn me eternally." And especially the western people, who most ostentatiously parade their broad-mindedness, are in this one respect the most narrow-minded of all. Although open for conviction on all points, yet they are not open for con-

Now we have a place of our own at least in Miami, in which we may gather at the time most convenient to all in order to refresh our souls with the bread of life. Our little flock is still unorganized, and the question is not: Will this little flock soon become self-supporting? Will it soon be able to repay Synod? But the question is: For the money invested, is there really an opportunity offered to immortal souls, thus far unprovided for, to hear the message of salvation? We answer most emphatically, YES; there surely is. We are not sent out into all the world to organize self-supporting congregations, but to preach the Gospel; and wherever this Gospel is preached it will not return void. Let us labor; for the result of our labors God alone is responsible.

Kind acknowledgement is here in place of the donations received, without which our little Miami chapel would be incompletely furnished: Ten dollars from the Y. P. S., and fifteen dollars from the Ladies' Aid of the Ev. Luth. Congregation at Elkhorn, Wis.; fifteen dollars from the confirmation class of the St. Mark Congregation at Milwaukee, Wis.; fifteen dollars from the Ladies' Aid of the Ridgeville, Wis., Congregation; fifteen dollars and thirty-five cents from Mrs. Max Radloff, Hustisford, Wis., for a velvet altar cover; twenty-five dollars from the Men's Club of the congregation at Lowell, Wis.; eighty-two dollars and twelve cents from the St. Mark Congregation at Watertown, Wis.; and two altar candle holders from the congregation at Beaver Dam, Wis. In the name of our Miami Christians most hearty thanks to the donors. Support us further in our work, your work, with your earnest prayers.

M. A. ZIMMERMANN.

UNION SEMINARY SCHOLARSHIP

References has been made in our columns to a sermon delivered by Harry E. Fosdick of First Presbyterian Church, New York, on the subject, "The New Knowledge and the Christian Faith." The sermon is directed against the so-called Fundamentalists, the conservative, or evangelical, element in the Reformed churches which has been aroused by the growth of infidelity in the Reformed pulpit. Dr. Fosdick is professor in Union Seminary, one of the high seats of the New Theology in this country. By persuasion a Sadducee, by denominational connection a Baptist, Dr. Fosdick, is assistant pastor of First Presbyterian Church, New York. His sermon has been sent to Protestant pastors throughout the United States as a plea for conciliation: There are "so many good people" in the churches who have a preference for the Sadducean doctrine, which denies inspiration, atonement, and the deity of Christ,—it would be such a pity to sever fellowship with them; and Dr. Fosdick attempts to show that, after all, the points upon which Fundamentalists and radicals differ are not so

important at all, but should be considered in a spirit of tolerance and Christian liberty.

We have space here only for a consideration of the first point urged in Dr. Fosdick's address: The Virgin Birth of Christ. The Union Seminary theology has no room for the virgin birth of our Lord. Dr. Fosdick does not accept it as a historical fact. He says that "stories of miraculous generation are among the commonest traditions of antiquity." "Especially," he says, "is this true about the founders of great religions." Then he specifies: "According to the records of their faiths, Buddha and Zoroaster and Lao-Tse and Mahavira were all supernaturally born." Likewise, "Pythagoras was called virgin-born, and Plato, and Augustus Caesar, and many more." The conclusion is evident: the story of Christ's virgin birth is but a myth, a fable like the similar accounts regarding the great personalities just mentioned.

What are the facts in the case? What do the records say?

As regards Buddha (born 557 B. C.), later Buddhists have indeed recorded wonderful tales about the founder of their faith, but it seems that his birth occurred when his mother Maya was about forty-five years of age, after some thirty-three years of married life. Hardly a virgin birth. The fables about the white elephant that entered his mother's side, etc., arose long after Buddha's time and after the first preaching of the Gospel in India.

Zoroaster. He was the founder of the Parsi faith, which still has its adherents, mainly in Persia. The Parsi Bible, the Avesta, traces Zoroaster's descent back for ten generations and most distinctly states in five different places that his father (!) was a man who bore the name Pourushaspa. Later still it is stated that Zoroaster was the third of five brothers. Thus the question of virgin birth in his case vanishes. Ignorant scribblers have from time immemorial quoted the instance of Zoroaster as a parallel to Christ's birth from a virgin mother; and Dr. Fosdick rehashes these old tales because they fit into his Sadducean system.

Lao-Tse is revered by the Taoists, the adherents of a Chinese cult, as the reputed founder of their sect. In order to make him equal to Buddha, his followers invented legends which transferred him from the ranks of ordinary mortals into an incarnation of deity. However, early tradition asserts that he had a human father, "a poor peasant, who remained a bachelor until seventy years old, and then married a woman of forty."

Dr. Fosdick refers to Mahavira, a prophet of the Jains, a Hindu sect. The entire literature of this sect in the present form is not older than the fifth century of our era, and the Kalpa Sutra, which records his incarnation (supernatural birth), was composed in the seventh century after Christ. The other instances quoted by Dr. Fosdick are "old stuff." Eighteen

hundred years ago a Greek doctor of medicine named Celsus attacked the Christian faith on the ground that the Christian teaching with regard to our Lord's birth was identical with what Greek fables had taught regarding ancient heroes and philosophers. The Christian philosopher Origen answered this attack at full length. As for the supernatural conception of Plato, all the writers who relate this story lived after the beginning of the Christian era; none of them believed the story, but recorded it as an interesting fable.

Far from having been at one time universal among mankind, as Dr. Fosdick tries to make his hearers believe, "it cannot be proved that the doctrine of virgin birth has been found in any religion but the Christian at any time whatever." (Dr. Tisdall, in *Christianity and Other Faiths*.) Surely no man will believe that from the absurd and obscene fables of ancient India and Greece the doctrine as taught in the Gospel has been borrowed! Does not Dr. Fosdick know that he has been manhandling historical facts? Is he actually ignorant of the light which has been shed on the so-called supernatural births of other faiths through the research of comparative religion?

The class of religious leaders represented by Dr. Fosdick has received its warning in the Second Epistle of Peter, chapter 2: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

—Lutheran Witness.

UNIVERSITY COURSE IN RELIGION

"Wisconsin 'U' opens course in religion," is the headline of an article in one of the evening papers. We are informed that "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. secretarieships, church boards, mission societies, and Boy Scout organizations are included under the teachers' plan now in force for the first time in any state university of the country."

This is evidently against the Declaration of Rights in article I of the state constitution, which establishes religious liberty and states plainly: "Nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries," and in reference to the state university article X, section 6, states: "Provision shall be made by law for the establishment of a state University . . . and no sectarian instruction shall be allowed in such university."

Perhaps the university authorities will contend that they are not giving any "sectarian" instruction, but teaching the true, orthodox religion. But this would leave it to the state university authorities and ulti-

mately to the courts of the state to decide which is the true non-sectarian religion. But the meaning of the constitution is plainly to eliminate all religious instruction, because the state will never undertake to determine which is the true religion. The persons who sometimes undertake to prescribe a non-sectarian religion are as a rule persons with such diluted and nondescript ideas of religion that to us Lutherans they are the most dangerous sectarians. Some may consider it encouraging that a university will offer such a course, but let us be on our guard against anything which will ultimately deprive us of our religious liberty. A state university has no right to establish a course of the kind referred to in the above communication.

—Lutheran Church Herald.

AFRICA'S WIFE MARKET

By M. T. Dysart, in the *Christian Herald*

That wives in Africa are not given with all good wishes and congratulations but sold for a price is well known throughout the world. The purchase price is known in many parts of South Africa as "lobola" or "cattle." Thus when the purchase price is spent they speak of the "cattle" as having been "eaten."

Of late considerable discussion has been going on in some of the local papers because some of the better educated natives object to its being called "a commercial transaction." "It is an insult to say that we sell our daughters," writes one. But when asked to explain remarks like "I bought you with my cattle" or "What, shall a cow refuse to go where it is driven?" their only excuse is that: "Of course, the custom has lost some of its value with the present generation, but as it forms a bedrock of native social life it would be absolute folly to invite the Government to legislate against it."

Complications rising from the "lobola" affairs are endless. In most instances the case goes first to the native chief of the district. It has been said that fully 95 per cent of the native heathen court cases are "lobola" cases.

In our territory one of the prime evils resulting from the "lobola" system is its sister-evil, "mutengatori." Cattle are not to be found in this part of the country owing to the tsetse fly, and money, at least gold sovereigns, are equally as scarce, unless one goes away to the mines and works for some two or three years or more to get the purchase price. Hence the difficulty is overcome by giving another woman or girl, oftentimes a mere child, in exchange. This "mutengatori" system multiplies a hundredfold the already existing evils of the "lobola" system.

One man about to take a wife has not the required amount of money. So he pays down what he has and promises the father or guardian his first daughter. Thus the hapless little girl is sold before she starts

on her journey into the world, and, as is often the case, turned over to her owner as soon as she is old enough to be of service in the garden.

ISLAM'S FRATERNITIES

By Rev. Amos I. Dushaw, in the Christian Herald

A spiritual factor of great importance in the Mohammedan world is the fraternities. Islam always had its fraternities, but the two which did the most for its religious and political revival came into existence about the middle of the nineteenth century—the Sennussiya and the Djemal-ed-Din.

The founder of the Sennussiya was Seyid Mohammed Sennussi, a descendent of the Prophet, and a man of learning, piety, and position. It was strictly puritanic in character and now, eighty years old, is exerting a great spiritual influence on Islam. This fraternity has lodges scattered throughout the whole of Islam, but El Sennussi, the present leader, has a firm hold on the whole movement, and he has kept it from all political alliances, Islamic and Christian. He is aiming at a spiritual revival of his people because he feels that Islam can not regain its complete political independence without its old spiritual life. In a word, the Sennussi fraternity is doing preparatory work.

It is also carrying on a tremendous missionary propaganda and converting millions of pagan negroes to its faith.

Djemal-ed-Din, unlike Sennussi, was less of a theologian, and more of a political propagandist, feared and persecuted by the English. He saw Islam's danger and worked hard to stir it up to action. Stoddart says, "It is not too much to say that he is the father of every shade of Egyptian nationalism." His influence did not end with Egypt. Djemal-ed-Din was no wild fanatic. He knew the forces that faced the Islam world, and like Sennussi, only dealing with political matters, he offered advice of real value to his people. "It is plain that the whole Moslem world must unite in a great defensive alliance, to preserve itself from destruction; and to do this, it must acquire the technic of Western progress and learn the secret of European power."

GUERRILLA GIVING

The history of the church shows that the average church member lives a kind of haphazard Christian life, due, largely, to the fact that he is not wisely instructed through God's Word.

We all need, of course, constant emphasis upon the basic truths of Scripture. If we are really "born again" we are no longer free to do as we please, for we have been purchased at a great price. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which

are God's." And, again, "Ye are bought with a price; be not ye the servants of men."

We are, then, **individually** responsible to God for the use of our time, our talents and our means, and we are told plain in His Word that we will be held accountable and judged accordingly when, as believers, we are judged for our works. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire."

This is one of the most solemn utterances in Scripture for a believer to contemplate,—every act, every deed, every neglect, every waste of time, of talents or means!

One of the saddest sights is the reckless method and manner Christians use in giving their money, putting it into any kind of a pot, for any purpose, and thinking they have fulfilled their obligation to God.

Many dear people tithe their incomes conscientiously, and then give the tithe without any knowledge as to how it is to be used. The obligation to know **how** and for **what purpose** our funds are to be used, is as great as it is to **give**. If our money goes recklessly to so-called religious institutions where the teaching is false to the Word; to the support of missions or workers who are not true to the crucified and risen Christ; if it goes for social service that has no soul-salvation for its aim; it is recklessly used and the reckoning day will bring us only disappointment.

We have a right to know, we are obligated before God to know. We will be sorry if we know, too late, that we have squandered the Lord's funds.

We cannot give too much, if we give wisely and prayerfully, but when we give we should know **why, whom, what for**—as every steward of a trust fund should know.

Let us avoid slipshod, sentimental, slovenly habits of giving. Let us shoot straight at the mark.

—The King's Business.

ENEMIES OF OUR PAROCHIAL SCHOOLS

A few years ago the Supreme Council of the Scottish Rite Masonic bodies passed the following resolution:

"We approve and re-assert our belief in the free and compulsory education of the children of our nation in **public** primary schools supported by public taxation, on which **all children** shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

Apparently this resolution has become the slogan for Masons in their agitation against the parochial schools; for it is said that since its adoption this resolution appears regularly in every monthly issue of "The New Age," an official organ of Freemasons.

Just now the storm-centre for attack on our Christian day schools is the State of Oregon. In a so-called "Voters' Pamphlet," issued by the Secretary of State, and sent to every voting citizen of that state the following argument advocated by Masonic fraternities has been inserted:

"The inspiration for this act is the following resolution:

"That we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, upon which all children shall attend and be instructed in the English language only without regard to race or creed as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the constitution of the United States, and we pledge the membership of the order to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

"The above resolution was adopted by the Supreme Council, A. & A. S. Rite, for the Southern Jurisdiction of the United States, May, 1920.

"Grand Lodge of Oregon, A. F. & A. M. June, 1920.

"Imperial Council, A. A. O. Nobles Mystic Shrine, June, 1920."

Furthermore, the "Morning Oregonian," of Portland, an influential daily paper of that city, published, in its September 9, 1922 issue, the following notice:

VOTERS OF OREGON, YOUR ATTENTION!

Reasons Why You Are Asked to Vote for the Compulsory Public School Bill

The compulsory public school education bill to be offered for the consideration of voters on the ballot at the coming November election in Oregon is a measure for the promotion of Americanism.

It is sponsored by the Supreme Council of the Scottish Rite Masonic bodies for the Southern Jurisdiction of the United States. It has been indorsed in principle by the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine, and by the Grand Lodge of Oregon, A. F. & A. M. It is backed in advocacy by the Scottish Rite Masonic bodies, and the idea it represents was first initiated and promulgated by them and subsequently indorsed by the other organizations herein named. The issue presented is not an issue of religious creed or factionalism or intolerance. It is an issue of true American progress.

The Scottish Rite Masonic bodies are promoting this measure because their members believe that the hope of America is in its public schools; that if American institutions are to endure, American children of grammar school age must be taught common ideals—AMERICAN; that they must be taught in a common language—ENGLISH; that they must be taught to uphold and foster one set of principles—those of our American forefathers. They believe that the future of our race, our nation and our institutions will be perpetuated if all our children of grammar school age are so taught, and not otherwise.

P. S. MALCOLM, 33°
Inspector-General in Oregon
Ancient & Accepted Scottish Rite.

(Paid Advertisement)

Similar agitation against parochial schools on the part of Masonic fraternities we also learn from recent reports coming from the State of Oklahoma, where

a petition has been circulating among its citizens to the following effect:

"Be it Enacted by the People of the State of Oklahoma:

That Section 4, Article 13, of the Constitution, be amended to read as follows:

Section 4, Article 13—

The legislature shall provide for compulsory attendance at some public school supported wholly by public taxation, and in which instruction shall be wholly in the English language, of all children who are of school age for at least five months in each year until they have completed the eighth grade; provided, that this act shall not apply to children suffering from bodily or mental infirmity; and provided further, that such children may attend other schools during those parts of the year when public schools supported wholly by public taxation and in which instruction is wholly in the English language are not in session, or after having attended such public schools supported wholly by public taxation and in which instruction is wholly in the English language for at least five months in each school year."

The foregoing declaration on the school question on the part of Masons furnish conclusive evidence for who principally is to blame for organized agitation against our parochial schools. Masons would not be Masons, that is an anti-Christian body of men, if they would not antagonize Christian day schools, whose sole purpose is to educate children of school age in the primary doctrines of Christianity.

The amusing part of it all is that these people pose as exponents and advocates of true Americanism, and the principles of democracy. Do these people not know that by such concerted activities against parochial schools they most frequently violate the very principles of our American institutions which guarantee to all people equal opportunities, equal rights, above all religious liberty, where every citizen can worship God and thus also every parent can educate his child according to the dictates of his conscience?

We would furthermore ask, are our public schools under the fostering care of Masonic bodies that such actions as stated above should be deemed necessary by the latter? Then our state schools would indeed be under the guidance of people we Lutherans do not care to associate with.

J. J.

FROM OUR NEGRO MISSION

Greensboro, N. C., Oct. 14, 1922.

My Dear Rev. Drewes:—

Having carefully gone into the matter of the statistics of St. Luke's, High Point, I find that we have eighteen baptized members, eleven communicants and six male voters.

We began school with forty-two pupils, seventeen less than we had at the end of June. The fight of our opponents is concentrated upon our school right now. The public school authorities and teachers actually made a house to house canvass to induce our children to go to their school. I have devoted as much time as possible to counter-canvassing. Whatever shortcom-

ings Mrs. Parker may have, she teaches well. A week ago I visited the school and found that the children were doing very well in their studies.

No progress was made at High Point during the summer months, but things are beginning to pick up, and the next time I hope to hand in a more favorable report.

An experience I had a few days ago may interest you. When I arrived at the church shortly before service time, the air was vibrant with unintelligible sounds produced by the husky voice of a colored street preacher. I thought, Woe unto me! If he keeps that up, how will I ever get through with my sermon.

Well, we began our service, and instead of moving on, our friend moved to the chapel corner. He preached, and sang, and everything, like a roaring lion. His fervor increased when I began to preach. It was difficult for me to hold my line of thought, but not to show him that I also had a voice. So we both preached. And who gave in? He. But he did hold out until I had preached for about thirty minutes. A strange coincidence was that I preached against false prophets that Sunday. The same fellow had annoyed Prof. Enno Schuelke on the previous Sunday. He hasn't caused me any heartache since. His inventive spirit has led him to use a megaphone, and he now reaches the inhabitants of an entire square block in one preaching.

Such are the joys of a worker in the Negro Missions. A strong back, strong shoulders, and mostly always a strong voice are necessary to survive. But the Colored Missions is a fine school. I wonder whether the people of our Synods realize what able men this school has produced.

Respectfully,

PAUL E. GOSE.

The above letter, which Director C. F. Drewes has kindly sent us, will undoubtedly prove interesting to our readers offering, as it does, the local color that gives life to the statistical reports. Professor Gose studied one year at Concordia Seminary, taught for three terms in our mission school in St. Louis and is now teaching his second term in Immanuel Lutheran College in Greensboro.

J. B.

NO LODGE OATH AVAILS IN JUDGE BUTLER'S COURT

Before the grand jury of a district court in Colorado, over which Judge Charles C. Butler presides, a prominent citizen, Warren R. Given, refused to answer certain questions propounded to him, giving as his reason that he had taken a certain oath as a member of a certain klan that he would not reveal matters which the jury asked him to lay bare.

He was placed on trial for constructive criminal contempt of court and he was found guilty.

In the opinion handed down by the Judge, we find some statements which deserve the widest possible circulation and the utmost respect.

Judge Butler says: "Owing to a remarkable statement of defendant's counsel, to the effect that he had consulted several prominent fraternal men, and that each had put the stamp of approval on Given's attitude, the court wishes to say that either these gentlemen did not understand the circumstances or they have an extremely low and dangerous conception of the duties of an American citizen. It is impossible to suppose the latter.

"No person can relieve himself of his legal duties by taking an oath, either alone or in company with others, that is inconsistent with his duties.

"If club or lodge members were permitted to exempt themselves from the duty of testifying by merely taking an oath that conflicts with that duty, the very same could be done by co-partners, or by directors of a corporation, or by individuals. The fact that the orders are fraternal or secret does not change the rule.

"The court cannot administer the law except on proof, and that means that witnesses must be called upon to testify. If they refuse so to do they violate the law, and are punishable therefor.

"And even the grand jury is obliged, when the interests of justice demand, to disclose their proceedings, in the face of a solemn oath in open court that everything happening within the jury room will be kept secret. Surely no fraternal order in this respect can rise above the legally constituted grand jury.

"The property, the liberty, the very lives of all are protected by law. If it cannot be enforced, all are in peril and civilized society would cease to exist. This is a government of law. No person or association of any kind is above the law. The law is supreme. The law must be obeyed."

The Court traversed other ground than is shown in the foregoing statement. He met all possible pleas of the defendant by stating that no grand jury nor district attorney would ever pry into the affairs of a lodge, a family or an individual out of mere idle curiosity; and that if the plea of Mr. Given should be accepted the members of any fraternal order might always refuse to testify against a brother member, no matter how atrocious the crime.

Just now this firm admonition from a judge on the bench is greatly needed. Despite the prominence of the defendant in this case, Judge Butler found him guilty of contempt of court.—The Christian Statesman, August, 1922.

There is no doubt in the minds of thinking men that lodge obligations are a chief cause of the great increase of perjury during the past fifty years.—Editor.

—Christian Cynosure.

"GOD LOVES ME"

The thought that we must love God to be saved, instead of being saved solely because God loves us, clings most tenaciously to fallen nature; but nothing but seeing God's love to us in the cross of Christ, shown when we were dead in sins, can give peace.

A gentleman, after living in sin for many years, in companionship with many others, heard that the ringleader of the party was converted, says the British Evangelist. All were sorry to lose such a jovial friend, and marveled that he could be such a fool as to become religious. Still he was very happy, and went to his old associates, one by one, and spoke to them of the salvation he had found in a risen Savior. There was one, however, that he took special interest in. It was this very gentleman of whom I am speaking, and he felt it much, and soon he began to realize the unsatisfying nature of the pleasures of sin, and to feel that he needed salvation. He read his Bible, but could get no comfort. One day he met his old friend, who said to him:

"Do you ever read your Bible?"

"Yes," replied he; but I get no comfort from it—I can not love God!"

"No," said his friend, "nor could I; but the blessed truth is, that God loves me," and then wished him good morning.

"God loves me, God loves me," thought the gentleman to himself, "what can he mean?" But before he reached home that day the thought of God having given His only-begotten Son to die on the cross to save sinners flashed upon his soul with divine, living light.

"Now," thought he, "I see it. I see now that God loves me as a sinner. Yes, God so loves me as to save me"; and his whole soul was filled with joy and peace.

So it is, as the apostle John declares, "Herein is love; not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins." This enables us to love and serve God; for "we love Him because He first loved us" (1 John 4:10-19). It is here the heart finds real joy, gathers up strength for service, and gives glory to God.

—The Christian.

NOTED IN PASSING

If the world had been so made that men could easily believe in the Maker of it, it would not have been a world worth living in, neither would the God that made such a world, and so revealed himself to such people, be worth believing in. God alone knows what life is enough for us to live—what life is worth His and our while; we may be sure he is laboring to make it ours. He would have it as full, as lovely, as grand, as the sparing of nothing, not even his own Son, can render it. If we would only let him have his own way with us! If we do not trust Him, will not work with Him, are always thwarting His endeavors to make us alive, then we must be miserable; there is no help for it. As to death, we

know next to nothing about it. "Do we not?" says the faithless. "Do we not know the darkness, the emptiness, the tears, the sinkings of heart, the desolation?" Yes, you know those; but those are your things, not death's. About death you know nothing. God has told us only that the dead are alive to Him, and that one day they will be alive to us. The world beyond the gates of death is, I suspect, a far more home-like place to those that enter it, than this world is to us.

—Donal Grant.

A pantheistic minister met the late Dr. Emmons one day, and abruptly asked, "Mr. Emmons, how old are you?" "Sixty, sir; and how old are you?" "As old as the creation," was the answer in a triumphant tone. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard that there was a third person in the garden with them," replied the doctor with great coolness, "but I never knew before that it was you."

—The King's Business.

There are many in that stage in which an admirer feels himself in the same category with his hero. Many are content with themselves because they side with those whose ways they do not endeavor to follow. Such are most who call themselves Christians. If men admired themselves only for what they did, their conceit would be greatly moderated.

—Heather and Snow by MacDonald.

Religion is simply the way home to the Father. The true way is difficult enough because of our unchildlikeness—uphill, steep, and difficult, but there is fresh life on every surmounted height, a purer air gained, ever more life for more climbing. But the path that is not the true one is not therefore easy. Up hill is hard walking, but through the bog is worse. Those who seek God with their faces not even turned toward him, who, instead of beholding the Father in the Son, take the stupidest opinions concerning him and his ways from other men—what should they do but go wandering on dark mountains, spending their strength avoiding precipices and getting out of bogs, mourning and sighing over their sins instead of leaving them behind and fleeing to the Father, whom to know is eternal life. Did they but set themselves to find out what Christ knew and meant and commanded, and then to do it, they would soon forget their false teachers. But alas! they go on bowing before long-faced, big-worded authority—the more fatally when it is embodied in a good man who, himself a victim to faith in men, sees the Son of God only through the theories of others, and not with the sight of his own spiritual eyes.

—Donal Grant.

Dr. Johnson knew Mr. Campbell, the gentleman who wrote about the admirals, and of him he had this to say:

"Campbell is a good man, a pious man; I am afraid he has not been inside a church for many years; but he never passes a church without pulling off his hat. This shows he has good principles."

* * * * *

That was nice of the doctor to say. We have heard of men who lift their hats very respectfully to ladies whom they meet, and then (if court evidence may be accepted) go home and beat their wives. And we have known men who tell us that they believe in what their church stands for, and in that way take off their hats to it; but who beat against the church with their criticisms and starve it (so far as their share is concerned) by nonsupport. A man who takes off his hat as a funeral passes doesn't necessarily believe in a funeral for himself.

—The Continent.

In his widely circulated "Reports" on the ethics of business, and economics in general, Babson says many wholesome things. One of our esteemed readers sends us the following which he thinks is "very much to the point":

What does permanently change the desires of men and women? Only one thing—namely, RELIGION. This has always been true throughout the ages and is true today. Men and women may be converted in different ways—some through the influence of a noisy revival and others through the influence of a quiet mother; some through study or research and others just naturally by living in a religious environment. However the conversion come about, the statistical fact remains that at such a time the desires of the person change and henceforth he wants to be on the right side of every question. Such people make mistakes and fall by the wayside, but they are all the time struggling for the right. After a man is converted he automatically hungers and strives for the virtues instead of the vices, although he may constantly be tempted and often fall.

What is religion? It cannot be explained any more than can electricity. But like electricity we know it is all powerful and men have discovered ways of getting it in limited quantities. Christian religion is the acceptance of God as one's master and source of strength as revealed through Jesus.

This sounds quite good; but Mr. Babson's religion is not by any means that which Christ proclaimed; for he is to all intents and purposes a Unitarian. Conversion does not mean to him what it means to us, a turning away from sin and an entering into a right relationship with God through a personal faith in Jesus Christ as our Redeemer and Savior. It means simply getting into a mood that will make us desire to be "on the right side of every question." His religion is ethics pure and simple, and "acceptance of God as one's master and source of strength as revealed through Jesus" is still far from accepting Christ as Redeemer and Savior. If he were called upon to answer the question as to what he thinks of Christ, we fear his answer would be quite evasive and unsatisfactory.

—The Lutheran.

FROM OUR CHURCH CIRCLES

Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties convenes, D. v., at Sheboygan Falls (Rev. J. Biehuse) 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.

Central Conference

The Central Conference will meet the 14th and 15th day of November in the congregation of the Rev. E. Fredrich, Helenville.

Papers will be read by the Revs. G. Stern, L. Kirst, Aug. Paap, W. Pankow, Fred Stern.

Services with holy communion on Tuesday evening. Sermon: Prof. S. Probst (the Rev. J. Kling-

mann, alternate). Confessional address: Prof. H. Parisius (the Rev. E. Dornfeld, alternate).

On request, Treasurer F. W. Gamm will appear before the conference to submit, in detail, his plan regarding a reorganization of the management of our Synod.

THEODORE THUROW, Sec'y.

Eastern Conference

The Eastern Conference meets on October 31st and November 1st at Alois Wis. (Rev. Lange). Announcements desired early, W. 47th St., one block north of State St. Sermon: Rev. H. Hartwig. Papers: Revs. Mahnke, Monhardt, Wojahn.

W. KEIBEL, 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.

Dedication of Chapel in North Mankato, Minn.

With great enthusiasm and joy the St. Paul's Mission congregation and their friends dedicated the new Lutheran Church in North Mankato to the service of the Lord on Sunday, September 24th.

At ten o'clock in the morning the entire congregation gathered before the building, where services were opened with a hymn. Thereupon the resident pastor, receiving the keys from the builder, unlocked and opened the doors, while reading our beautiful dedicatory liturgy. Forming a procession, the congregation marched into the church.

To an audience that filled the church to overflowing the Rev. John Pieper, Chairman of the Minnesota Mission Board, delivered a masterful sermon on "How Amiable are Thy Tabernacles, O Lord" (Ps. 118:19-23).

In the afternoon services the resident pastor spoke to the congregation on the words of St. Paul (1 Cor. 15:58) using these words as an exhortation to his parishioners to dedicate not only the building, but especially to dedicate and consecrate their souls to the Lord.

"It is Time that we build the Lord's House" was the message of Rev. Arthur Koehler in the evening. Basing his sermon on Haggai 1:1-9 he showed how

our Lutheran church is fully awakened to its obligations and opportunities in supplying the Bread and Water of Life to such that understand only the language of our country.

Over 600 people were present at the three services.

The Mission in North Mankato, begun one year ago, is thriving. Services were begun early this year in a plumbing shop. This place being too small to accommodate the audiences, after about a month the fire-station was secured. There the attendance averaged between 70 and 80. Owing to the limited seating capacity the Sunday School children were requested not to remain for the regular services, otherwise we could not accommodate the adults. Now, however, in our beautiful chapel, measuring 30x50, with its seating capacity of about 200, we shall have room for all.

The furnishings in the chapel (altar, pulpit, and pews) are to be a present to the congregation from the Mankato District Conference.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."
ROY GOSE.

Report of the Eastern Delegate Conference

This conference meets semi-annually, in spring and autumn. On September 24th, 1922, the meeting was held at North Milwaukee. After a short service in which Rev. Burkholz, Jr., delivered the sermon, the meeting was called to order by Rev. Herm. Gieschen, president of the Conference. Rev. C. Bast then read a paper on "Visitation" in which he showed from Eph. 4:8-12, 1 Cor. 12 and other passages from the Scriptures the importance and meaning of the subject. A lively discussion followed.

A large part of the afternoon session was devoted to the consideration of the Gamm plan which provides for the payment of 1 per cent of the income of each communicant for Synodical purposes. The conference favored the plan and passed a resolution recommending its adoption by the General Synod.

At the next meeting Rev. W. Mahnke, pastor of the Root Creek Congregation, will lecture on "The Christian Offering for the Kingdom of God."

The ladies of the Trinity Church of North Milwaukee served a dinner and supper to all visiting delegates.
E. F. HARTMANN, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet, D. v., at New Ulm, Minn., November 7th and 8th, 1922. Papers will be read by the Revs. C. J. Albrecht and P. E. Horn. Services Tuesday morning. Sermon: Prof. Carl Schweppe—Rev. Paul Spaude. Confessional address: Rev. H. Bruns—Prof. E. R. Bliedernicht.
WM. C. ALBRECHT, Sec'y.

Installation

On the 17th Sunday after Trinity the Rev. Carl Kuske was installed by the undersigned upon the authority of President W. Sauer of the Dakota-Montana District at Drew and Meadow, South Dakota.

Address: Rev. C. Kuske, Bison, South Dakota.
E. C. GAMM.

Acknowledgment and Thanks

Members of the Ladies' Aid of Stanton, Nebraska, sent the following articles for the sick-room at the girls' dormitory, at New Ulm: One quilt, one sheet, six pair of pillow cases, seven towels and six wash cloths.

Thanks to all friendly donors.

LUELLA SITZ, Matron.

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For the sick-room at Hillcrest Hall, D. M. L. C. from the Ladies' Aid at Grover, South Dakota, \$15.00. Heartiest thanks for the gift.

LUELLA SITZ, Matron.

MISSION FESTIVALS

Morton Grove, Ill., Jerusalem Church, O. Heidtke, pastor. Speakers: John Brenner, H. Diehl. Offering: \$139.83.

Seventh Sunday after Trinity

Wabeno, Wis., Wm. R. Huth, pastor. Speaker: Jos. D. Krubsack. Offering: \$52.62.

Twelfth Sunday after Trinity

Appleton, Wis., St. Matthew's Church, Ph. A. C. Froehlke, pastor. Speakers: G. Pape, G. Boettcher, A. Herzfeldt. Offering: \$133.35.

Thirteenth Sunday after Trinity

Milwaukee, Wis., Mount Lebanon Church, Emil Schulz, pastor. Speaker: Paul Brockmann. Offering: \$56.65.

Fourteenth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: Aug. F. Zich, Prof. C. L. Schweppe. Offering: \$445.50.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: O. Eckert, Dr. Paul Peters. Offering: \$242.31.

Fifteenth Sunday after Trinity

Brunsville, Iowa, St. Peter's Church, Walter E. Zank, pastor. Speakers: Ph. Martin, W. Seefeldt. Offering: \$57.00.

Lake City, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: A. Schaller, Laukandt, Neumann. Offering: \$200.00.

Ft. Atkinson, Wis., St. Paul's Church, A. F. Nicolaus, pastor. Speakers: Theodore Thurow, J. M. Raasch, August Paap. Offering: \$408.48.

Remus, Mich., St. Paul's Church, A. J. Clabuesch, pastor. Speaker: E. E. Rupp. Offering: \$100.35.

Mosinee, Wis., St. John's Church, O. Kehrberg, pastor. Speakers: H. Reimer, Walter Gieschen. Offering: \$150.00.

Detroit, Mich., Zion's Church, H. E. Heyn, pastor. Speakers: Dr. P. Peters, Geo. Luetke. Offering: \$109.70.

Sixteenth Sunday after Trinity

Burlington, Wis., St. John's Church, C. Sieker, pastor. Speakers: J. Kaiser, H. Moussa, and W. P. Hass (English). Offering: \$226.00, including a special gift of \$50.00 for Northwestern College.

Abrams, Wis., Friedens Church, Paul Eggert, pastor. Speakers: C. Doehler, R. Ziesemer. Offering: \$66.50.

Milwaukee, Wis., Saron's Church, H. H. Ebert, pastor. Speakers: C. Lescow, J. Karrer. Offering: \$400.00.

Clatonia, Neb., Zion's Church, E. C. Monhardt, pastor. Speakers: A. L. Gresens, M. Lehninger, A. Schumann. Offering: \$312.00.

Hazleton and Town Hartford, N. Dak., St. Paul's and Trinity Churches, S. Baer, pastor. Speakers: Pres. W. F. Sauer, W. Sprengeler. Offering: \$52.86.

Jordan, Minn., St. Paul's Church, Ad. E. Frey, pastor. Speakers: Wm. Pankow, Robt. Heidmann. Offering: \$208.20.

Seventeenth Sunday after Trinity

Enterprise, Wis., St. John's Church, J. F. M. Henning, pastor. Speaker: W. Huth. Offering: \$43.00.

Lake Crystal, Minn., St. James' Mission. Speakers: Albert F. Winter, Herman Heinemann. Offering: \$9.50.

Sixteenth Sunday after Trinity

Town Weston, Dunn Co., Wis., St. John's Church, O. R. Netzke, pastor. Speakers: O. R. Netzke (German), Wm. Keturakat (English). Offering: \$151.65.

Ellensburg, Wash., Good Hope Church, R. A. Fenske, pastor. Speakers: W. Lueckel, K. Koehler. Offering: \$35.00.

ITEMS OF INTEREST

Moslem Mosque Closed

Detroit is to lose its Moslem mosque, the only shrine of Islam in North America. It was constructed a year ago by Muhahhad Karoub, a wealthy Moslem. Dissension and lack of interest in mosque services are the reason assigned for the failure. Approximately \$55,000 was spent in its construction, and since its dedication it seldom has been used. Its builder came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory and investments in real estate became wealthy. At his own expense he brought from India Mufti Saliq, missionary of the Ahmadia movement to win converts to what he professed to be an advance and reform movement in Islam. The mufti taught Ahmad of Qadian is the promised messiah, mahdi and holy reformer of this day.

—The Ministers' Monthly.

World Evangelical Church Proposed

The "Evangelical church," a new world-wide denomination, will come formally into being as soon as legal details involved in the reunion of the Evangelical Association and the United Evangelical Church, after 31 years of division, can be worked out, probably this week. The general conference of the United Evangelical Church at Barrington, Ill., voted Monday to reunite with the Evangelical Association that now is holding its general conference here. The new denomination will have 200,000 members with more than 2,000 churches.

—Milwaukee Leader.

Methodist Canadian Ministry Bans Tobacco

Tobacco will no longer find a place in the habits of the future ministers of the Methodist Church in Canada. It was banished as an undesirable by the delegates attending the quadriennial conference of the church and in the future it will be incumbent upon all entering the ministry to make an affirmative answer to the question: "And will you continue to abstain from the use of tobacco?"

—Wisconsin News.

A Split Imminent

Bahaism, an exalted code of living which as a religion has gained several million followers in the different parts of the world, is facing a split. The most influential followers of Bahai are probably in the United States and England. Others are in Persia, India, Afghanistan, Russia and Japan. The religion requires followers to give 19 per cent of their earnings to their leader for schools, orphanages, poor and other charities. The rift is caused by a dispute over succession in leadership.

—The Ministers' Monthly.

Oklahoma Petition Fails

In our issue of August 30 we reported that the enemies of the church-schools had succeeded, by a State-wide campaign, in gathering sufficient signers in one day for a petition which would put before the voters of the State of Oklahoma a constitutional amendment designed to wipe out the parochial schools. The source of this information was a dispatch to the New World (Chicago), dated Oklahoma City, July 31, an article in the Oklahoma Lutheran, and a letter from an Oklahoma correspondent received about the same time. We are just informed that both the papers mentioned and our correspondent had been misinformed. The campaign for signatures was indeed started, as in Oregon, by a sudden State-wide effort, and the powers behind it immediately claimed to have secured more than the required number of 87,000 signatures. However, it now develops that only 40,000 signatures were actually obtained by the first effort, and that the required number of signatures were not obtained when the time for filing the petition had elapsed, in the third week of September. Praise be to God!

Our enemies have now failed in three States to get their antireligious school bills on the ballot: Michigan (the second time), California, and Oklahoma. In the State of Oregon, where the Masonic Grand Lodge and the Shriners are openly conducting the war against the church-schools, the necessary number of signatures was obtained, and the bill will go on the ballot at the November election. Our brethren in that State are sparing neither labor nor money in a State-wide campaign of education, and hope to impress the voters with the unAmerican and antisocial character of the proposed legislation. Our brethren ought to have the support of our prayers, for which they have asked, and support in cash when they ask for it.

—Lutheran Witness.

Give \$669,126 for Missions

The placing on the altar of \$669,126 for missions was one of the notable features of the triennial general conference of the Protestant Episcopal Church in Portland, Ore. It was the gift of the Women's Auxiliary of the Board of Missions and will be devoted to the support of the women workers on the mission field after one-tenth has been set aside as a permanent trust fund the income of which is to be applied to the support of retired women workers. The custom of making such a thank offering was instituted in 1889, when \$21,000 was received, but this year's gift is the largest on record.

—Christian Herald.