

# The Northwestern Lutheran

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

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## WITHOUT THE CAMP

"Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." Hebrews 13:12-13.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18-19.

They cast Thee out, O Son of God, my Savior,  
They would not have Thee reign as King and Lord!  
In carnal pride they spurned Thy love and favor,  
And scorned the truth of Thy eternal Word!  
They cast Thee out, they martyred, they decried Thee,  
They crowned Thy head with thorns in base disdain.  
Beyond the city's gates they crucified Thee  
And viewed in hellish glee Thy bitter pain  
Without the camp!

Yet Thou didst come in tender love and kindness  
To bring salvation to Thine Israel.  
Thy mercy bade Thee heal their carnal blindness,  
Their pain, and tears, and woe Thou wouldst dispel.  
Thou blest Messiah, how could mortals hate Thee?  
How could they slay Thee, ever-faithful Friend?  
O sinless One, how could vile man berate Thee  
And Thy majestic, holy Name offend  
Without the camp?

"Jerusalem, how oft would I have gathered  
Thy children, as a loving hen her brood  
Beneath her wings! But ye would not be mothered  
By tenderness that in devotion glowed!"  
Thus did Thy heart, in tearful lamentation  
Pour forth the wail of unrequited love!  
O Israel, Jehovah's chosen nation,  
It is Messiah, Whom thy hatred drove  
Without the camp!

Dear Savior, still the cruel world decries us.  
The servant is not greater than his Lord! (John 15:20)  
The children of the wicked one despise us,  
And trample under foot Thy Holy Word!  
How true is Thy prophetic Word, dear Master!  
We are not of the world, and for this cause  
Its burning hatred seeks our dire disaster!  
O grant us grace to still exalt the Cross  
Without the camp!

We hear the mocking taunts, and jeers, and scorning  
Of those who wallow in the mire of sin!  
We see self-righteous Pharisees adorning  
The outward form to hide the mold within!  
The mighty citadels of worldly learning  
Reject the Faith delivered to the saints!  
Earth's wisdom still the Scripture's Truth is spurning,  
And laughs to scorn Thy Zion's sad complaints  
Without the camp!

The path without the camp, in isolation,  
Appeals not to the flesh. Our carnal hearts  
Oft wonder why the way of Thy salvation  
Should lead away from earthly pleasure-marts.  
The laughing scorners hold us in derision!  
The world displays its tinsel, pomp, and show!  
How Zion longs for Salem's realm Elysian  
As she pursues her pilgrimage below  
Without the camp!

But Thou art ever with us, precious Savior!  
Thy Word illumines our path,—a radiant Lamp!  
Thy Sacraments assure us of Thy favor  
The while our tents are pitched "without the camp."  
Thy Spirit on the Rock our Faith has grounded,  
A gracious Father all our needs supplies.  
The godless, wicked world stands all confounded,  
For Zion offers it no compromise  
Without the camp!

"No compromise! No! Never! Never! Never!"  
Is our reply to thee, O faithless world!  
"Redeemed by Blood, we are the Lord's forever  
Seest thou the banner of the Cross unfurled?  
In holy warfare we bid thee defiance!  
Our weapon is the Word, the Spirit's Sword!  
In God above we place our firm reliance,  
His strength divine can victory afford  
Without the camp!"

O gracious Lord, Redeemer, King, and Savior,  
The battle is Thine Own,—O still lead on!  
Sustain us with Thy Gospel's priceless favor,  
Until the fight is o'er,—the conflict won!  
Thy grace hath made us heirs to Life Eternal,  
Let us in safety reach the heav'nly shore,  
And praise Thy Name in realms where joy supernal  
Bids us forget the sorrows that we bore  
Without the camp!

ANNA HOPPE,  
Milwaukee, Wis.

## He That Hath Seen Me Hath Seen The Father

John 14:6

"Lord, show us the Father, and it sufficeth us," pleads Philippus. Moses prays: "I beseech thee, show me thy glory." The Psalmist sighs: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Man's soul can find peace and rest nowhere save in God. Without the knowledge of the Father, life on earth is vain and eternity is torment. "Enoch walked with God"—in a few words, the sum of human happiness.

Rev. C. H. Hoppe  
Jan 23

We are to see the Father. Jesus answers: "He that hath seen me hath seen the Father." We cannot behold God with our natural eye. It was not the eye of the body but the eye of the soul that turned blind in the fall of man. An unbelieving, conscience-stricken sinner no more saw the Father but only the terrible, angry judge. Human reason will never find the Father, Jesus must reveal him to us.

"He that hath seen me hath seen the Father"—in these words Jesus asserts his oneness with the Father, his divinity. He is indeed the second person of Holy Trinity, equal with the Father and the Holy Ghost in majesty and glory. But also this glory is hidden from the eye of man. The soul must learn to see.

Behold Jesus in his suffering and death. Hear him: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Cross on Calvary gives the lie to Satan who would represent God as a cruel tyrant who seeks his own at the cost of man. It refutes the thoughts of the sinful heart that leads us to flee and hide from our best friend. To see Jesus the Savior means to look deep into the heart of the infinite God and to learn to know him as he is, "the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." That knowledge suffices, it comforts, satisfies and enriches our heart.

Then follow the Lord Jesus. See how he enters into the daily life of men. Behold him eating and drinking with the most humble; rejoicing with the guests at the marriage feast and weeping with the mourners at the grave of Lazarus; visiting Bethesda; taking little children into his arms and blessing them; worshipping with the multitude in the temple; teaching, reproving and comforting; answering the prayers of those that come to him. See how fervently he loves his disciples; how patiently he bears with them; how lovingly he provides for them; how mightily he saves and protects them from all harm.

In all this he is showing you the Father and the Father's love for you. Keep Jesus before your eyes, and the love and mercy of the Father will fill your life. You will be walking with God as Enoch walked with God; you will be waiting and hoping for the full fruition of the Father's love of which Paul says: "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

J. B.

#### COMMENTS

**Is Illinois Seceding?** When secession of the Southern states led to the Civil War more than sixty-years ago Illinois furnished the two outstanding leaders to fight the rebellion, Lincoln and Grant. The secession to which our heading has reference has nothing to do with the secession of

sixty years ago. It is a very modern secession that is indicated.

Illinois is making a new state constitution for itself; the people are going to vote on it in December. Now comes a strong protest from many sources that declares in fullthroated voice: we cannot vote for the proposed constitution because it has omitted the words "In the year of our Lord" in writing the date; they should at least have used the abbreviation "A. D." (A. D. stands for "anno Domini" which is Latin for the phrase.)

The point is made that Illinois is seceding from Christianity by omitting the time-honored usage. Not a date of the entire document contains the "A. D." and that looks to some as a wilful omission; it looks to them like a concession to certain people who are not Christians. As is frequently done, true Americanism is boldly identified with Christianity. With a flourish the renewal of Mohammedan power and of Bolshevism is introduced, against which Illinois must uphold the standard of Christianity by inscribing the powerful letters "A. D." on its constitution.

The whole question is pathetically childish. To fight for a formality of so little meaning and significance when the whole realm of human life is a battle field for the true Christian soldier! More than half the people that use "A. D." do not know what the letters mean, and most of the other half have but the haziest conception of what the "year of grace" is that came with the coming of the Savior. It is the emptiest of forms. If Illinois wants to omit it from its constitution, perhaps deferring to the wishes of its Jewish and Mohammedan and infidel citizens, let it; that can do no harm. Those who protest against the omission can more profitably inquire if the "our Lord" of the symbol "A. D." is truly their Lord; that is what counts. And that will count when the constitutions of all states, old and new, will have become less than scraps of paper.

The gallant crusaders in the cause of "A. D." were officials of various Masonic organizations and of certain churches. The politicians, when they read the protest, if they do read it, shift their cigars to the other corner and think: Now, what kind of graft are those fellows after?

H. K. M.

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**Statistics Do Not Assure** In this age of system and drives tabulations and statistics are often resorted to in an attempt to picture actual conditions. To such as are not aware of the manner in which such figures are arrived at the summaries may seem enlightening, while in fact they are befogging. In the following, from the Wisconsin News, we present a tabulation from which the commenting editor evidently derived comfort while the numbers presented taken with conditions as they today present themselves are in truth disquieting:

The Federal Council of Churches finishes a census and tells you:

Of every 106 people in the United States, ten have nothing to do with any religion or church. They are not atheists, religion simply doesn't interest them.

The other 96 are affiliated in some way with some religious body. Of the ninety-six, 75 are Protestants, 18 Roman Catholics, 3 belong to other faiths, Christian Science, Swedenborgian, etc. Among the Protestants, 22,000,000 are Methodists, 21,000,000 Baptists. These are Protestant figures.

The main thing is this: We have reached a point where different kinds of religions can live side by side, with no attempt on the part of the more powerful to murder the minority. That's progress.

Ten out of every 106 have nothing to do with any religion of church. "They are not atheists, religion simply doesn't interest them." That's getting down to very nice distinctions, isn't it? When a man gets so far away from his God that "religion simply doesn't interest him" we consider it entirely proper to call him god-less, which is exactly what the word atheist means.

Now, this ten per cent does not represent the number which has lost its way into the Christless lodges, for practically all of these brotherhoods make the belief in a God a condition for acceptance into their ranks. These do not accept the whole Christ of the Bible; His sacrifice on Calvary is not the atonement for our sins, but rather an accident, an unfortunate incident, or at best an example of dying for principle. This latter appeals to them for that is what they would have of Christ—an example: the model of the Christ-life strictly followed will lead you to the lodge above, that is, generally speaking the lodge religion. The population of our land is honeycombed with the confessors of this form of "religion" who would not give their button for Christ's death, regarded as an atonement. Where, we ask, are these taken heed of in the tabulation above?

No, we must confess that what with the followers of the humanitarian and the community church ideas, what with lodge religion and irreligion in our land, no door-step census can make us believe that the prospect is cheering.

G.

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**The Brotherhood of Man** The brotherhood of man is the gospel of Freemasonry and, in fact, of all lodgism. Freemasonry boasts of its universality. It is impatient of everything that is sectarian in character.

In Pastor Dallmann's tract on Freemasonry, Mackey's Encyclopedia is quoted as follows:

If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.—The ten commandments are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolite, and cannot require its members to give adhesion to any religious dogmas

or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul.

This claim of Freemasonry has proved extremely attractive to many men, who hope to find in the lodge a broadness of love and charity not found elsewhere on earth, especially, according to some, not in the Church. We, ourselves, have been severely reprov'd by lodge men for preaching against error, even for being uncharitable enough to attack papacy.

An interesting light is thrown on this claim of the lodge by an article we find in "Der Auslanddeutsche." The writer complains:

As early as in the first months of the war, when it became evident that Germany was an exceedingly dangerous opponent, the "international" lodges in foreign countries (wherever our enemies had the majority of votes) declared that they could no longer co-operate with Germans, that the presence of Germans in the temple imperiled that harmony which is the essential condition for all Freemasonic activity.

In vain did the Germans point to the undeniable fact that Freemasonry is in its very nature cosmopolitan and that it must remain so if it does not want to surrender its Freemasonic character.

From the conduct of especially the English and the French masons, the Germans have, according to the writer, learned the lesson that the world is not yet ripe for the cosmopolitanism which had been the ideal of Freemasonry before the war, and that the thought of a brotherhood of man must root in the soil of nationalism, if it is to live.

The writer then points to the case of Schiller Lodge No. 66 of Newark, N. J. During the war, the grand lodge had officially forbidden it the use of the German language, though this right had been expressly granted to it in its charter. Even after the close of the war the grand lodge refused to withdraw this order. When all appeals for tolerance and brotherly love had failed, Schiller Lodge brought suit against the grand lodge, which had meanwhile revoked the charter and confiscated the property of the Schiller Lodge. The final decision of the court seems to be still pending, though the first ruling was in favor of the plaintiff.

So the universality of the lodge seems to have its limits after all. And, where? Free and easy as to a man's religious convictions, the lodge grows very narrow on the question of language. The mason professing to be a Christian will embrace as his brother the Christ-denying Jew and Turk, but thrust away from himself another "Christian" who may prefer the use of the German language. Universality indeed!

Still the German lodges do not seem to have learned their lesson. They now believe that the thought of a "brotherhood of man" must be rooted in the soil of nationalism. In that case it is the love of the same country that binds the hearts of men together. Why, then, a lodge? If these men had continued along these lines, they would have found the citizens of a country, patriotic though they are, di-

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vided into classes. So we would have to start the brotherhood in a certain class to save its life. Finally the searchers would arrive at the individual, for selfish man will speedily renounce fraternal obligations when they affect him adversely. The truth is there is no real brotherhood possible save where there is a unifying influence from without. That influence is the love of God as it is revealed in Christ Jesus. In Christ men become brethren, notwithstanding all differences there may be between them. But the Gospel of Christ separates all men into two classes here, even as he will separate them on the day of his coming.

J. B.

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**Synagogs of Satan** Not long ago we read a little item in the Continent about a pastor who at the close of his pastorate in a certain church received a singular token from his friends as a testimonial of the high valuation of the services he had rendered them. This testimonial consisted in a gold ring with sardonyx setting and bearing the **Masonic emblem**. "The sign of the beast," we thought; and we wondered whether the emblem stood in any relation to the character of the ministrations just brought to a close. An item from the Evangelical Catholic Advocate, sent to us by a friendly reader brought the above incident to our mind and we give our readers the benefit of both:

#### Synagogs of Satan

We read: "And I know the blasphemy of them which say they are Jews, and are not, but are the synagog of Satan." Thus spake Christ in His message to the angel of the church in Smyrna. If there is any significance at all in the term synagog of Satan it is an organization of individuals under the leadership of Satan and is accordingly a rival of a Christian church. Are there any synagogs of Satan in existence at the present time or did they become extinct since the Revelation was written by St. John? We have in mind an association which has temples and high priests, and its local organizations are to be found in every country under the sun. The local society is presided over by a master, who is assisted in the meetings by various officers. There is an altar, and there is a chaplain, but he is expected to refrain from praying in the name of Jesus lest a Jewish, a Mohammedan or a Buddhist

brother should take offense. At the funeral services of a member, he is represented as having gone to the grand lodge above.

Any reader of average intelligence will be able to judge for himself whether or not the organization above described is a synagog of Satan. Referring to Free Masonry Charles Francis Adams said: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived." Any reader of average intelligence can see the colossal inconsistency of those men who are members both of a church and of this synagog of Satan. When Free Masonry is known to include in its membership even pastors and bishops, should not all earnest Christians join in fervent and persevering prayer that God the Holy Ghost may bring about a spiritual earthquake that will shake the very foundation of the kingdom of darkness and error? It is indeed a great pity that some church members allow themselves to be deceived and led by the devil into anti-Christian organizations. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ depart from iniquity." G.

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**A Modern Children's Crusade** In the Middle Ages there was a wave of unreasoning enthusiasm that resulted in the organization of a children's army to invade the Holy Land and deliver the holy places of that country from the dominion of the infidel. It ended disastrously long before the helpless victims had reached the Bosphorous. Bad as it was, it merely destroyed their bodies.

A Milwaukee Methodist pastor is organizing a children's church. Everything is left to the children excepting the preaching; that is left to them indirectly. They are to secure businessmen as their preachers. And this modern children's crusade will be as destructive of the souls of children as the first was of their bodies.

Not an element of true Christian life can survive such treatment. First, children are as such members of the church; to give them a separate organization is to destroy and tear apart the communion of saints. Furthermore, children are to obey and to learn, not to govern and to teach. If that is found to be a difficult thing to make them understand, so much the more reason for striving to do it. By evading the responsibility as this pastor does he merely increases the offense of our age which surely falls under the curse of Jesus when He said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

We record this incident as added proof that our modern church is most conspicuous in its failure to care for the children. Of the many attempts to find a way out this one is perhaps the very weakest and the most disgusting. On top of the past neglect and the very apparent unfitness of modern children to take their place as young Christians in the church, they

are made responsible for their own spiritual growth. If a similar atrocity were committed in purely material affairs the Society for Prevention of Cruelty to Children would quickly have the offender before the Juvenile court.

Give your children Christian schools and Christian teachers and hold them to the blessed task of learning the Word of God, then you will not have to rack your unproductive brains for startling innovations that are rather more silly than startling. H. K. M.

**So Easy** Why grow discouraged over the finances of the church when it is so easy to get all the money you need for your purposes? The business world simply has conspired to put all churches on their feet. There are available to us at present a grand voting contest conducted by a department store, another, arranged by a laundry, an offer from a magazine and one from an apron house, and a plan submitted by a firm manufacturing bowling alleys. We may have overlooked several similar opportunities.

These offers breathe a kindness and an optimism which cannot fail to appeal to those who read them. We cannot forget the cheering words which deplored that we did not win a prize last year, (we had not competed) and assured us that the experience we gained in our unsuccessful struggle would certainly help us on to victory in the present contest.

"What are you doing to keep the young people with you and the older from leaving you? Are you still of the old-fashioned type who are continually asking for MORE money? It your mortgage still UNPAID?"—we are pointedly asked in one of the letters to which we have referred. "Let us show you how, without spending one cent you can install—BIG-REVENUE-PRODUCING Bowling Alleys and answer the above three questions with one stroke."

Seriously, we do not blame these business men so much, but how does it happen that they simply take it for granted that church members are not able to maintain their churches by direct giving and are compelled to cast about for means of obtaining the necessary moneys from others?

When Jesus asked his disciples, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" they answered, "Nothing."—If this would be the answer all of Christ's disciples give today, would the conditions described obtain among us? Has Christ changed? J. B.

**A New Venture** From New York comes the following, printed in the Wisconsin News:

Cupid has been received into the church and under proper guidance is being pressed into service to take "matchmaking out of the hands of the devil!"

A "matrimonial parlor," neither commercial nor professional, has been opened by the Union Methodist Episcopal church, according to the council of the board of benevolence of the Methodist Episcopal church.

Several couples who became acquainted at the club are "going together," according to Miss Mary Hart, chairman of the entertainment committee.

We would suggest the name Bethany Circle or Martha Endeavor for the new venture, in memory of her "who was careful and troubled about many things." G.

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**"Resolved that . . ."** In reviewing the work of American church conventions we meet on every page the phrase "Resolved that . . ." Every subject treated is discussed in the form of a resolution and finally is disposed of either by tabling the resolution or by adopting or rejecting it. That is the parliamentary and business way of doing things. In fact, these church conventions resemble nothing so much as a gathering of the business managers of a corporation, excepting that their resolutions do not have carrying power which may be expected of the resolutions of a business concern.

The church convention "resolves" anything and everything; it records its opinions, its preferences, its objections, its condemnations by means of resolutions. Even its passing whims and moods are reflected in the tone of their resolutions.

Our Lutheran conventions (excepting when they ape the manners of others) do nothing of the kind. With us there is the unquestioned dominance of the Word of God which is not established by our resolutions. The most vital matters with us are not subjected to vote—they are accepted to begin with; most other matters are discussed not as to our opinions and preferences but as to their scriptural soundness. They then stand without resolution on their scriptural authority.

Current events and movements are examined in the light of the Word of God; they stand judged, without resolutions, according to the record they make in that examination. If such examination fail to determine a definite view it would be most remote to a Lutheran mind to establish a law and rule that binds where God does not so bind.

We pass resolutions on such matters that concern the purely governmental functions of our institutions and the innate independence of Lutherans makes it rather hazardous to place too much trust in the carrying power and effectiveness of even these. We are satisfied with this way; it is the right way. It often meets with stern disapproval of some of our businessmen friends who fail to see the difference between the church and any other corporation but the best of them become reconciled to it as they see the sound basis on which it rests. We are not "of this world," though we are in it; our methods are not the methods of the world. Every attempt to become more "businesslike" is likely to run against our sound Christian instinct unless it is carefully reared upon a foundation of Christian truth. It must make its appeal not upon

the ground of "good business" but rather upon that of "sound Christianity." And that does in no way cripple the efforts of those who wish to make our church more efficient and energetic.

In recent weeks our financial committee has attempted to make friends for a new plan of financing our affairs. We believe they are going at it in the right way and trust that those whom they approach with their proposals will see the soundness and Christian good faith which inspires their attempt. Their success will be our success and the chief gain will not be in dollars and cents but in the renewed faith of the power of the Gospel to make us one in all things.

Not the fact that we have passed this or that resolution finds us under compulsion to do certain things and to hold certain views but rather that we are overcome by a higher authority than our own. And when we are so overcome we should not deny the work of Truth in us by going far afield in finding excuses to withhold our co-operation to any proposed measure; nor should we be guilty of bringing charges against men and measures which might apply if these men had not conceived their measures in a spirit as eager to avoid all unsound complications as the best of their critics could ever hope to have.

We always have with us those cold water specialists who pour the icy floods of their pessimistic predictions on the kindling fires of enthusiasm. "It'll never work," they say. That may qualify them as keen students of human nature (for good things rarely "work") but it does not qualify them as men of vision who see beyond the obstacles and, further than that, see possible ways of overcoming them—and best of all, see the good that comes of conquering the hard human heart when well intended, unselfish plans are even partly successful.

"It'll never work," say you? Why not say, "Let's make it work!"

H. K. M.

### PAN IN AMERICA

By Elliot Field

Pan, the old Greek goatherd god who typifies the spirit of paganism, is not dead. His pipes sound alluringly in America, and those who give heed think that they are finding some new thing, some new panacea for the ills of man's soul, whereas they are but feeding themselves on the husks of Buddhism, Hinduism and Mohammedanism whose sad failure to shepherd mankind these modern disciples of Pan evidently have not yet learned. Present day religious faddists discard Jesus, the light of the world, for an Americanized Buddha, an expurgated Krishna of a Christianized Islamic Baha'o'llah. The oriental religions have invaded the United States.

There are some eighty Buddhist mission centers on the Pacific coast. They deal primarily with their own people, mostly Japanese, but English services are

held in San Francisco, Sacramento, Vancouver and in a number of other cities. A Buddhist high mass, used in the monasteries of Tibet, is printed in English, "adapted for use in the Buddhist churches of America." That Buddhism is reaching out for American converts is evidenced by a paper, "Buddhism in America," published from the Buddhist temple in San Francisco.

### Buddhist "Convert" Pokes Fun at Christian Teachings

At the annual celebration of the birth of Buddha held belatedly last August in one of the Buddhist temples of Los Angeles there were scores of white faces in the audience of 500, and the American chairman of the Buddhist temple committee, a Christian "convert," made vast fun of his early Christian teachings. He was followed by one of the city councilmen who would "open the windows and doors of all religions and let the light come in where it will." In a booklet published in English in 1920 by the Mahayana Buddhists we read their claim to thirty-three temples and seventy-seven missionaries in the United States and note the assertion that "Buddhists are convinced more than ever of the spiritual, regenerating power of their faith, without which the reconstruction so-called of the world cannot be achieved."

Hinduism is at work in the United States through the agency of the Vedanta societies, founded by Swami Vivekananda in 1894 following his tour of the country at the close of the parliament of religions held in Chicago in 1893. The only Hindu temple is in San Francisco, a building of distinctive Indian architecture that contrasts strangely with the surrounding apartment houses. The main body of believers meet in this temple while a second group finds sanctuary in one of the lodge halls of the city. There are Vedanta headquarters on West 71st Street in New York in charge of Swami Bodhananda, where meetings are held on Sunday afternoons and on various week day afternoons and evenings. The Message of the East, a Vedanta monthly, is published from the center in Boston. Here Swami Paramananda lectures to several hundred people weekly and holds a special session for the "initiate" on Thursday evenings. This is the Swami, who, at a meeting held in Cleveland in February of this year, extolled Krishna as the equal of Jesus Christ and, in reply to a question from the floor concerning the immoralities of Krishna as portrayed in the Hindu scriptures, boldly asserted that these stories had no foundation in fact and were the invention of Christian missionaries trumped up to discredit Hinduism!

### Hinduism Is Vigorously Propagated

The significance of Vedantic activity is its status as direct missionary propaganda, whereas Buddhism is a by-product of work among oriental people. In each Vedantic center the body of adherents consists of adult

white people. It is the direct appeal of a glossed and expurgated Hindu cult to Americans. It offers the alluring mysteries and deep-sounding affirmations of pantheistic philosophy and Yoga practice as a substitute for Christianity and elevates the mythical Krishna above the historic Christ. Its swamis travel frequently and are often heard at gatherings of a semi-religious nature where they distribute their literature freely. To judge from their utterances, effete and dying Christianity must give place to the ancient and virile lore of the east. American neo-Christians listen spellbound to the magic of these oriental sophistries dished up on a platter of trite psychology and then depart to say one to the other: "Why send missionaries to India whence come such wonderful truths?"

Would that these entranced listeners could ponder the words of Pundita Ramabai: "What has shocked me most has been the report that there are women in America who are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in this philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to bear witness against its degradation . . . It is all very nice to read pretty translations where much that is degrading has been expurgated, but the original is quite another thing."

Theosophy, which has attracted a considerable following in many of the large cities in America, is rooted and grounded in Hinduism. Its leaders from Madam Blavatsky and Mrs Annie Besant down, vary only in the degree to which they disparage Christianity and glorify the leading systems of the east, especially those that have had their historic theater in India. While in theory theosophy asserts that all religions stand upon a substantial parity, the resultant concoction is a weird brew of orientalism, especially esoteric Hinduism, with such Christian elements as may serve to make the admixture palatable to occidental taste. Reincarnation is an outstanding doctrine. One finds on many newsstands copies of the official organ of the Karma and Reincarnation Legion, published from Chicago. There are strands of Hindu speculation in the pronouncements of some advocates of the New Thought movement. Mrs. Eddy's early neurotic excursions into Hinduism have colored Christian Science more than the Christian Scientists themselves know or care to admit.

#### Detroit Has Been Important Moslem Center

Syrian and Indian Moslems of the Ahmadia sect—a reformed church of Islam—some time ago built a mosque in Highland Park, Detroit, and announced "the spiritual colonization of the western world." The doctrine, however, was not that of the bulk of the followers of Mohammed in Detroit, who clung to the orthodox doctrine and who are said to have resented

the introduction of a reformed Mohammedanism. A recent announcement from Detroit indicates that the builder of the shrine has decided to tear down the mosque and sell the property. Their leader, Dr. Mufti Muhammad Sadiq, who recently moved to Chicago to conduct his missionary work, carried on his propaganda by public lectures, correspondence to the extent of 15,000 letters a year and articles in the newspapers. "The Moslem Sunrise," a quarterly magazine, sounds an aggressive challenge to American Christianity. It prints lists of Christians in Chicago, Grand Rapids and many other cities who have become converts to this form of Islam and its Ahmadia brotherhood and who thereby accept Mohammed as the master-prophet, the Koran as "the final book of God" and Ahmad, the founder of the sect, as the promised Messiah and Mehdi—"your Messiah, your Savior and your guide." It is interesting to read in this paper a contribution glorifying the harem and the editor's comment that "western people are gradually understanding and adopting the Islamic system of life."

Of all oriental religions transplanted to American soil Bahaim has had the most astonishing growth. It originated in Persia in 1844 among the Mohammedans of the Shiah sect when Mirza Ali Mahomet assumed the title of the Bab, or Gate. His successor, Baha'o'llah, is the leading prophet, the "Christ" of the movement; he is recognized as divine and to him prayers are offered. Abdul Baha, on whom Baha'o'llah's mantle fell, came to America in 1912. His visit was in the nature of a triumphal tour. He spoke to crowded houses in many cities and was even admitted to Christian pulpits. Bahaim, which had come to the states in 1893, took on new life and today claims 10,000 converts in this country. Their genial theory that a man may be a devoted Bahai and still remain a faithful member of his former church makes it impossible to estimate correctly their numbers. This is, of course, mere "dust in the eyes," but it is this apparent catholicity which makes this new faith the most unusual and at the same time the most subtly dangerous of the oriental cults in America.

#### Bahaim Claims to Be the Universal Religion

Bahaim claims to be the world's "unifier," the "foundation of all religions in one, and urges the elimination of all prejudices, religious, racial and class." According to the statements of its advocates it has "no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and his manifestations." We read that "the Bahai message has been carried to all lands and all religions. It has bound Christians and Mohammedans. Buddhists and Parsis, Jews and Hindus, into the most spiritual brotherhood the world has ever known." It makes much of internationalism and has begun in north Chicago the

erection of the Mashrak el Azkar, a world temple whose nine doors are to lead into the sanctuaries of the nine great world faiths. It publishes several magazines, has a widely organized and effective propaganda and holds an annual convention in Chicago to which delegates are sent from the individual assemblies or local groups in various cities. It has an ambitious program, a flexible creed, the magnetism of oriental imagery and the insinuating ambiguity of a religion that affects compromise with all known systems.

That there is some good and gold in all of the world faiths, we know. That Americans should embrace any of these trussed up importations would be unthinkable—if it were not true. Evidently they meet some religious need, even though that be only a superficial craving for the new and the unusual. But the significance of all this direct and indirect oriental propaganda is not to be found in a mere totaling of converts or adherents. It indicates the spiritual unrest, the religious uncertainty and the unsettled convictions of a great number of nominal Christians and the looseness of the ties that bind them to their historic faith.

The task of the ministry is to give to the people a background of understanding of the ethnic faiths. To do this a minister must first of all orient himself in these matters if he would effectively "back-fire" such oriental invasions. If the church were to enlist enthusiastically and knowingly in the great enterprise of foreign missions, from a tremendous inner urge born of a glowing faith in Jesus Christ and an intelligent conviction of the insufficiency of the non-Christian religious systems, the pipes o' Pan would sound in vain along our shores.—The Continent.

#### WHENCE COME THE MINISTERS?

A Methodist bishop recently addressed his hearers on the question of the source of supply of the ministry. He spoke from much experience and his conclusions are well founded. He said that the largest, the richest churches, however lavish they were in gifts of money, were the least generous in men. Ministers never come from the wealthy homes. The lowliest members of churches are those who most readily give up their sons to the work of the Lord.

What the Methodist bishop said of his church applies to our own. There may be exceptions but the rule is: rich parishes give from the purse, not from the cradle. We know that the Lord governs His church and know that He will not let us suffer, though we deserve to suffer because of our neglect and our lack of respect for that work which should come first. But the mercy of our Lord is not an excuse for our waywardness, nor should we continue in our wayward ways because of it.

It is not a bad exercise for each Christian to sit down and make a list of all the ministers who have served his own church and of all the teachers who have labored with the children of his church. Against this list he should balance the names of those who have gone forth from his parish to work in the church and the Christian school. Discounting those in both lists who, for one reason or another did not serve many years, it will become apparent that most of our own Lutheran churches are deeply in debt in the matter of men: they have used up far more than they have replaced.

That such a state can prevail and the churches be kept agoing just the same is due to the fact that in the days of our beginning we drew heavily on the missionary societies of Germany; even some of the men who were trained in America in our schools in the early days should be credited to the missionary spirit of Germany of that day which sent such young men to us for that purpose.

Congregations are really more deeply in debt than their own figures would show because they cannot fairly claim the sons of their ministers and teachers as their own contribution and these form a very large proportion of our available man supply. Take away the men trained in Germany and the sons of ministers and teachers and our ministry would be left a veritable skeleton.

This cannot go on indefinitely; the day will come when we have used up our unearned surplus and when ministers and teachers will find it more and more difficult to find ways and means to permit their sons to study for eleven years; and if the time can be reduced in various ways to seven or eight years it is still a financial problem of magnitude. An observer may see today that the minister's family is becoming less dependable as a source of supply for the ministry.

The Methodist bishop to whom we referred had occasion to commend the generosity of many parishes that gave money, even though they did not give men. Are we able to parallel his experiences in our churches? Not quite, or we would not have to wrestle with our growing deficits in the face of the most rigorous economy. These deficits—actual shortages on things bought which must be paid for—do not tell the whole story. Behind the deficit is the failure to provide sufficient funds for just this work, among others equally important, of securing suitable young men to fill up the ranks of the ministry. When funds are not forthcoming the effort of the pastor or parishioner to get some willing young man to go to school is likely to fall flat. If those who are well-to-do will not furnish their sons for the work, let them do that which is the only alternative: let them furnish the means so we can get those to do the work who are not well-to-do but are willing to give themselves.



Congregations should make it their business to know who of their midst is available for work in church or school and should encourage any willingness they may find. And then they should make it their duty to see that the material requirements of such students are met. Now and then there will be a failure; some young man will be unable to finish the task undertaken, another may lose his enthusiasm. Such failures are painful losses to the church but they are bound to occur. They must not dampen the ardor of those who are searching for recruits for the army of the Lord. After we have done our part in the belief that we are doing the Lord's will, we must still recognize the veto-power of the Lord himself, who always determines who is called and who is chosen.

If rich families do not take their part in active church work the loss is not so much the church's but their own. As in all other fields of human endeavor, it is the fresh blood that comes up unheralded from the ranks that furnishes the best and soundest leadership. That may be the Lord's way of preserving the vitality of the ministry.

In England there was a time when all the younger sons of impoverished noble families "took holy orders," that is, they accepted positions in the Church of England. That gave them an assured and respectable position in life and left them in a position to vault to higher honors in politics and literature if they had the ability. That system helped to make of the Church of England the colorless, uninspiring organization which it is today; the church was used by impecunious young noblemen. If the case had been reversed it would have been far better, that is, if the church could have done the choosing of the men that it could use.

We are not clamoring for certain men as though a certain kind of man could help the church by his prestige; we do not need rich men's sons because they are superior to others, for they are not. If they come to offer themselves for service, that is fine and will be acceptable to the Lord of the Church. Any others that come are just as valuable. Enough must come from one source or another to do the Lord's work. All of us who are Christians, rich and poor alike must make it our serious business to see to it that the supply does not give out.

The Lord will not let His Church perish but He has a way of withdrawing its blessings from those who become wilfully ungrateful and forgetful of His mercies. Like every other heritage the grace of God can be dissipated and is then lost to the heirs—but someone else always gets it.

We are not prepared to acknowledge that the Lutheran Church of America is due to shrink from its own lack of vitality but we realize that Lutheran Christians are not as keen as they should be to insure a fully manned ministry in church and school. And that is a condition that should change. H. K. M.

## COMPULSORY USE OF LANGUAGES

"The Chicago Daily Tribune" recently produced the following from Svenska Tribunen-Nyheter (Swedish Tribune News) on compulsory use of languages:

The Japanese have undertaken by the compulsory introduction of their language in the Korean schools to substitute it for the Korean tongue. They do not seem to have learned from history that it is of no avail to attempt to compel a nation to change its language for a foreign one.

History gives many instructive examples. The Romans subjugated the Greeks, but could not displace the Greek language. The barbarians from the north succeeded just as little in introducing their own tongues in the Roman empire. The spread of Latin in Italy, Gaul, Spain, and elsewhere was due to the inhabitants of those countries voluntarily renouncing their own languages. In the same way the passing over of the Normans in Normandy from the Norse to the French language was a spontaneous act. In England William the Conqueror even attempted to learn Anglo-Saxon, but was not successful, and the attempts made by his successors to force French on the Saxons failed.

The Austrians of three generations ago attempted in vain to force German on northern Italy, and the present day Italians will be equally frustrated in seeking to force Italian on the Austrians of Tyrol. The Danes before 1864 failed in establishing Danish with the Germans in Schleswig, and the Germans after 1864 likewise failed in establishing German with the Danes in Schleswig.

In America the cases are exceedingly rare where American born children as they grow up will not know English far better than the language of their foreign born parents. The absorption of the foreign languages by English works almost as infallibly as a natural law.

Ireland spoke in the main only Irish as long as the attempts lasted to suppress this tongue by harsh measures, that is to say, until nearly 100 years ago, when this persecution relaxed. The Irish language has now become rather precarious.

In this field more than anywhere else a persecutor makes himself unfit to carry out his aim.

This may serve as a rejoinder to the so-called 100 per cent Americans who would prohibit the use of any foreign language, principally the German language, in all schools, public or private, in the pulpit, or even in conversation in public places. Compare with this editorial of the Swedish paper the notorious proclamation issued by Governor Harding, of Iowa, in 1918:

"English should and must be the only medium of instruction in public, private, denominational and other similar schools. Conversation in public places, on trains and over the telephone should be in the English language. All public addresses should be in the English language. Let those who cannot speak or understand the English language conduct their religious worship in their homes."

Compare also what, at the time, the "Educator-Journal" had to say on this proclamation:

"It comes as the finale of a good deal of agitation over the question of eliminating the teaching of the German language from the schools which had been rather difficult because of the large German population in the state, a part of which seems never to have been able to get away from the feeling that they owed more to the land of their birth than to the land for which they left it, and which had made them all that they are.

"The new importance that will be attached to the English language in the schools will cause to fall upon the teachers a patriotic responsibility to regain some, and, if possible, all of the ground that has been lost by pernicious influence of the German language in school where it has been made a part of propaganda. This will mean — — — more patriotism, more of the ideals which our great statesmen have found, the English language amply able to express."

Compare, furthermore, with the above Swedish editorial the agitation in recent years against the use of German and foreign languages in schools and in the church in the states of Ohio, Nebraska, Michigan and just now in the state of Oregon and Oklahoma—and you will find that all such agitation is little less than persecution and detrimental to the true interests of a people. The attempt to deprive citizens of foreign tongue of the use of their own language in religious instruction and worship, is not only an infringement upon religious liberty to preach the Gospel in such language as is best understood by its hearers, but it is also persecution in the worst form. We much agree to what the "Nebraska State Journal" had to say on this language question sometime ago:

"A person's language is part of his life. Without language a man is but an animal. After a certain early age men cannot adapt themselves perfectly to a new language. When old age has come, they can hardly at all gain even a fair use of a foreign tongue. To deny an old person his native tongue is the next thing to taking his life.

"This is particularly true of the language of religion. The language of commerce and of social intercourse can be translated. The language of religion cannot be, in any effective sense. The deep doors of religious feeling have words and phrases for the open sesame. Words of the same definition in another language cannot take the place of words which owe their force to lifelong experience and association. That is why the new Americanization committee finds that old orders for a change of tongue have raised religious issues, drawing the committee upon ground which angels fear to tread, however it be with rash men." J. J.

### SCIENCE, AS CLODD OFFERS IT

While, in my chase after facts, I waded through a boggy swamp, such as one ever so often runs across in search of scientific data, I struck Edward Clodd's "Story of the Alphabet." And since this work belongs to "The Library of Useful Stories," the following extract may be of interest. I know you do not like "wooden nutmegs" and this extract is worse. Yet is placed before hungry readers as a rich diet.

In reality it is an example of what is dished up in the name of science. In truth it amounts to blasphemy by which both, Religion and True Science, needs must suffer. Poor signposts, these, for us who, driving over this world, are striving for the portal that leads to the haven, the blessed beyond.

Clodd first quotes Gardner's words: "We now know that, high as was the development of Egyptian civilization in certain directions, it was by no means the fertile mother of other civilizations. All modern

writers are agreed that religious cults and national customs are exactly what the Greeks did not borrow from Egypt, any more than the Hebrews borrowed thence their religion, or the Phoenicians their commerce."

The above is true enough. But now for Clodd's conclusions, very funny for a serious question, and one treated "scientifically": "But if Egypt was no 'house of bondage' to Israel"—(Was that precluded in Gardner's words?)—"it has been the enslaver of Christendom. It fettered a faith, which had flourished in the freedom of the spirit, with Trinitarianism, Mariolatry, and Monasticism. Out of one or another of its triads emerged the dogma of the Christian Trinity, and in the child Horus, seated in the lap of Isis, we see the profound significance of the words, 'Out of Egypt have I called my Son.' The obelisk that fronts St. Peter's at Rome symbolizes the historical fact—that approach to the Christian Church is through the pronaos of the Egyptian temple."

Is not this "rich?" As rich as anything old John Rich of the newspaper cartoons ever found? In the vernacular of today, this is double-crossing both Science and Religion, or, like Christian Science, is neither Christianity nor Science. It is one of the hogs to catch the unwary. 78

### A MUCH-NEEDED WORD OF CAUTION

A veritable flood of religious literature is being poured forth by societies and agencies not under the direction and control of the church bodies. Self-constituted committees that are responsible only to themselves and owe no allegiance to any particular church, publish religious books and tracts, Bible and missionary helps, cheap religious songs and hymns, and spread them broadcast throughout the land. Because they bear no denominational stamp, and are popular in thought and sentiment and feeling, they appeal to great masses of people in the various churches and make it difficult for them to teach and train their youth in accordance with the faith and spirit and genius of the particular church body to which the youth belong. Thus some of the rankest teachings and the cheapest kind of religious songs and literature gets into the hands of societies, committees and Sunday Schools, and the young are educated away from what is distinctive of the Christian faith and most wholesome in the building up of Christian character.

A single illustration will suffice to show what dangers lurk in this kind of literature. A Community Class was organized in a certain city for the study of the Bible. As the study was to be undenominational, the helps prepared by the various churches whose memberships were represented in this class had to be discarded so as to avoid showing preference. Naturally literature of a very general and colorless character had to be secured. As the literature which

was most abundant and most widely popular was rationalistic and in large measure thoroughly anti-Scriptural and unevangelical, full of free thought and new thought and clothed in attractive language, that kind was selected by the leaders of the class. Soon the more thoughtful and believing members discovered that new and strange doctrines were being taught and that the faith of many sincere Christians was being undermined. Faithful pastors began to realize that their people were being fed on strange food, and they sounded the note of alarm. Soon there arose bitter controversies, and unhappy divisions in the several congregations followed. The liberals accused the faithful pastors of being out-of-date, and narrow and bigoted mossbacks. The community class came to an end; but the wounds that were inflicted are not healed to this day.

No self-respecting Church that has a clear-cut faith and believes it is called of God to proclaim and promote it can possibly escape the responsibility of providing a literature of its own. Not to do so is to confess that it has no faith that is worth proclaiming and that it has no right to a separate and distinctive existence. If it must look outside of itself for a literature to indoctrinate its people, it virtually says that something better is to be found elsewhere and it ought to connect itself with the body or organization where that which is truer and better is to be found. To be nondenominational in one's faith is to be without convictions that are worth having. To be interdenominational in one's faith is the same as claiming part citizenship in a number of different countries. It is that sort of colorless religionism that is responsible for the flood of colorless literature which is seeking to displace the literature which every church that wishes to perpetuate its faith must needs create.

—The Lutheran.

#### APACHE ORPHANAGE

Through the columns of our church periodicals your attention has at various times been drawn to the urgent need of an orphanage for Apache Indian children. In an Apache tepee, conditions are such that a motherless infant must die. This is a rule that knows no exception, unless another mother can be found to nurse the child. The few orphan children that have survived owe it to some helping hand on the part of some individual government employee or some missionary. Special attention and care has never been given them from the government as such or any other organization.

Following are two instances that have happened within a short distance of your East Fork Mission. God grant that they may help to interest you in the needful care of motherless Apache children.

It was a year ago Easter Monday when little Roy Mosby, a child of two months, lost his mother. His

father, Willys, tried his best to care for his little boy. But Willys was so severely stricken with rheumatism and was almost as helpless as his infant son. A good aunt tried to care for little Roy. But what did she know about the care of a motherless child? The Apache does not keep a dairy cow. Even if he should, he wouldn't know how to utilize the milk nor how to take care of it. Milk may be offered and given to them, but the average Apache's carelessness and lack of cleanliness in his camp renders the milk more harmful than beneficial, especially to a child. The same can be said of canned milk. Hence the poor child must live on coffee, Indian bread, gravy and beef, a rather heavy diet for an infant. Bodily cleanliness, too, is sorely neglected with Apache children. If we consider how well our own children are cared for, how carefully and prayerfully they are watched over, we are often surprised that a single Apache baby survives. Little Roy shared less than the lot of the average Apache baby.

It was in the first week of May when I was called to Willys Mosby's tepee. He was very sick. On his death bed he heard and accepted the Gospel and was baptized. This left little Roy alone in the world. He was a puny little child, a pitiful sight. All the care of his people seemed of no avail. Only seven days after his father's death we were called to a tepee only to find little Roy dying. An able physician was called; and although he did all he could to fan the little flame of life left in the little child, Roy died in his grandmother's arms. It was a pitiful death. The physician called it a typical case of marasmus, which in plain words means a wasting away as a direct result of malnutrition. Here was a little lad left to die simply of neglect and starvation. Humanly speaking this child's life could have been saved. There are many similar cases every year.

Something can and must be done. This shall be the work of our Apache Orphanage. Let me tell you by another incident what can be done with the Lord's help.

An epidemic, much like the influenza, threatened our valley during the first part of last April. True to their custom, all the Indians broke up camp in the valley and fled up into the mountains and scattered there to prevent the "bad sickness" from spreading.

A little boy had been born in the George Platt family on March the 6th. The mother had never fully recovered. The child was weak, and the mother unable to care for her child. Still the fear of the coming sickness drove the family far up into the mountains, far out of reach of help. George came for milk for his baby every third or fourth day and related how the sick mother and child were.

On the morning of Good Friday, Tom, the interpreter, and I set out to find, if possible, some of the school children that had been reported sick. We

found some and through them we were told where to find George's camp. Far from any other camp, down in a rocky, forsaken canyon we found the camp and were given a hearty welcome. We found the family in sore need of everything. Above all the mother was at the point of death. She listened eagerly to the Good Friday story and rejoiced in the glad tidings of the Lord's resurrection. After the prayer she feebly asked us to look at her infant child. Just then the father came with a tiny pine twig in his hand, asking us as best he could to come away and see his baby that had legs and arms as thin as the twig he was holding. He led us a few yards from the tepee, and there we beheld a most pitiful sight; a poor helpless Apache infant of less than five weeks, wrapped in a few dirty rags, strapped in a filthy Indian cradle and an old aunt forcing it to take sour milk from a spoon. The father agreed with us that the child could not live another day under such conditions. Still they were doing the best they knew how. The father asked that the child be taken to the hospital at Whiteriver. We knew this would be a futile effort, since the hospital was filled to its capacity. The father begged me to take the child. He promised he would not bear us ill feeling in case the child should die. An Indian baby had been born in our house on the 6th of March, and mother and child were still at our house and needed our care. So George was told to come to the house in the evening and he would be told whether it was possible for us to take the child. George came and was told to bring the child. Soon after noon the next day the aunt brought the child. She did not tarry long, left the child and went to care for her dying sister, only to find her dead upon her arrival.

Completely against odds, still with God's help, little Arnold Platt today tips the scales at 16 pounds. He is a good baby, our pride and the curiosity of all the Indians. Truthfully said, he is the best Apache on the Reservation.

Dear readers, since that time an orphanage, under temporary roof, has been established. Special help has been hired to look after the work. Thus far two happy Apache children are cared for, Milton Opah and Inona Browning. As soon as winter sets in others will be taken in. Will you not help us with your gifts, and remember our work in your prayers? The Lord will reward.

M. J. WEHAUSEN.

### THE HISTORIC FAITH

It is beyond denial that, in the progress of our religion, the body of doctrines which has been here laid down as the characteristic and distinguishing peculiarity of the gospel, and hence called evangelical, —making up the substance of the catholic creeds,—has always accompanied the effectual advance of the cause. Where zeal and energy have been, these doctrines have been. Where missions have gone with

power, these doctrines have gone. Where great sacrifices have been made, great churches organized, great movements originated, great impulses given to piety, great reformations accomplished, the doctrines of the cross have inspired them. Whatever else, of mistake or superfluity, has been present, these have not been absent. So light has been the prevalence, and so feeble has been the influence, of any system of religion which has left their vital substance out, that, however excellent some of the individual characters it may have produced, it can scarcely be reckoned in among the palpable powers which have built up a Christendom. Think what we may of this fact, it is certainly a phenomenon which needs to be accounted for by those who think a church could exist without these very peculiarities. It affords at least a presumption so strong in favor of the old tried foundation work of faith, as to challenge the consideration of every thoughtful person. How will you explain it, that the deniers of that foundation have been but an inefficient minority, on the borders of the Fold, aloof from the great enterprises that evangelize the world? However earnest for social and moral improvements, the love of Christ and of souls, which lends life to the Church, and extends the kingdom, appears to flow in other channels. For a limited period, and on a limited scale, sects that have thrown off the distinctive principles on which the Church was founded doubtless continue to bear many good fruits, by virtue of the hereditary impressions diffused abroad and living on, through the Christian world: just as a moving train will run, with considerable momentum, long after the real impelling force is withdrawn. We will not speak especially of the significant circumstances that the more serious-minded and reverential members of such bodies must find themselves embarrassed by an inevitable association with others, who go far beyond them in denial and in laxity of both preaching and order, involving all under the same name in a fearful responsibility for the most radical and disastrous error. When we ask whether the amount of belief on which these detached branches are now supported would have ever given life to the Church, converted nations, perpetuated sacraments, and comforted martyrs, how plain that it could no more have done that, than the brave but scattered individuals of a disorganized regiment could originate the discipline and win the battles of any army under its banners, with its leader at its head!

A further attestation to these doctrines is furnished in the religious wants of the soul. God created that soul, wakened its wants, and revealed the doctrines. He has fitted the want and the supply to each other. In that mutual fitness and adjustment we see a bright mark of mercy and of truth. We know how easy it is to deny the statement, and to evade the inference. There will be some to say that they

are conscious of no such wants, and that all their inward necessities are met by other systems, where these peculiarities are left out; where there is no deep sense of depravity; no atonement for it on the Cross; no regeneration by the Holy Ghost. But this does not affect, in the least, our confidence that after all, when the soul really comes to itself, it does hunger after just this Bread from Heaven. The convicted conscience does stretch out its feeble and longing hands for just this blessed relief, found nowhere else but here. Not only does the Bible compel us to believe it, and history compel us to believe it, but experience holds us fast to the same conclusion, and nothing can shake it. When the spirit is moved to its deepest places, this is its cry. When life grows serious and earnest, this is its demand. When all the false lights and glittering gayeties of prosperous days and eager blood begin to fade, this is the deep, strong confession. There is no real rest but in an all-sufficient Savior who lifts the guilt away, mighty to save, because Almighty. We cannot trace out, with our impotent analysis, all the reasons and elements of this profound necessity. But the fact we know. From all human comforters, from all rationalistic interpretation, from all easy and flattering substitutes, homesick and repentant humanity comes back, at the last, to sit down at the foot of the Cross, by the fountain that is opened for its sin and uncleanness. And what is best for human sorrow, we may be sure is best also for human joy. In Christ Jesus, saith the Apostle, they that rejoice shall be as though they rejoiced not, and they that weep as though they wept not, because a peace, which is neither of the world's sorrow nor yet of its joy, possesses them. "My peace," saith Emmanuel, "I give unto you; not as the world giveth give I unto you."

For the truth is, these very doctrines, which are sometimes superficially put aside as having nothing practical in them, are the basis, and the root, and the inner life of all the vital Christian practice in the world. Men admire the fair moralities, the even-handed integrity, the open-handed charity, the clean-handed purity, which adorn and strengthen society. Give us these, they say, and why should we care for doctrine? And so, going into your garden in autumn, you might say, with just the same measure of wisdom: Here are rich and golden fruits hanging on the boughs; this is all we desire: why need we care for the roots far down in the dark ground, and the juices in their hidden channels under the bark, and the seed that was planted long ago? Yet never grew the stock or the fruit of one practical virtue under the sun, but somewhere beneath it and before it came, lay a doctrine. Christendom is but an orchard of which the creeds of the Church are the sap, and of which the holy doctrines of Evangelists and Apostles are the living principle and power.

Does your mind need the infinite and eternal and absolute Mind to satisfy its aspiration and answer to its call, when it feels upward in adoration after the "Maker of heaven and earth?" That is the practical side of the first article of the Christian Creed,—faith in God the Father who hath created us.

Does your heart, stricken with bitter repentance, see and feel in agony that it is sinful through and through, and that there is no health in it, and no hope for it, but as that Maker comes to it as a Savior, clothed in its own human flesh, weeping its bitter human tears, suffering in its stead and for its sake, and mercifully bearing all its sicknesses and corruption clean away? That is the practical side of the second article of the Christian Creed,—faith in God the Son who hath redeemed us.

Does your spirit, failing often to follow this divine Master, coming short of its due service to Him, torn with doubt, darkened with bereavement and affliction, long for some present, inward sign and assurance that this Maker and this Savior, unseen in heaven, have not forgotten or forsaken it, but love and pity it still? That is the practical side of the third article of the Christian Creed,—faith in God the Holy Ghost, proceeding from the Father and the Son, who sanctifieth and comforteth us.

Now here, in simple words, answering to real desires in loving and suffering breasts, are the practical parts of that gracious and glorious doctrine of our gospel, the Triunity of God. On that three-fold stock, and out from it, have grown, and will grow, the beautiful and blessed fruits of holiness: not worldly righteousness; not a morality which terminates in earthly relations and motives; but the spiritual, disinterested, sanctified righteousness which is of Christ. And when so much of the Creed is alive within you, you will be ready, please God, to go on and find unexpected treasures of light, rich and encouraging, in the remained of it: faith in "the Holy Catholic Church," not scattered, fragmentary, solitary groups of individual believers, but one visible body of this indwelling Christ; faith "in the communion of saints," begun in this Church visible, and fulfilled in the sinless Church triumphant; faith in "the forgiveness of sins" which cling yet to our imperfect lives; faith in "the resurrection of the body," that this outer tabernacle may share in the redemption and rejoice in the world to come; faith in "the life everlasting," where the children of the resurrection, sons and daughters of the Father, redeemed by Christ, sanctified by the Spirit, shall render the service of prayer and praise forever.

Will you not be persuaded that in this faith is a blessing unspeakable for you, and, through God's promises, for your children after you? Can you deny that this faith is what the Scriptures reveal? Can you deny that it is in this common faith that the Christian Church has lived and grown? Can you

deny, that something in you, quite beyond the operations and explanations of your mind, speaks in a voice of pleading power, and says, "This is the way, walk ye in it?" Could all preconceptions and prejudices die in you this hour, would not this harmonious and satisfying cluster of holy truths rise in clearness and comfort on your waiting uplifted eyes?

—The King's Business.

### WHAT OTHERS SAY

#### Christianity and Humanitarianism

Christianity includes all that is worth while in humanitarianism and infinitely more. The latter is inclined to declare its independence of Christianity and to work out its scheme of helpfulness to humanity on merely humanly constructed principles. What it does by way of relieving distress, meeting urgent needs and bringing about a betterment of living conditions is worthy and to be commended, but when these activities are made to take the place of the Christian religion, the system is dangerous. People are depending on their interest in humanity, their good deeds, their many works of charity to open heaven to them. Not good works but faith in Jesus Christ and His atonement fits people for heaven. Dr. Jowett tells of a minister in England who had given himself up largely to social service, and was doing what he supposed would satisfy the obligations resting upon him as a servant of the church. There came to him one night a poor girl and begged him to go with her to see her mother who was dying. After much entreaty he went with her to the bedside of the woman who was dying without God. He began to talk to her about Jesus as a leader and teacher and a beautiful example. She turned to him and said, "Mister, that's no good for the likes of me. I don't want an example—I'm a sinner." He had no grace and could only tell her the story of Jesus' love as his mother had taught him in his childhood. "Now you are getting at it," said the woman. "That's what I want. That's the story for me." She grasped the great gospel truth of salvation. Through this experience the minister became a new creature in Christ Jesus. The world to-day needs the gospel of Christ. Humanitarianism will never save a soul from hell. —The Free Methodist.

### SILVER JUBILEE

On Sunday, October 1st, the bells of Trinity Church, Jenera, Ohio, rang out a merry peal. The Jenera Lutherans were celebrating in joyful service the Silver Jubilee of their pastor, the Rev. John Gauss. Twenty-five years had elapsed since Pastor Gauss had come to Jenera to assume charge of Trinity Congregation. But few pastors are privileged to serve through so long a term of years at one congregation and to enjoy during all that time the esteem and confidence of their congregation. And but few congregations are blessed to have for a quarter of a century one pastor,

ministering faithfully unto them and with visible blessings from on high. It was, therefore, the congregation's wish that this jubilee should not pass by unobserved. The celebration which marked this day went to show their congregation's gratitude and thankfulness toward its God and its pastor.

A surprise had been planned; and such it was to Pastor Gauss, when on Sunday morning he was about to open service in the usual manner. Before the altar the visiting clergymen and the members of the church council were assembled and by them Pastor Gauss was informed that he would be excused from the day's service. Before the altar a seat of honor was given to the pastor. The members of the church council then seated themselves at both sides of the pastor. Service was then opened by the undersigned. In the jubilee sermon, which was delivered by the Rev. H. Heyn of Detroit, the words of Ps. 126:3: "The Lord hath done great things for us, whereof we are glad," served as text. In fitting words the Rev. Heyn spoke on the great things that God had done, both for congregation and pastor, and gave these great things as the reason for the gladness and rejoicing that were manifest on that day. The church choir now rendered a selection, the Hallelujah chorus from Messiah, after which the church elder, Peter Rausch, congratulated the pastor in behalf of the congregation and presented him with a gift from the congregation. The jubilee gift was the purchase price of a Ford Sedan. Pastor Gauss then gave voice to the emotions within him, thanking his Lord and Savior for the fullness of grace that was bestowed upon him in the twenty-five years of his ministry at Jenera and also expressing his gratitude to his congregation for the many and varied deeds of kindness shown him in the past. Services were closed by Pastor Gauss.

The entire assembly then repaired to the church basement to partake of a splendid dinner that had been provided for by the ladies of the church. The afternoon was given over to amusement and entertainment until three o'clock, when a short service was held. In this service the undersigned spoke on Ps. 133:1: "Behold how good and how pleasant it is for brethren to dwell together in unity." Short remarks were also made by Pastor Heyn and Gauss. Among things pointed out by the afternoon's speakers were statistics of the church's growth. From a congregation of some 40 families and 250 souls 25 years ago the church grew to a membership of some 130 families and 500 souls. It was also made known that this church contributed upwards of \$20,000 for charities and benevolences in the past 20 years. Thus surely the grace of God was with pastor and congregation.

And may He who in the past has guided both this pastor and this congregation be with them also in the future. With this prayer the celebration was closed.

H. H. H.

FROM OUR CHURCH CIRCLES

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. Klingmann, 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.

Lay-Delegates Conference

Southern Conference, Nebraska District

This conference held its sessions at Zion's Church, Clatonia, Nebraska (Rev. E. C. Monhardt) October 17th and 18th. The morning sessions and part of the afternoon sessions were devoted to Rev. M. Lehninger's exegesis on Matt. 18:15-20. Special attention was given to the financial difficulties of our Joint Synod of Wisconsin and Other States, and special stress laid on its debt of \$210,000.00. While this conference did not indorse the plan to encourage the Christians of our Southern Conference to contribute 1 per cent of the gross income towards synodical activities, it adopted the following resolutions:

1) Resolved, that we, pastors and lay-delegates of the Southern Conference of the Nebraska District acquaint the Christians of our churches with the financial difficulties of our Joint Synod and encourage them to contribute their share towards wiping out the debt of \$210,000.00.

2) Resolved, that it shall be left to the option of each and every church of our Southern Conference as to what method is to be employed to raise such contributions.

We maintain that the contribution of about \$2.00 from each communicant member of our Southern Conference would be our just share to assist in wiping out the debt.

Services were held the evening of October 17th and Holy Communion was partaken of. The Rev. A. Schumann based his confessional address on 2 Cor. 13:5, and the undersigned his sermon on Gal 6:9 with special reference to the debt and financial straits of our Joint Synod.

God willing, we will meet again next year, some time in July, at St. Paul's Church near Gresham, Nebr.

A. B. KORN, Sec'y.

North-Wisconsin District

The pastors of the North-Wisconsin District are hereby called upon by the president of the district, the Rev. Ad. Spiering, to convene at Neenah, Wis., in the Ev. Luth. Trinity Congregation of the Rev. A. Froehle (311 E. Franklin St.) November 21st and 22nd, a. c.

Subject for discussion will be: Seminary building and finances of the Synod.

The brethren are requested to announce their coming at once. G. E. BOETTCHER, Sec'y.

Installation

Pastor E. Walter Hillmer was duly installed as Pastor of St. Luke's, Kenosha, Wis., on the 19th Sunday after Trinity by the undersigned being assisted by Pastors Ad. Werr and Victor Brohm.

Address: Rev. E. Walter Hillmer, 756 Isermann Ave., Kenosha, Wis. C. BUENGER, President, Southeast Wisconsin District.

Announcement

Upon request of the Dodge-Washington Co. Conference I hereby announce that Pastor Adolf Toepel has been elected by said conference as temporary Visitor.

C. BUENGER, President, Southeast Wisconsin District.

Acknowledgment and Thanks

The following donations have been received at Dr. Martin Luther College:

From M. A. Uhlhorn, Darfur, Minnesota, \$12.45 for sick rooms in the Girl's Dormitory.

From N. N., Stanton, Nebraska, two barrels of apples.

From the congregation in Glenham, South Dakota, Rev. W. Eggert, 17 sacks of potatoes.

From the congregations in Millville, Minn., Rev. J. Lenz, 500 pounds of onions.

From the congregation in Litchfield, Minn., Rev. J. Guse, two tons of potatoes, canned goods, meat, vegetables, and \$13.50 in cash.

From the congregation in Norton, Minn., Rev. A. Bergmann, and the congregation in Lewiston, Minn., Rev. H. Herwig, one-half carload of potatoes, vegetables, 130 gallons sauerkraut, honey, et al.

From the congregation in Ellsworth, Minn., Rev. M. Schuetze, one truck-load of potatoes, canned goods, vegetables, flour.

From the congregation in Hutchinson, Minn., Rev. J. Schulze, two tons of potatoes, vegetables, canned goods, flour.

Mr. F. H. Retzlaff placed a large truck at our disposal in order to get the donations from Litchfield and Hutchinson. Mr. A. Stindt was especially instrumental in arranging the shipment from Lewiston and Norton.

Such donations mean a decided saving in dollars and cents to our college treasury. May other congregations follow the good example and help likewise. To all donors and all those who were instrumental in gathering and delivering these gifts I beg to express our sincere thanks.

E. R. BLIEFERNICHT.

The men who have done the most for God in this world have been early on their knees. He who fritters away the early morning, its opportunity and freshness, in other pursuits than seeking God will make poor headway seeking Him all the rest of the day. Our laziness after God is a crying sin.—Selected.

I would seek no more to make me happy for evermore, but a thorough and clear sight of the beauty of Jesus, my Lord. Let my eyes enjoy His fairness, and stare Him forever in the face, and I have all that can be wished. Get Christ rather than gold or silver; seek Christ, howbeit ye should lose all things for Him.  
—Rutherford.

### MISSION FESTIVALS

**Detroit, Mich., Church of Our Savior,** Hugo H. Hoenecke, pastor. Speakers: Prof. E. Berg and Rev. A. Maas. Offering: \$50.00.

#### Sixteenth Sunday after Trinity.

**Toledo, O., Apostles' Church,** E. Wenk, pastor. Speakers: E. Wenk, P. Peters. Offering: \$201.50.

**Marshall, Minn.,** Edw. A. Birkholz, pastor. Speakers: Scheitel, Momson, E. C. Birkholz. Offering: \$45.00.

**Shiocton and Town Deer Creek, Wis.,** Ewald F. Sterz, pastor. Speakers: F. Schumann, M. Sauer. Offering: \$121.00.

#### Eighteenth Sunday after Trinity.

**North Fand du Lac, Wis., St. Paul's Church,** L. H. Koening, pastor. Speakers: Prof. Probst, Ph. Koehler. Offering: \$165.00 and \$35.00 from the Sunday School.

**Akaska, So. Dak., Zion's Church,** A. W. Fuerstenau, pastor. Speakers: C. Sievert and C. Strasen. Offering: \$90.50.

**Kenosha, Wis., Friedens Church,** C. Buenger, pastor. Speakers: Ad. Werr and the local pastor. Offering: \$550.00.

### ITEMS OF INTEREST

#### New Pauline Epistle

The opening services of the Unity Spiritual society will be held tonight in the convention hall of the Republican house. Mrs. M. Paul will speak on "Paul's Letters to the Phillistines."

—The Milwaukee Telegram.

#### Light Service

Searching for effective substitutes for the Gospel, St. Paul's Reformed Episcopal Church at Philadelphia hit upon a Light Service, for the purpose of illustrating the fact that Jesus is the Light of the World. The service is described as follows in

the St. Paul's parish-paper: "As the people entered St. Paul's Church, the ushers provided them with candles and paper napkins. Just before the sermon the pastors, Drs. Dager and Reynolds, lighted their candles from a light which was burning in the chancel—the electric lights in the church having first been extinguished. These tiny points of flame, shining in the darkness, were then communicated to candles borne by a company of young ladies, who passed down the aisles and lighted the candle held by the person in the end of the pew. These persons, in turn, passed on the light to their neighbors, and they again, until every candle in the church—more than a thousand—was burning. The scene was impressive and wonderful."  
—The Lutheran Witness.

### BOOK REVIEW

**The Family Altar.** Brief daily devotions. New Edition. By F. W. Herzberger. Price \$2.50; Gilt-edged \$3.25; Divinity Circuit binding \$5.00. Concordia Publishing House, St. Louis.

Owing to its high value as a devotional book, as well as to its splendid reception on the part of our Christian people the Family Altar, written by Rev. F. W. Herzberger, has appeared in a new edition. In this there have been added morning and evening prayers, also extra prayers for festival days of the Church-year, and for special days in the life of the individual. These are all in prose, while the hymnal prayers after each devotional exercise have remained the same. By way of suggestion we would rather prefer prayers in prose after each exercise. Not only do we find difficulty in reading hymnal prayers because of their small type, but we also do not always find ourselves in a mood to read hymns in a manner to be appreciated. Aside from this the meditations are excellent and we heartily recommend this book of devotion to our Lutheran homes.  
J. J.

**Select Songs for School and Home.** Home Edition by J. H. Theiss and B. Schumacher, with an Introduction on the Rudiments of Music by Karl Haase. Schedule of Prices: School Edition, Retail \$1.25, Introductory Price \$0.83 $\frac{1}{2}$ . Home Edition \$2.00, Introductory Price \$1.33 $\frac{1}{2}$ . Concordia Publishing House, St. Louis.

It is stated in the preface to this Home Edition of Select Songs by Messrs. Theiss and Schumacher: "The favorable reception Select Songs met with has encouraged the publishers to put another edition on the market, in order to give this selection of songs the widest circulation. Although the two- and three-part setting of the School Edition is ideal for school use, it has been deplored by many that the lack of an accompaniment to some extent barred it from becoming the cherished friend of the family circle. The Home Edition which is here- with submitted, is to supply this want."

The book contains 300 songs, both sacred and secular, and may well be used in the home circle. It is substantially bound. We heartily recommend it.  
J. J.

**Christmas-Tide Reverie.** A Christmas Service for Sunday Schools. Price: Per copy, 6c; Dozen, 60c; Hundred, \$4.50.

**In Dulci Jubilo.** A Christmas Song Service for Children's Choruses, Choir, and Congregation. Selected and adapted by P. E. K. Music Edition, 15c per copy, per dozen \$1.44. Word Edition, 5c per copy, 50c per dozen, \$3.50 per hundred. Concordia Publishing House, St. Louis, Mo.

Those looking for new order of service for the Christmas season will find splendid material in these order of services, based on an entirely new plan.  
J. J.