

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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LONGING

Art Thou coming soon, my Jesus?
Art Thou coming soon, my King?
Wilt Thou hasten Thy appearing
To my heart true joy to bring?
O how long, how long, my Savior,
Ere the Gates of Pearl unfold,
Ere from Heaven Thou descendest,
As the prophets long foretold?

How I longed for Thee in springtime,
When the lilies were in bloom!
And throughout the glorious summer
When the roses breathed perfume!
Long I waited for Thy footsteps
Till the soft autumnal glow
Of the fallen leaves lay hidden,
Covered by December's snow.

All the flowers of spring have faded,
And the summer-time has gone;
Autumn's tinted leaves have drifted
By November breezes blown.
Then the snowclad fields of winter
Graced the Christmas atmosphere,—
But Thy Zion still is pleading:—
"When, Belov'd, wilt Thou appear?"

Will another springtime vanish?
Will the summer fade and die?
Will the bright autumnal sunsets
Pass, and winter's winds draw nigh,
Ere Thy nail-pierced feet, my Savior,
Stand upon the mountain brow? (Zech. 14:4)
Ere the watchman on Mount Zion
Cries: "The Lord is coming now?"

Wilt Thou come when Easter lilies
Breathe their hope o'er Calv'ry's gloom?
When the sweetest meditations
Cluster round Thy empty tomb?
Wilt Thou come when summer's roses
With their fragrance fill the air?
Or when bright autumnal flowers
Show their glorious hues so rare?

Art Thou coming in the winter,
When the Christmas carols tell
Of Thy lowly birth, my Savior,—
When o'er hill and vale and dell
Sweetly sounds the angels' chorus:—
"Peace on earth,—Good Will to men,"—
When my faith, O blest Messiah
Takes its flight to Bethlehem?

Wilt Thou come when day is dawning?
When the morning has begun?
Wilt Thou come, my Love, at noontide,
When the rays of mid-day's sun

Shed their warmth o'er hill and valley?
Com'st Thou in the afternoon
To fulfill Thy precious promise:—
"Watch, for I am coming soon?"

Wilt Thou come in evening stillness,
When the toil of day is done?
Will it be in twilight moments
When I watch the sinking sun?
Wilt Thou come, dear Lord, at midnight?
Will it be when darkness reigns
That Thy presence in the Heavens
Sets me free from earthly chains?

Thou hast purchased my salvation
On the Cross of Calvary.
That my sins might be forgiven
Thou in love hast died for me!
O dear Lord, through endless ages
Thy great love I shall confess
When the pearly gates I enter
In Thy robe of righteousness!

Should I pass through death's dark shadows,
Like the righteous let me die!
In Thy likeness I'll awaken
When Thy Light illumines the sky!
Should I, changed within a moment,
See Thee, and not taste of death,
I'll rejoice in Thy appearing,
Precious Christ of Nazareth!

O what joy 't will be, my Savior,
When Thy radiant face I see!
When in yonder realm of glory
I behold the Trinity!
When I see the many mansions,
When I walk the streets of gold,
When the dear, departed loved ones
Face to face I shall behold!

Art Thou coming soon, my Jesus?
Art Thou coming soon, my King?
Wilt Thou hasten Thy appearing
To my heart true joy to bring?
As a thirsty hart is panting
For the crystal brooks at noon,
Thus I pine for Thee, my Savior,
Loved One, art Thou coming soon?

ANNA HOPPE,
Milwaukee, Wis.

(First printed in the Lutheran Companion
and dedicated to Mrs. Edna Hult, Moline, Ill.)

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20.

Jan 23
Rex C. Bueger
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Take Heed To Yourselves, Lest At Any Time Your Hearts Be Overcharged With Surfeiting, And Drunkenness, And Cares Of This Life, And So That Day Come Upon You Unawares.

Luke 21:34

The last Sunday of the church year and Thanksgiving Day lie close together. The former reminds us of the end of all things; the latter is to most men the day on which we give thanks chiefly for the temporal blessings God has bestowed on us. These days are, however, not unrelated; they should not remain unrelated in our hearts.

"That day" is the day of the coming of our Lord Jesus Christ, the day of the final judgment. On that day this present world will be destroyed with fire as it will then have served its purpose.

To "that day" all things in this life should, consequently, be subordinated. Thanksgiving Day should be celebrated in the light of "that day." So let us now consider it.

Temporal blessings are the means by which God preserves our life while he prepares us for "that day"

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

"Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? (For after all these things do the Gentiles seek:) for your Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:31-33.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

In the granting or withholding of temporal gifts God is guided by his earnest desire to prepare us for "that day"

"He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling out hearts with food and gladness." Acts 14:17.

"That they should seek the Lord, if haply they might feel after him and find him." Acts 17:27.

Thus earthly blessings are to the children of God a token of his fatherly love. Jacob says: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands." Gen. 32:10.

(Abraham. Job. Solomon. Read Psalm 124.)

Famine, poverty, pestilence, persecution and death are God's means of punishing the wicked and chastening his children. Read the story of Israel. Study the lives of the children of God as they are told in the Bible.

The misuse of the temporal gifts may prevent us from preparing for "that day"

The heart overcharged with surfeiting and drunkenness, the soul overburdened with the cares of this life, grows spiritually sluggish, "the care of this world, and the deceitfulness of riches, choke the word."

"They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9-10.

The right use of the temporal gifts is to the child of God richly profitable in view of "that day"

"Charge them that are rich in this world, that they be not highminded, not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:34-36. J. B.

COMMENTS

"The Voice of the Church" The American church has come to a position in its history in which it is being envied by ecclesiastical bodies in other parts of the world. They have discovered that in our country the church is a very strong factor in molding public opinion and determining the governmental program. This is what they have been seeking to do through the years but somehow have lost their opportunity, betrayed their responsibilities, and failed their obligations. Having come to this place of defeat, they look upon the position now held by the American church with envy, while we, in turn, regard them with a sympathy that leads us to extend toward them not only our prayers, but every form of material assistance.

It is our conviction that the future religious program of the world cannot depend to any extent upon European Christianity. The burden there is greater than can be borne alone. They are compelled to pass through a long period of return to power and reconstruction of their forces, for the war so depleted the church in that section of the world, and so reduced the spiritual life of the people, that the leaders will find themselves occupied with their home tasks to such an extent that they will be unable to give any time to the consideration of the needs for other peoples.

However, American Christianity is strong and self-reliant. It has a voice which the nation regards as authoritative. Public officials are willing to listen when the church speaks. She has become self-conscious, self-confident. She realizes that her hour of opportunity has come. She is determined and insistent. The reason for this is the fact that she has recently discovered that racial and even national groups have succeeded in making themselves felt in political and public life. For instance: in politics, the politician does not forget that he must take into account the German vote, or the Irish vote, or the Italian vote, or the foreign vote, or the agricultural vote. If these groups are capable of attracting his attention and demanding his consideration, why cannot the church do the same thing? She can. She has surveyed her possibilities and has come to the conclusion that she can act as a whole. She has not invented a new position, but has simply taken advantage of her opportunity to call upon all the different religious bodies of the country to speak with one voice, demanding that the leaders of the political life of the country shall attend to what she has to say.

Now the politician has become convinced that he must listen to the voice of the church. She has vision; she has thinkers; she has speakers; she has fighting ability; she can go out and clean up a situation if necessary; she can mark a man; she can defeat him for election; she is making the impression upon the leaders of politics that no one of them can afford to fail to take her into account during the campaign especially on the day of election.

If there is anything in the life of the church today in which a high-minded man should take pleasure, it is this fact. The Christian church cannot afford to live its life in a pagan nation. If it fails to work the domination of a Christian conscience upon the national life, it will ultimately fail in every effort at moral and spiritual enterprise.

A voice, indeed, but we wonder if the Master recognizes it. He says, "My kingdom is not of the world"; and, again, "He that is of the truth heareth my voice." The battles which the church has to fight are spiritual battles in which the bludgeon of the ballot is of no use whatever. As to the effect of a "domination of a Christian conscience upon the national life" achieved by such means, the history of the Church up to the time of Luther speaks in no uncertain terms. The course a protestant church that attempts to dominate the State will take will not differ greatly from the course Rome has traveled. We do not rejoice with the Advocate.

J. B.

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"Yea, Hath God Said" The world of today is floundering in a troubled sea of doubt and unbelief. Over-feeding the mind while starving the soul is bound to rear an unbalanced generation. This generation is weak where strength counts most, close contact with God through the medium of faith. A people without God or, at best, an idol of its own making is as a plaything in the hands of Satan. Morality is then no longer a matter of the eternal right but of expedience. Witness, the "problems" of today such as birth control, divorce, the battle between capital and labor, etc. The professions of doubt and unbelief are saddening wherever met, they are doubly so when they fall from lips which

have vowed to speak the Master's message. The following from the Pathfinder is a depressing example:

Monkey or Mud Immaterial. Whether man derived his origin from the ape or was made out of mud and leaned against a fence to dry does not make much difference, according to Rev. J. Henry Harms, pastor of the Philadelphia Lutheran Church of the Holy Communion. "It is more important," he declared, "that man, in his present high estate, should not make a monkey of himself." Asserting that it is a question of quite academic interest where we came from and how we got here, he further said: "One can be a perfectly good Christian with either theory of the origin of man. The only thing that is important is that God did it, and not accident or chance."

Another example is presented by the Wisconsin News:

The Rev. Dr. S. D. McConnell, Protestant Episcopalian, writes a book, tearing the Christian religion and its beliefs to pieces. He denies the divinity of Christ, says miracles never happened and that the Holy Communion was "originally a cannibal feast."

Dr. McConnell, not content to deny miracles, says they ought not to happen; that it's unfair for angels to kill a dozen innocent soldiers, that never heard the name of Peter or his Master, to get Peter out of jail.

Once Dr. McConnell would have been burned alive for such statements. Now he will make money out of a book. You may say what you please now about the Divinity—anybody's Divinity. But we put people in jail for criticizing the government. Fashions change.

Truly Satan has made great progress; it is now by the mouth of man himself that he voices his hell-born protest against the truth of heaven: "Yea, hath God said." G.

* * * * *

The Opportune Moron The opportune moron, one might well call him. He was discovered just in time to be made the scape-goat for the rest of us. A child had been attacked, a woman brutally assaulted, or some other fiendish crime committed—when immediately the warning is issued that a moron is at large in the city.

No one will attempt to deny that human society has its mentally defective members ranging from those somewhat stupid to the violently insane. It cannot be denied that some defectives are a constant menace to the community. Still, are we entirely honest when we hasten to lay every crime of that sort to the low mentality of the perpetrator?

Scan the newspaper for the latest sensations, lynchings, murders, triangle cases, etc., and you will find that those involved are by no means mentally defective. They are often brilliant men and women. Nor can their criminal acts be attributed to physical causes; these people were as healthy as any one of us. Why, then, the ever-recurring head-line: Moron attacks child, Moron assaults woman?

There is a reason. No one can say that these terrible crimes do not concern him. The criminal is one of us, as we are all of one race. As a family feels disgraced by the vicious acts of a member, so we feel

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humiliated when one of us sinks to such depths of depravity. And we cannot disown such a member and save our reputation by laying the fault to the lack in the vicious of that which the rest of us possess. We cannot clear ourselves by attributing to a low mentality that which flows from the human heart as it is by nature. Were it not for the restraining hand of God, what would humanity look like after its sinful career of six thousand years? Read God's diagnosis of our case in Romans one:

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

That mankind is still what it is today, we owe to the restraining hand of God. In the case of the Romans, the measure of sin was full and God withdrew his hand, with the result Paul depicts so vividly. When God gives up men to their own lusts, their downward course is a rapid one.

Let us face this fact. It is useless to attempt to cover our shame with the flimsy garment of the doctrine of man's innate goodness. If the moron is a menace, godlessness is a greater menace. Against the individual criminal society can to a certain extent protect itself by means of a vigilant police force; from

their own wickedness and its results, men can be saved by no one but by God. Here "education" is of no avail, science cannot help. A penitent return to the true God as he is revealed in Christ Jesus the Redeemer is our only salvation.

J. B.

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Renouncing the Faith of the Christian Church According to press reports the once rector of Holy Trinity Church, Brooklyn, and for half a century a widely known clergyman of the Protestant Episcopal Church, Rev. Dr. Samuel Davis McConnell, has just published a book, in which he formally renounces the faith upon which the Christian Church is founded, dismissing as incredible the records contained in the New Testament, and denying the divinity of Christ.

The jacket of the book bears the following:

"I have been for fifty years a minister in the church. I entered the ministry with enthusiasm, believing as I did that the church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that he was the unique son of God. I have been reluctantly led to the conclusion that none of these things is true."

In a chapter entitled "Jesus of the Gospels" Dr. McConnell makes the statement that the known facts of the life of Jesus would fill less than a column of newspaper space, and that far less is known of him than of several other personages of the time.

In summarizing the contents of his book, the author says:

"The educated and practical world are both alike steadily drawing away from the church. I have watched this movement for fifty years. Can anything be done to reverse it? First of all, the church must open her eyes and look, but she must not look at things as they were in the fourth century, the twelfth, or the eighteenth. She should no longer rest in a fool's paradise."

The Church has no quarrel with men like Dr. McConnell. If such men publicly renounce the Christian faith and all it stands for, thus forfeiting their own salvation, it is a matter of their reckoning. Yet this much is clear, that such men are victims of what is called Liberalism, Higher Criticism, New and Advanced Theology, etc. They have listened to the treacherous teachings of modernism which claims as its aim to eliminate from the sacred Book all that is supernatural, and to reconstruct the history of the Bible in harmony with the theories of science and evolution. They belittle the curse of sin and find atonement unnecessary. Redemption to them is man's own work. The great fundamental truths upon which Christianity is founded are denied. And while these people have gotten away from Christ and man's need of salvation, they are seeking to set the Church with its back to the hereafter, and to make it a merely social, ethical and time factor.

Does Dr. McConnell give the Church the advice to open her eyes and look, but that she must not look at

things as they were in the fourth century, the twelfth, or the eighteenth? Most assuredly she must not look back to the doctrinal status obtaining in the centuries mentioned when Gnosticism and Romanism and Rationalism had, in their course, perverted the fundamentals of the Christian faith; but the Church of today has needs to look back to the great work of the Reformation in the sixteenth century. No era in the world's history since apostolic times has been of such blessed moment to the Church as the age of Reformation. The great fundamental truths of the Gospel which have been brought to light then, form the basis of the Christian Church today, and are her only basis. And any departure from this basis must result, as it has always resulted, in deadly evil. True Christian believers, therefore, will always refuse to exchange the full and explicit teachings of the infallible Word of God for the experimental vagaries of theological charlatans and apostates. J. J.

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Beware of Evolution In Children's Books "Beware of evolution in children's books" — warns The Sunday School Times. We reprint a part of the article for the benefit of Lutheran parents:

In this letter Mrs. Goodenough mentions the "Evolutionary Philosophy" which sadly mars the books of Van Loon for children. The author, Hendrick Willem Van Loon, was awarded, during the past summer, the John Newberry medal given annually by the Children's Librarians' Section of the American Library Association for the most distinguished contribution to American literature for children produced within the preceding year. The book by Van Loon for which this medal was awarded is entitled "The Story of Mankind." The Publisher's Weekly, in announcing the award, says: "It is a choice which will arouse universal satisfaction, and the vote which awarded the medal to the 'Story of Mankind' represents an overwhelming majority of the children's librarians in the country."

A Christian mother in New York City first called the attention of the Editor of The Sunday School Times to Van Loon's books, when she found that one of them was being used as required reading for one of her children. She found the evolutionary teaching so strong, and the anti-Scriptural comments in the book so pronounced, that she forbade her child to read the book and took the matter up with the head of the school.

Another book of evolutionary teaching, used widely among children, is "The Tree Dwellers," by Katherine Elizabeth Dopp. The author is lecturer in Education in the Extension Division of the University of Chicago; her books are beautifully illustrated and handsomely made; three others by this author in the same series are: "The Early Cave Men," "The Later Cave Men," and "The Early Sea People." The Presbyterian has said of her books: "We can imagine nothing more calculated to destroy integrity and loyalty to truth, and hence to right, than this presentation of guesses for truth and reality. The author gives no credit to the true God . . . Man's progress is just his own natural effort and struggle. Thus she lays the basis for anti-theism and infidelity."

Writers, librarians and teachers, who place such literature into the hands of our children are certainly

hastening the downfall of our nation. Godlessness is the ruination of a people.

But when will our Christian parents learn the lesson that they cannot entrust their children to the care of those who are not one with us in the faith?

J. B.

THE RUSSELLISM BONUS

The bonus which Russellism has to offer its followers is widely different from that which these other cults offer. Russellism stands out distinctively in the world of religious cults through the fact that it offers to all a "second chance"—an opportunity beyond the grave for every man to repent, believe and have life. According to Russellism, you can slap God in the face, do despite to the Spirit of grace, tread under foot the blood of Christ, die with foul oaths on your lips, hating God, God's church, God's Christ, and everything pure and worthy and good, and then, after a rest in the grave, in unconscious sleep, you are resurrected, to stand before an open door that opens into life.

If there you refuse to accept Christ and have life, you are taken away to be annihilated, wiped out root and branch.

That any there will accept annihilation in preference to Jesus Christ and life, is hardly probable, which means that all men and women are to be saved.

Probably ninety-nine out of a hundred of the Russellite following were attracted to Russell and the Russell movement through the alleged gospel of a second chance.

This doctrine appeals, and appeals profoundly to two classes of the earth's millions:

The first class has the sympathy of every right-minded person.

These are the men and women who have loved ones who lived and died outside the Christian faith.

To these, the Russell gospel of a second chance comes as the one ray of light, flashing into what seems to be unending, impenetrable darkness.

These men and women grasp at Russellism with its second probation as a drowning man grasps at a straw, and in the hope that this professed prophet speaks God's message, they are ready to honor him with their money and their support.

The other class deserves no sympathy of man or God.

The second class is composed of those who hate righteousness and love vice, and who will persist to the end in a viciously immoral state, hating God and God's church and God's people.

To such as these, the so-called gospel of a "second chance" comes as a sweet morsel to be rolled beneath the tongue.

There is no announcement that God could make from His throne that would more quickly throw the world in open rebellion to His government, and plunge the race more quickly into every conceivable excess of sin and

crime, than the assurance direct from His throne that every man and woman, whatever their record here, was to have another opportunity for accepting Christ and being saved on the other side of death.

—Evangelist John E. Brown.

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This feature of Russellism is nothing new but a rehash of the old doctrine of the Apokatastasis, the "Return of All". Origen taught this error. According to his teachings, fallen spirits that do not repent here are to be brought to repentance in future aeons, chastisement and the influence of higher spirits bringing about the change. God's benevolence and loving kindness are stressed at the expense of His holiness and justice. Even Origen considered this doctrine to be esoteric, that is, one that it were not advisable to publish generally, as it might work harm. The Synod of Constantinople, 543, formally rejected Origen's position.

Since the days of Origen there has been no lack of such as held to this position regarding the eternal duration of the punishment of the damned. Pantheism, so darkly portrayed in our days by Mother Eddy, cannot do otherwise but hold to this as one of its chief tenets. The Universalist church stands without qualification for the "Return of All". The doctrine is skilfully interwoven in some of the more serious fiction of the present day. George MacDonald, Scottish novelist, touches again and again on this point in his otherwise fine stories. In the following, from his Robert Falconer, you have an example how the thing is done. Robert, a Christian worker of pronounced and well-known standing, is after many years brought together by circumstance with his estranged father, a profligate, and strives for his return to God:

The old man stopped in his walk, turned, and faced his son. "Father," repeated Robert, "you've got to repent; and God won't let you off; and you needn't think it. You'll have to repent some day."

"In hell, Robert," said Andrew, looking him full in the eyes, as he had never looked at him before. It seemed as if even so much acknowledgment of the truth had already made him bolder and honester.

"Yes. Either on earth or in hell. Would it not be better on earth?"

"But it will be no use in hell," he murmured.

In those few words lay the germ of the preference for hell of poor souls, enfeebled by wickedness. They will not have to do anything there,—only to moan and cry and suffer forever, they think. It is effort, the outgoing of the living will that they dread. The sorrow, the remorse of repentance, they do not so much regard; it is the action it involves; it is the having to turn, be different and do differently, that they shrink from; and they have been taught to believe that this will not be required of them there—in that awful refuge of the will-less. I do not say that they think thus; I only say their dim, vague, feeble feelings are such as, if they grew in thought, would take this form. But tell them that the fire of God without and within them will compel them to bethink themselves; that the vision of an open door beyond the smoke and flames will ever urge them to call up the ice-bound will, that it obey; that the torturing spirit of God in them will keep

their consciences awake, not to remind them of what they ought to have done, but to tell them what they **must** do now, and hell will no longer fascinate them. Tell them that there is **no** refuge from the compelling love of God, save that love itself,—that He is in hell too, and if they make their bed in hell they shall not escape him, and then, perhaps, they will have some true presentiment of the "worm that dieth not and the fire that is not quenched."

"Father, it **will** be of use in hell," said Robert. "God will give you no rest even there. You will have to repent some day, I do believe,—if not now under the sunshine of heaven, then in the torture of the awful world where there is no light but that of the conscience. Would it not be better and easier to repent now, with your wife waiting for you in heaven, and your mother waiting for you on earth?"

Will it be credible to my readers—Andrew interrupted his son with the words: "Robert, it is dreadful to hear you talk like that. Why, you don't believe in the Bible!"

His words will be startling to one who has never heard the lips of a hoary old sinner drivel out religion. To me they are not so startling as the words of Christian women and bishops of the Church of England, when they say that the doctrine of the everlasting happiness of the righteous stands or falls with the doctrine of the hopeless damnation of the wicked. Can it be that to such the word is everything, the spirit nothing? No. It is only that the devil is playing a very wicked prank, not with them but in them; they are pluming themselves on being selfish after a godly sort.

Note with what skill the Spirit and the Word are brought in contrast! We Lutherans know that there is no contrast, that the Spirit testifies through the Word; if you empty the Word you destroy, as far as you are concerned, the beneficent agency of the Spirit. On the damnation of the wicked God speaks plainly enough in the Bible, that none may doubt. It is for us to accept His word with fear and trembling and not to doubt that having earnestly called us to His Grace He will keep us unharmed unto the coming of His Son in judgment. To that time we may well leave all seeming discrepancies; they are that only because of the blight of sin. G.

SPIRITISM — SEANCES

There is no question but what ninety-five per cent of all the work done at any seance or sitting is based on actual fraud and deception. Too many of the greatest mediums have been exposed time and again in America and in Europe, and quite a number of them, even the famous Fox Sisters, have confessed themselves humbugs. When nearly all of the phenomena of the seance have been imitated by sleight-of-hand performers and popular magicians, common sense will make the charge of fraud quite justifiable. All mediums are frauds, but this does not necessarily imply that everything they do is actual fraud, for there are things done at seances that are actually confusing to an ordinary mind, if not actually baffling. Scientists have tried it, and being baffled or outwitted, failed. I believe that a Christian scholar, a theologian, with a firm faith in his heart and the Bible in his hands can solve the problem of the seance, of which let us assume five per cent or less are real, actual spirit work. Having eliminated ninety-five per cent of the

seance as being actual fraud as shown in the book: "Behind the Scene With the Mediums," in which is shown that many of the secrets are sold by mediums to pupils at prices ranging all the way from \$2.50 to \$98, there is yet that small per cent that is real spirit phenomena. What will we do with it? I know of two explanations, there may be more. The first is known by scientists as the "secondary self," which is endowed with facilities transcending those of the ordinary self. Prof. Meyers of Cambridge calls it the "subliminal self." Some wonderful experiments have been carried on along this line, and perhaps even some of us may have made interesting observations in this respect, when for instance a person is known to act, as we say: Not as yourself at all, but as some one else, and no one, perhaps not even the person herself can account for it. Spiritists are, as a rule, quite prepared to admit that under certain circumstances their mediums are influenced by the experimenters' own subconsciousness.

Some scientists speak of this as the "unconscious cerebration hypothesis, by which is meant that there are often unconscious actions performed, both physically and mentally that might lead one to suppose that some one else was performing the action or expressing the thought, as those possessed in Christ's time who lived in tombs, tore chains, etc., and also the maid of Paul's time, who expressed not her own, but a spirit's thought. Let scientists account for these strange things as they will in their own way, I believe that we, who believe in God's Word, and therefore make our approach from the theological viewpoint can account for it in some other way.

Messages are received at seances that are wonderful, inexplicable to the ordinary mind. Are they received from the departed dead or from spirits? Note the difference. Spirits have appeared and do appear. Again the question is in place: Are they the spirits of the dead, or their imitations, or evil spirits from the realms of darkness? After eliminating the large percentage of so-called manifestations produced by fraudulent means, there yet remains a record of tests made by intelligent, sober-minded people under conditions which exclude the possibility of actual wilful delusion or self-delusion. A veritable host of investigators might be here cited, some of them famous the world over for their integrity, and success in their respective fields of labor. Lack of space forbids a long list of such prominent names. These all agree in this, and along with them also some of the greatest sleight-of-hand performers that some of these phenomena are absolutely inexplicable on natural grounds. What will we do with the five or even one or, one-half per cent of undoubtedly genuine spiritistic phenomena? One of two things only is possible: Either these things are caused by what the spiritists claim, namely, the spirits of the departed; or else they are intrusions of the demon

world into our own, caused by what the Bible calls evil spirits, and are therefore satanic in origin.

On the basis of Scripture we dare not assume that the spirits of the dead are permitted to communicate with the living. The souls of the departed are either in Heaven or in Hell. When the rich man asked Abraham to send Lazarus to his living brethren it was denied him. The gulf is fixed, no one can re-cross it. See also Is. 63:16: Abraham is ignorant of us and Jacob knows us not. The dead have no more portion forever in anything that is done under the sun. See also Eccl. 9:6; Job 7:10; Job 14:21.

But there are two incidents recorded in Scripture that are cited by the Spiritists as cases of communication with the dead: The famous apparition of Samuel in the witch's cave at Endor, and the appearance of Moses and Elijah on the Mount of Transfiguration.

With a great deal of satisfaction they point to the former. Are they justified? Let us see. If this really was the spirit of Samuel, then he did not come in response to the witch's call or incantation, for she was horribly frightened when she saw the figure. Furthermore, what follows shows that God decidedly disapproved of the whole transaction, and allowed the commission of this sin to be the punishment of others committed before this. That was why Saul was delivered into the hands of the Philistines and died the death of a suicide for his transgressions, and also for asking counsel of one that had a familiar spirit, and inquired not of the Lord. I Cor. 10:13-14; I Sam. 28. This sorceress is called "Mistress of an Ob," of a familiar spirit, hence there was, as Prof. Graebner remarks in his book "Spiritism," some evil spirit active in the business. Many different views have been advanced on this much-debated point, but undoubtedly Luther's explanation accords best with the Scriptures when he says: The sorceress called forth from the grave a specter similar to the Prophet Samuel both in stature and dress, by a deception and trick of the devil. St. Paul in II Thess. 2:10, speaks likewise. While Samuel was resting in the Lord, a Satanic apparition was sent as a punishment because he had despised and rejected the teachings of Samuel in his life. How many people today are just as foolish and wicked as Saul was during his day? They will travel the road to Endor to seek consolation from Spiritistic mediums, and in addition pay dearly for it with good coin. Rudyard Kipling, the English poet, warns his people against "the sorrows in store" for those who are pleased and comforted by mediumistic contortions on the road to Endor, in his famous, satirical poem "The Road to Endor."

Concerning the appearance of Moses and Elijah it must be noted that it was not the souls, but the persons of these men that appeared and they were then just like the person of Jesus. The case is really not in point because Elijah never died as other men, but went to Heaven in a chariot of fire, this being an altogether un-

usual event and of such significance that Spiritists should take notice. The mystery which shrouds the disposition of the body of Moses likewise seems to be overlooked. Suppose we hold with John Gerhard that the body of Moses was not held by the tomb, but restored to its soul in the home of the blest it would then follow that it was not the spirit of Moses but the person that appeared. Besides, these two were not cited or conjured up as is the case with the sorcerers and mediums, so to say the least, it is not a parallel case. Everywhere in Scriptures the teaching conveyed on this point is that there shall be no communion with the dead, so that these two incidents must be interpreted in harmony with these other clear teachings. —Lutheran Standard.

DESTROYING SCHOOLS

The Episcopal Church at its recent convention in Portland, Ore., passed the following resolution: "We are opposed to legislation which would put church schools out of business. We declare that while the Church recognizes the importance of the public schools and the necessity for using the English language, we regard the church schools as indispensable and deprecate all efforts in the nation and in the states directed against religious schools."

Efforts were made in Wisconsin some years ago, in Nebraska, in Michigan last year, and now in Oregon to pass laws which would make the parochial schools impossible. The promoters of these un-American schemes proclaim themselves to be the only real patriotic Americans. But this claim should deceive no one. America stands for freedom and liberty of conscience, and any movement which tries to deprive the Church of its inalienable rights to educate its own children in religion and morality is un-American and violates the very fundamentals of religious liberty. During the war, which we entered for the purpose of establishing and maintaining democracy in the world, there was a strong movement started to destroy the freedom of languages, and since foreign languages are often taught in the private schools, these schools were to be abolished or at least hampered in their work. But so far the states where such legislation has been attempted have been able to resist this effort to destroy the religious schools. And we hope that the people of Oregon will in the coming election defeat the proposed legislation to destroy the parochial schools of the state. One thing which after the war has been emphasized as essential to the welfare of the nation is more religion. This has been a common subject discussed not only in religious press but in the secular press as well, and any movement to destroy or discourage religious schools should be looked upon as a menace to the best interests of our country, however much the advocates of such propaganda may label themselves one hundred per cent patriots.

The forces for the elimination of private and parochial schools having failed to attain their object in the

various states where the attempt has been made are now busy in Congress to pass a bill to establish a Department of Education which has received the endorsement of the National Education Association. A bill known as the Smith-Towner bill was introduced in 1918, but owing to the stress of war work in the House and Senate the bill was buried in a mass of legislation left unfinished at the close of the session. A similar bill appeared in the form of the Sterling-Towner bill now before Congress. We are not necessarily opposed to a Department of Education, but we consider the proposed bill endangering all private and denominational schools. We are opposed to a federal monopoly of education because it endangers the freedom of education. It may be possible to federalize industry or business, but we do not desire to have any federalization of ideas and of conscience. A strong centralized control of education would tend to the usurpation of private rights and of the rights of the individual states. While the bill seeks to protect state rights, we know that a federal department with millions of dollars in its control could easily exert an influence upon state legislation and force upon the states such laws as would be inimical to private schools. Centralization would mean the ultimate destruction of private and parochial schools and also the denominational academies and colleges. The problem of education overlaps the borderline of religion and a rigid and ironclad system of federalization will easily interfere with the religious liberty of the people. But this is the very thing that a super-zealous class of Ku-Klux-Klan patriots intend to do by destroying all religious schools, and hypocritically brand this movement "American" and "patriotic", and try to make people believe that it is backed by the American Legion and other patriotic organizations. We are utterly opposed to a federal monopoly of education, and that is, to say the least, the tendency and the danger of the Sterling-Towner bill. Write your congressmen and senators to oppose it.

—Lutheran Church Herald.

HYPOCRISY IN THE SCHOOL FIGHT

Said Madame Roland, as she stepped to the executioner's block during the French Revolution: "O Liberty, what crimes are committed in thy name!" Substitute for "Liberty", "Hundred-per-cent. Americanism", and you have the situation in our country today. The phrase is now being played up in the fight against Christian day-schools. To be one hundred-per-cent. American, one must lend one's hand to the destruction of the schools in and through which the churches contribute their share to the training of America's youth. Teach a child the secular branches only, and you are a hundred-per-cent. American. Add instruction in the Law of God and the stories of the Bible, add to the training of mind the training of heart and conscience, and your school is "un-American." This is as assuredly a fight against God as the fight which the French Revolutionists waged when

they set their ideal of a state above the worship of the Deity. To shield it with the term hundred-per-cent. Americanism is as base a piece of political hypocrisy as the slaughter of women and children of the French nobility in the interest of "Liberty", back in 1793, with this difference, that the Frenchmen who slew the aristocracy could plead a tyranny exercised through centuries, while the fanatical crowd which now is trying to destroy religious schools has not a single reason but blind, unreasoning hatred to support its claim that the guarantees of the American Constitution should be abrogated in the case of the churches.

Behind the campaign against Christian education is Freemasonry. Let no one say that its object is merely to destroy the Catholic schools. When the Lutheran schools of Nebraska were the main object of attack, a few years ago, in the anti-foreign-language legislation of that State, it was a State Senate composed almost exclusively of Freemasons of the 32d degree that was responsible for this persecution. It was broadly hinted to our people in California in 1919 that if they discontinued their stand against Freemasonry, they would very likely not be exposed to harmful legislation.

In Oregon it is the Masonic Order, in particular the unspeakable Shrine, which is sponsoring the fight against religious schools.

In Nebraska the issue is not yet dead. The *World-Herald* (Omaha), November 14, 1921, contained a contribution which called upon all "red-blooded Americans" to stand behind the fight waged by the American Legion against schools which for the teaching of religion employed a foreign tongue; "and remember," said the contributor, "they will be supported by numerous strong fraternal organizations in this State." Recent reports lead us to believe that new efforts are being made in Nebraska to revive the issue politically.

In Western Canada oppressive measures have been recently adopted with reference to our schools. Possibly no significance attaches to the report contained in the *Camrose Canadian* of February 23, 1922, of an address of a Masonic Grand Master who emphasized that "through Masonry we had our school boards, and they were governed by the Masonic spirit that prevailed from time immemorial."

Happily, there is enough Americanism of the genuine kind left in our country to offset this fanaticism. In Portland, Ore., a well-known and influential citizen, Mr. Wm. D. Wheelwright, says in an open letter: "It is because we are Americans that we oppose this bill. It is an invasion of public rights, an invasion of the home and of parental authority, repellent to every principle of Democracy and consonant only with the tyrannies of Medievalism." Even among the Masons, says Mr. Wheelwright, there are many who declare themselves against this bill. "Is it a part of Americanism," he asks, "to forbid parents, in whose lives religion is the guiding principle, to send their children to private schools

where they may be instructed both in the studies prescribed by the State and in the faith of their fathers?" Yet the Masons who sponsor the bill claim that it is "for the perpetuation and preservation of our free institutions"! Can hypocrisy go farther than this?

No one will accuse the Episcopal Church of un-American tendencies. Yet the great convention of that Church, in session at Portland, passed the following resolution:—

"We are opposed to legislation which would put church-schools out of business. We declare that while the Church recognizes the importance of the public schools and the necessity for using the English language, we regard the church-schools as indispensable and deprecate all efforts in the nation and in the States directed against religious schools."

Americanism is not dead. But it is not found among those who are trying to force the will of antireligious voters upon those who, while giving to Caesar the things which are Caesar's, are endeavoring to give God the things which are God's. —Lutheran Witness.

THE ILLINOIS BIBLE READING CASE

The new constitution for the state of Illinois, which is to be voted on December 12th, contains a provision that permits the reading of the Bible, Old or New Testament, in any version in the schools of the state. The reading is to be without comment and it is left to every school district or school board to determine which version is to be used, if any.

This one little provision has caused so much debate that many political soothsayers predict the adoption of the whole constitution hinges on the attitude of the voters on this one little provision.

There is a decision of the supreme court of Illinois of the year 1910 which ruled that there should be no Bible reading in Illinois public schools. That decision made the fine distinction that the freedom of worship secured to citizens under the bill of rights includes freedom not to worship and that Bible reading in schools constitutes "sectarian instruction." Passages taken from that decision are much quoted; so the following:

"If Catholic children may be compelled to read the King James version of the Bible in schools taught by Protestant teachers, the same law will authorize Catholic teachers to compel Protestant children to read the Catholic version. The same law which subjects Catholic children to Protestant domination in school districts which are controlled by Protestant influences will subject the children of Protestants to Catholic control where the Catholics predominate.

"In one part of the state the King James version of the Bible may be read in the public schools, in another the Douay Bible, while in school districts where the sects are somewhat evenly divided a religious contest may be expected at each election of a school director to determine which sect shall prevail in the school. Our constitution has wisely provided against any such contest by excluding sectarian instruction altogether from the school."

Justice Frank K. Dunn, a Protestant, who wrote the finding in the 1910 case, went into a quite elaborate discussion of the different versions of the Scriptures. In part he said:

"The versions differ in many particulars. There are differences of translation, many of which seem unimportant, though Catholics claim that there are cases of wilful perversion of the scriptures in King James' translation, from which erroneous doctrines and inferences have been drawn. The Lord's Prayer is differently translated in the two versions.

"The Douay version also contains six whole books and portions of other books which are not included in King James' version. The Catholic church regards these as a part of the inspired scriptures, entitled to the same faith and reverence as the other portions of the Bible, while the Protestant churches do not recognize them as a part of the scriptures.

Holds Bible Reading Instruction

"The reading of the Bible in school is instruction. Religious instruction is the object of such reading, but whether it is so or not, religious instruction is accomplished by it. The Bible has its place in the school if it is read there at all, as the living word of God, entitled to honor and reverence.

"The reading or hearing of its words cannot fail to impress deeply the pupils' mind. They cannot hear the scriptures read without being instructed as to the divinity of Jesus Christ, the Trinity, the resurrection, baptism, predestination, a future state of punishments and rewards, the authority of the priesthood, the obligation and effect of the sacraments, the many other doctrines about which the various sects do not agree.

"Granting that instruction on these subjects is desirable, yet the sects do not agree on what instruction shall be given. Any instruction on any one of the subjects is necessarily sectarian, because, while it may be consistent with the doctrine of one or many of the sects, it will be inconsistent with the doctrine of one or more of them.

"The truths of the Bible are the truths of religion, which do not come within the province of the public school. No one denies their importance. No one denies that they should be taught to the youth of the state. The constitution and the law do not interfere with such teaching, but they do banish theological polemics from the school and the school districts. This is done, not from any hostility to religion, but because it is not part of the duty of the state to teach religion—to take the money of all and apply it to teaching the children of all the religion of a part only."

GOOD WILL TOWARD MEN

Good will toward men," is the closing line of the first Christmas carol sung in honor of Him who came as evidence of God's good will toward men and made it possible for this good will to reign among men. No one realizes the full significance of these words more fully than your missionaries among the Apaches. God's will toward men through Christ, as revealed in Holy Writ, is the only ray of real hope and happiness that has ever penetrated Apacheland. It is developing more and more into a shining light reflected from soul to soul. It is creating also there a good will among men. The Gospel of a living Savior is penetrating into every corner of the reservations. The number of baptized Christians is growing weekly and good will ruling the hearts where selfishness ruled before.

All this is being accomplished through our Christians back home, for God deals with men and blesses

them through the good will of other men. Good will wherever found among Christians, like electrical energy when once generated, cannot be confined but must be directed; and it is our intention, here and now, dear reader, again to direct your good will apacheward in a material way now that Christmas with its own peculiar problems is again confronting us.

With the increase in the number of our mission stations Christmas giving has become quite an item, we admit, but would you have it otherwise? We feel safe in stating that Christmas giving was instituted by our first missionaries not as a bid for popularity, but because their good will compelled them to do so. No Christian who really knows the Apache and whose heart is located at least in the neighborhood of where it is intended to be can resist the impulse to give. But where shall he draw the line? Christmas giving is already restricted to those who enter our chapels on the festal day and to those so decrepit that they are unable to be there.

Who will enter our chapels this year? The mission school children, 147 in number, will be there, with their parents and brothers and sisters. We would not pass them if we could. About 400 children attending government schools worship and study the Bible with us; half of them are already baptized. They will be with us and you would love them if you saw them. About 300 additional Christian Apaches with relatives, near and remote, will swarm in. To prune out any of these would be an impossible task. That old blind man, led by a crippled boy who is not in school, could you deny either of them a handkerchief or a pair of stockings? And the wrinkled old woman huddled in the corner in her rags, would you send her home empty-handed when a yard or two of calico will shape those wrinkles into a grateful smile?

Gifts of any kind will be gratefully received and distributed for you at any one of the following stations:

- G. Schlegel, Bylas, Ariz.
- A. Uplegger, San Carlos, Ariz.
- H. Rosin, Rice, Ariz. (Mission school with 41 children.)
- F. Uplegger, Rice, Ariz. (150 government school children attending services and instruction.)
- M. Zimmermann, No. 1326, Globe, Ariz.
- F. Weindorf, Cibecue, Ariz. (Mission school with 25 children.)
- E. A. Sitz, Carixo Canon, Whiteriver, Ariz.
- East Fork Mission School, Whiteriver, Ariz. (81 children.)
- Lutheran Apache Mission, Whiteriver, Ariz. (225 government school children attending services and instruction.)

THANKSGIVING

For all that God in mercy sends,
 For health and children, home and friends,
 For comfort in the time of need,
 For every kindly word and deed,
 For happy thoughts and holy talk,
 For guidance in our daily walk,
 For everything give thanks!

For beauty in this world of ours,
 For verdant grass and lovely flowers,
 For song of birds, for hum of bees,
 For the refreshing summer breeze,
 For hill and plain, for streams and wood,
 For the great ocean's mighty flood,
 For everything give thanks!

For the sweet sleep which comes with night,
 For the returning morning's light,
 For the bright sun that shines on high,
 For the stars glittering in the sky,
 For these and everything we see,
 O Lord! our hearts we lift to Thee,
 For everything give thanks!

—Selected.

DOXOLOGY

By H. S. Carpenter

Praise God from whom all blessings flow,
 Who made the earth with beauty glow,
 And manifests His loving plan,
 To satisfy the needs of man;
 From North to South, and East to West,
 Our land is with abundance blest.
 Oh, let us turn our thoughts above,
 And praise the Author of such love.

"Praise Him all creatures here below!"
 By word and deed His goodness show,
 For though the world is full of strife,
 His care is over every life;
 He will bring forth His righteous cause,
 Regardless of opposing laws.
 His kingdom shall established be,
 And stand to all eternity.

"Praise Him above, ye heavenly hosts!"
 And let His mercy be your boast,
 Who gave His Son to save mankind,
 That they in Him may glory find,
 And when the strife is past below,
 The joy of endless victory know.
 Oh, tune your harps to sweetest note,
 And all your praise to Him devote.

"Praise Father, Son and Holy Ghost!"
 The triune God exalted most,
 The King of kings, and Lord of lords,
 Whose righteous rule true joy affords;
 His presence fills unbounded space,
 Dispensing gladness by His grace;
 So while eternal ages roll,
 Let all His glorious reign extol.

—The Free Methodist.

THANKSGIVING DAY PRAYER

God of our fathers, whose mercies have not failed us in any time of need, accept now the tribute of our hearts' thanksgiving for thy guardian care and love. For plenteous harvests gathered in our fields; for the increase of our flocks, and the fruits of our orchards; for joy and comfort in our homes, and all kindly social relations; for blessings innumerable, which have crowned the year with good; for hopes of the future, and sacred memories of the past; for the light of thy Word, and the teaching of thy Holy Spirit—blessed be thou, O Lord our God! Let the thoughts and affections of this day lead us, through childlike faith, to larger light and knowledge of thy will. Hear us, our Father, for Christ's sake; and, if it please thee, renew our blessings year by year. And unto thee be praise evermore. Amen.

—Closet and Altar.

THE GRATEFUL SPIRIT AND THE
THANKFUL LIFE

It is one thing to have a grateful spirit, and this is a good thing, but a better thing is to have the grateful spirit accompany the thankful life. "What shall I render for all his benefits?" said the psalmist. This: "I will pay my vow unto the Lord now in the presence of all his people."

The greatest thing is to live the thankful life; to show forth one's gratitude by a course of conduct that will be an honor to God and a blessing to his fellow men.

Such a life must of necessity be a cheerful one, for cheerfulness always goes with true contentment, and contentment is one of the first fruits of the spirit of thankfulness.

And such a life must of necessity be a helpful one, because the one who is happy in gratitude to God for blessings received, and for mercies innumerable, will be ready and eager to communicate the same feeling to others; and if this involves service there will be no shrinking from the opportunity to become an arm of strength to one who needs help.

Young people especially should cultivate the spirit of thankfulness, and not only regard God as the giver of every good and perfect gift, but as entitled to the service of a consecrated life, as a recognition, woefully inadequate, of the great love he showed to us in the gift of his son to be the Savior and Redeemer of mankind.

—Selected.

ANTI-CHRIST TEACHING

These are terrible days. Back of this weakening of Christian bodies is the horrible anti-Christ teaching in the general educational system of the nation. If some of us must be called fanatics for saying so, we shall win the designation in the pursuit of a good cause, that of awakening a sleeping American people to the gravest danger that now threatens mankind.—Victor Masters.

WHAT OTHERS SAY

The Divorce Evil of Today

The old English form of marriage ceremony has the contracting parties say, each after the other, "For better, for worse," and the new American practise after marriage seems to be "for worse." For the recent reports from the states which keep the divorce mill running full time are a comment on the social conditions of this country that ought to call for the most serious study and corresponding action if we are going to preserve the family life in pure and sacred relations.

For example, for the year 1921, ending July 31, 1922, there were in Cook County, Illinois, which contains the city of Chicago, 10,046 divorces, or one divorce to every four marriages. Since 1921 the number of divorces in this one county has shown a greater growth by 20 per cent than the number of marriages. If that same percentage continues, in thirty years from now the number of divorces in Cook County and Chicago will equal the number of marriages. The most hardened and easy-going moralist must admit that any such condition would mean the complete demoralization of the family life. And yet, who would dare say at the rate divorce is growing, that such a condition will not and can not be possible in a quarter of a century?

The reasons given for divorce range all the way from bad cooking to extravagant dress and an irascible temper, from sexual depravity to going to the movies every night, from diversity of interests to the price of a cheap automobile, from praying and reading the Bible three times a day, to eating sauerkraut with a rusty knife. All these reasons were recently actually given to a Judge of a District Court in Kansas. "Incompatibility of temper" is the most common cause given by the parties seeking release from marriage vows, and that phrase is now understood to mean in a majority of cases the absolute dislike and disgust of one for the physical and mental habits of the other. In other words, there is no love or respect of conscience left in the hearts or minds of the contracting parties and the marriage is regarded by each person as an iron fetter instead of a golden bond. The sooner it can be severed by law the better, or as modern society records it, "the worse," for the after condition of divorced parties is no happier or better than the original compact.

In Mrs. Edith Wharton's book, "The Glimpses of the Moon," the picture is drawn of modern fashionable and rich society in America where according to her narrative nearly every married couple in high life is tired of the wedded life they started with and are intriguing with other married couples to live an illicit adventure leading up to an easy divorce gained in the courts of Europe, and the condition of free love is so common in this high society that no surprise or condemnation is felt when either the husband or the wife is living in open adultery, but it is taken as a matter of course that no married people expect to live long together, but make

their plans to change their relations whenever they grow tired of one another. If Mrs. Wharton's picture is a true picture of the rich society of America, it is a dark outlook. The records of Cook County seem to bear out her revelation of one phase of the married condition of at least one large group. But on the other hand, the records show that almost as many people in moderate and even poor circumstances are seeking divorce as the rich and idle class. Men and women of the pulpit and pew, of the church and the home, if these things are true, what are we going to do about it? If the family life of America goes to pieces, what will be left that is worth living for?

Is it not in order to ask whether our whole educational system is at fault which allows education to consist of a knowledge of politics and science and business, and relegates to the rear the teaching of ethics and religion? For after all, the reason for divorce is the absence of any real religious foundation in life. Divorce cannot flourish in a religious atmosphere. And by religion we mean the entire life of a human permeated by a humble and devout faith in God and obedience to His great and holy laws. —The Christian Herald.

Does It Hurt?

In an impassioned sermon a few years ago, an eminent American preacher declared that the trouble with American Christianity is that Christians do not see the evil of the world clearly enough so that it hurts. They can look at a rebellious city, worse than Jerusalem, and not weep with Jesus over its impending doom. They can see men ruined by sin and yet be at ease in Zion.

Not so have great believers seen evil. When Carey saw a case of suttee, the burning of a widow on her husband's funeral pyre, he went home with such a ghastly paleness on his face that his servant asked, "Art thou bitten by a serpent, Sahib?" All through his life he carried the picture with him, "the long yearning look which the widow cast about before lying down beside the body of her husband, to be covered with dry leaves and rushes upon which melted butter had been poured," and he always recalled the spasmodic movement of that heap as the fire grew hot. The tradition may not be true which shows Lincoln vowing to "hit that thing hard" when he saw a slave-sale, but somewhere and at some time the thing did hurt him until he vowed his life to a Union without it.

Bishop McConnell in a recent essay about Borden P. Bowne tells of a visit he made to India. "He once stood on the banks of the Ganges watching the Hindus in the midst of one of their chief religious festivals. The disgusting sights and odors sickened him so dreadfully that he asked to be taken home; and he left the scene with an ashen face, exclaiming that he could understand very well how it might repent God that he had ever made man and how God might justly ex-

terminate the race which he had made. The mental nausea passed, however, and following it came abiding pity, which was probably the largest factor in the Bowne consciousness in the last months of his life." Not so the tourist, who comes away either disgusted and denunciatory or else claiming the right of all men to worship as they will. Men who can return from a world tour declaring that all religions are good for their believers reveal dulled nerves. Some conditions both of living and of believing are not good enough for any men.

But it is not to India that one needs to go for testing of one's sensitiveness. The evils of the world meet one in the newspapers, in the office, on the street. They meet one so frequently that the first peril of the soul is indifference. The whole case looks so hopeless that there seems no use in attacking it at all. Men arise to tell their fellows that it is not their business to try to make other people good, but to make themselves good and other people happy. Such a doctrine is immensely comforting, since it shifts so large a load of responsibility from human shoulders. But the load is back on the shoulders again when one asks why other men are not happy and finds that so large a percentage of unhappiness comes from somebody's badness, and that brings anew the old duty of making people good as well as being good one's self.

After indifference there is the attitude of superiority to the evils of the world. "This multitude that knoweth not the law is accursed." What can you expect of such common people as make up most of the human race? Does not the hope of the world lie in an elevated group who scorn to fall into evil or coarse vice? But where is that group? Outstanding members of choice society break down in exactly the same way as the commonest, coarsest people do. The only thing that makes such a book as Edith Wharton's "Glimpses of the Moon" credible to people out of the highest social circles is the fact that she can be relied upon to have known before she wrote. Nor can the trusted excellence be intellectual, for forthwith comes some highly-placed intellectual leader and reveals the same mean and sordid streak that has distressed observers of the lowest and most ignorant life. There is no anodyne for the pain of the evil of the world in any exclusive superiority.

Both indifference and superiority are indications of a deadened heart. The evil of the world ought to cut and hurt a Christian believer. It was not in the earliest days of his ministry that our Lord wept over Jerusalem, but in his latest days, for his sensitiveness was all the while sharpening and the pain at his heart deepening. When a young minister told an older one of a great wrong which he was facing among his people, he was surprised to find his older friend so deeply moved. "I supposed," he said, "that you had heard so much of this kind of thing that it would be a matter

of course to you." The older man replied, "My young brother, when this kind of thing becomes matter of course to you, it is time to leave the ministry of Christ. It never became matter of course to him."

Yet the pain of the heart is an inspiration to the hands and the head. The pain of evil is not deadening but quickening. The man who feels the wrongs of the world until they hurt is an irresistible force when the opportunity comes for an attack on these wrongs. If the Christian church can develop a group of men, increasing and closely knitted, to whom the evil of the world is so clear that it hurts, there is nothing that they cannot do with the gospel of Christ and the living Holy Spirit of God.

—The Continent.

NOTED IN PASSING

Let us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate.—General Grant from Liberty.

"The world is full of too many people telling the other fellow what he can do and what he can't do.

"Laws requiring boys and girls to stay in school until they are 18, despite the fact they dislike school are too stringent.

"Many social service organizations in Milwaukee could be eliminated and no one would notice the difference.

"Six soiled and grimy youngsters picked up at random in the streets of the Third ward could stand up against any six chosen at random on Prospect Avenue in medical and physical examinations.

"There are too many regulators and regulations. The best governed people are those least governed."

These were the high lights in a talk by Judge Michael S. Sheridan before the Optimists' club Father and Son banquet at the Milwaukee Athletic club. "It seems to me," he said, "that there are altogether too many people telling other people what to do. A recent case brought before me in juvenile court disclosed the fact that seventeen social service organizations had interested themselves in the welfare of one family. It is a mystery to me how one family managed to survive them.

"In another case a mother was brought before me after she had been informed she had too many children. The non-producers told her that."—The Wisconsin News.

Two pastors, in the extreme east and extreme west of the country, have lately been murdered in apparent penalty for compromising attentions to women of their parishes. The tragedies should be to all ministers—even the purest and most spiritual — a grim reminder of the dangers that environ their vocation. They must be pastors of women; they cannot be wholly men's men. Yet every spiritual ministrations to a woman involves a possible snare to the minister's soul. Doubtless each of these murdered men began with what seemed an

innocent—nay, highly Christian—interest in the welfare of the woman whose name afterward became the symbol of condemnation to him. "Look, therefore, carefully how ye walk," ought to be every clergyman's morning text, every day of his life—for many reasons, but for this reason most of all.

—The Continent.

FROM OUR CHURCH CIRCLES

Notice

The Seminary Building Committee will meet with the Advisory Committee on December 14th, 1922, at 10 o'clock in the forenoon, in the school building of St. John's Church at Milwaukee, Wis., to take final action, it is hoped, on a site for the new Seminary buildings. Members of our Synod who desire to be heard in the matter are hereby invited. Written communications will receive careful consideration. The Committee is considering, among other sites, the site on the lake front, the Bues' Farm, and the Van Dyke property.

JOHN BRENNER, Chairman.

Dedication of Parsonage

The 20th Sunday after Trinity was a day of rejoicing for Christ Congregation of West Salem, Wis., the occasion being the dedication of its new and modern parsonage. Speakers of the day were the pastors J. G. Glaeser and J. H. Paustian.

May the new parsonage serve in its way to the upbuilding of the spiritual house of God.

H. R. ZIMMERMANN.

Corner Stone Laying

On October 1st the Nain Ev. Luth. Congregation of West Allis, Wis., laid the cornerstone of their new church on 48th Avenue and Mitchell St. Pastor A. Hoenecke of Jordan Lutheran Church, West Allis, delivered the German sermon basing his words on Is. 28:16, while Pastor J. Ruege of Divine Charity Church, Milwaukee, preached in English on 1 Cor. 3:11. The building will be a frame structure 30x60 feet. God willing, the congregation will dedicate its new house of worship before New Year.

W. KEIBEL.

Northwestern College

Dr. Paul Peters, who was lately called to a professorship at Northwestern College, assumed his new duties Monday, November 13th. Dr. Peters was graduated from Northwestern College in 1909, finished the course at the seminary in Wauwatosa three years later, and then went to Germany to continue his studies. There he attended the University of Berlin, specializing in Semitic languages. He received his degree of Doctor of Philosophy in 1918 after some delay occasioned by ill-feeling in certain quarters towards American students because of the part the United States played in the war. As soon as conditions in Germany permitted, Dr. Peters returned with his wife to

this country and immediately accepted a call into the ministry. He served the congregation in Allegan, Michigan, for nearly two years and then a congregation in Detroit whence he was called to Watertown.

For the remainder of this year Dr. Peters will have the following classes: Senior German, Quinta Latin (Parallel Course), Sexta Latin (Parallel Course), Sexta German (Parallel Course), and a private class in Greek.

May God support and direct our new professor and bless his work to the furtherance of His Kingdom.

Acknowledgment and Thanks

Each fall during the past several years letters have gone out from Northwestern College asking certain congregations to send a portion of the year's harvest to supply the college tables with potatoes and vegetables. These letters were sent only to congregations that lie in the immediate neighborhood of Watertown or have convenient railroad connections. Each year these letters have brought gratifying and profitable results. The college has had to buy hardly a bushel of potatoes in the past three years. The gifts together with the harvest from the college farm have been sufficient to supply the demands of 160 healthy appetites for 10 months of the year. Not only have the members of these congregations been very liberal with their gifts of farm produce, but in most instances they have paid the freight charges or brought their gifts by auto truck. Where the distance was not too great the college truck did the hauling. These gifts represent a considerable yearly saving to the synodical treasury. The congregations in and near Marshfield, for example, sent a full carload of potatoes and vegetables all of which can be used and most of which would have had to be bought if it had not been given. Even the freight was paid on this carload. The college particularly appreciates the willing and friendly spirit with which these letters were received and answered by all congregations addressed, whether they sent a shipment this year or not.

Following is a list of this year's donations: 430 bushels of potatoes, 45 bushels of corn, 67 bushels of oats, 6 bales of hay, 10 sacks of flour, 20 bushels of apples, 650 heads of cabbage, and liberal amounts of beans, onions, carrots, canned goods, and groceries, besides \$77.50 in cash to pay freight charges. The presence of hay and grain in the list is explained by the fact that the college keeps cows and chickens enough to supply the tables with milk and eggs.

Members from the following congregations contributed: Marshfield, Klondike, Rozellville, McMillan, Green Valley, Marsh Rapids, Farmington, Iron Ridge, Lake Mills, Hustisford, Cambridge, Manchester, Reeseville, Portland, Helenville, Brownsville, Oconomowoc, Jefferson, Tomah, Woodland, North Freedom, Friesland, and Dalton. K.

Organ Concert at Milwaukee

Sunday evening, November 26th, at 8 o'clock, an Organ Concert will be given at St. Marcus Lutheran Church (Rev. E. Ph. Dornfeld), corner Island and Garfield Avenues. Mr. Edward Rechlin of New York City, known as America's foremost Bach interpreter, will render the program. He is now on his annual fall recital tour, giving recitals in many large cities in the East and also in numerous Lutheran churches in Wisconsin. The program is an all-Lutheran program. It has again been carefully planned so as to present a further selection of Lutheran organ gems, pursuant of the policy to gradually acquaint the public with this inexhaustible treasure, and consists of compositions by Bach, Mendelssohn, and Reuter, three of the greatest Lutheran composers. All friends are cordially invited to attend.

MISSION FESTIVALS

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: F. Gundlach, H. Wojahn. Offering: \$130.

Hopkins, Mich., St. Paul's Church, D. Metzger, pastor. Speaker: O. Eckert. Offering: \$163.00.

De Pere, Wis., Christ Church, G. Gerth, pastor. Speakers: F. C. Uetzmann, R. Lederer. Offering: \$22.30.

Winona, Minn., St. Matthew's Church, Paul Froelke, pastor. Speakers: A. Froelke, Karl Plocher. Offering: \$437.

Fourteenth Sunday after Trinity

Mukwonago, Wis., Mt. Olive Church, Louis Karrer, pastor. Speakers: Tutor Erich Falk, W. Heinemann. Offering: \$23.53.

Sixteenth Sunday after Trinity

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: A. Paap, F. Loeper. Offering: \$274.50.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: L. Thom, A. Baartz, J. Hafner, R. Korn. Offering: \$1000.18.

Eighteenth Sunday after Trinity

Saginaw, W. S., Mich., St. Paul's Church, A. F. Westendorf, pastor. Speakers: J. Zink, L. Mielke, P. Naumann, C. Krauss (English). Offering: \$1106.25.

Livonia Center, Wayne Co., Mich., Oscar J. Peters, pastor. Speakers: Prof. E. J. Berg, Alfred Maas. Offering: \$93.28.

Bay City, W. S., Mich., St. John's Church, E. E. Rupp, pastor. Speakers: H. Haase, J. J. Roeckle. Offering: \$211.70.

Nineteenth Sunday after Trinity

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: Wm. Lueckel, Arthur Matzke, Arthur Sydow. Offering: \$137.69.

ITEMS OF INTEREST**Indian Progress**

The following information is compiled from the annual report of the Commissioner of Indian Affairs for the fiscal year ending June 30, 1921.

The Indian population of the United States, exclusive of Alaska, is 340,838. Of this number 101,506 belong to the Five Civilized Tribes, including freemen and intermarried whites, who are now citizens of the United States.

Out of a total of 55,141 families reported to the Indian Office 44,195 live in permanent homes, 29,995 of these houses having wooden floors, and 10,946 live in tepees, and temporary structures.

Including the Five Civilized Tribes 298,341 wear modern apparel, and 184,968 are citizens of the United States.

Among the Indians there are 657 churches, 627 working missionaries, and 106,176 church attendants.

Of 1,873 marriages, 237 were by tribal custom and 1,636 by legal procedure.

The tribal property belonging to the Indians is valued at \$190,600,152. The individual property is valued at \$526,105,350, a total of \$716,705,502.

During the fiscal year 1921 the United State Indian Service employed 12,244 Indians, whose earnings were \$1,586,141. Private parties employed 18,079 Indians, at a total compensation of \$2,654,008.

There were 49,962 Indians farming for themselves a total of 890,700 acres, which yielded products valued at \$11,927,366.

There were 44,847 Indians engaged in stock raising upon 29,098,459 acres of grazing land. The value of their stock is \$33,158,731.

During the last fiscal year 11,082 received rations at a total cost of \$294,616, and farming implements, tools, etc., were gratuitously issued to 2,206 Indians to the value of \$23,265. These do not include Indians who received rations and miscellaneous supplies for which they performed labor in payment.

There were 10,205,431 acres of tribal land leased for grazing and farming purposes, which brought a rental of \$951,964.

To June 30, 1920, there had been approved 226,348 allotments, covering 37,158,655 acres.

There are 90,448 Indian children of school age, 6,815 of whom are ineligible for attendance by reason of physical or mental defects, ill health, absence from the reservation, or other reason, leaving 83,633 children eligible for school attendance, of whom 62,764 are in school.

The schools admitting Indian children exclusive of public schools have a capacity of 30,766.

Of 66,178 Indians examined for diseases, 8,104 were found to have tuberculosis in some form (4,519 cases being active), and 9,712 were found to have trachoma. It is estimated that 24,773 Indians in the United States have tuberculosis.

The report shows a birth-rate of 31.67 per 1,000, and a death-rate of 29.53 per 1,000, including influenza deaths, and 22.33 per 1,000 excluding influenza deaths, exclusive of the Five Civilized Tribes, among whom the birth-rate exceeds the death-rate in a normal ratio.

During the fiscal year 1921 the Indian Department approved 1,692 applications for patents in fee; certificates of competency were issued covering 139,299 acres of land.

Religion in Public Schools

Pastors of Minneapolis churches recently had a meeting and went on record as opposed to religious and anti-religious teachings in the public schools. The resolutions were signed by Rev. W. B. Riley, Baptist; Rev. Edward Evans, Presbyterian; Rev. O. H. Sletten, Lutheran; Rev. S. B. Roberts, Congregational; Rev. B. E. Bergesen, Lutheran; Rev. R. H. Muelner, Evangelical; and Rev. E. E. Wordsworth, Nazarene. The resolution follows:

"PREAMBLE—As American citizens we believe in the complete separation of church and state, and are opposed to religious teaching in public schools—higher or lower.

"As those who wish to teach Christianity must support their private schools, we believe it but just that those who wish to teach anti-Christian theories should be forbidden the use of tax supported schools for propagating their opinions.

"Whereas, the evolutionary hypothesis has come to be accepted by many American teachers, and is increasingly taught in the public schools of Minnesota, including high schools, our state normals, and state university; and

"Whereas, this hypothesis, after 63 years of study, remains wholly unproven, and has increasingly shown itself to be a foe to the Christian faith, denying as it does the veracity of the Scriptures;

"Therefore be it resolved, That we, citizens of Minnesota, representing thousands of our fellow citizens, hereby utter our protest against this propaganda of infidelity, palmed off in the name of science, and we call upon the trustees of state institutions to demand of teachers a cessation of such teaching and the removal from our schools of such textbooks as favorably present the same.

"We do this in the interest of true science vs. science falsely so-called; and in the interest of fair dealing. If the Christian religion is not to be made a matter of study in our public schools by inalienable right of Christian citizens, it shall not be made a subject of scoffing on the part of taxpayed teachers."

BOOK REVIEW

Northwestern Sunday School Lessons. Senior Department, Second Year. By O. Hagedorn and Chas. G. F. Brenner. Price, 35 cents, \$3.60 per dozen. Northwestern Publishing House, 263 Fourth St. Milwaukee, Wis.

This book completes the series of Northwestern Sunday School Lessons. The other books, already in print, are Kindergarten, Primary, Intermediate, Junior, Senior. With the exception of Kindergarten each grade is supplied with a two years course; this offers a book a year for nine years.

We recommend the whole series to our pastors and teachers and hope it will be generally used throughout our Synod. G.

Old Testament Bible A B C Book. The Book Concern, Columbus, Ohio. Per copy 25 cents; in dozen lots at 20 cents; in hundred lots at 18 cents.

Glorify To God in the Highest. New Testament Bible Pictures and Stories. By G. W. Lose. The Book Concern, Columbus, Ohio. Per copy 25 cents; in dozen lots at 20 cents; in hundred lots at 18 cents.

Unto You Is Born A Savior. Stories and Pictures from the Childhood and Early Life of Jesus. By G. W. Lose. The Book Concern, Columbus, Ohio. Per copy, 35 cents; in dozen lots at 28 cents; in hundred lots at 26 cents.

These Christmas books for primary Sunday School classes are beautifully illustrated. The pictures are masterpieces of coloring. They alone are worth the price of the book. J. J.

Joy Land. Stories, Pictures and Verses for the Little Ones, by G. W. Lose. Per copy 30 cents; in dozen lots at 24 cents; in hundred lots at 21 cents. The Book Concern, Columbus, Ohio.

Answered Prayers. A Story for Christian Youths. By G. W. Lose, per copy 30 cents; in dozen lots at 24 cents; in hundred lots at 21 cents. The Book Concern, Columbus, O.

The Lord Will Repay. By G. W. Lose, per copy 40 cents; in dozen lots at 32 cents; in hundred lots at 29 cents. The Book Concern, Columbus, Ohio.

Widow Cooper's Charge. By G. W. Lose, per copy 25 cents; in dozen lots at 20 cents; in hundred lots at 18 cents. The Book Concern, Columbus, Ohio.

The Young Patriot and the Table Prayer by Mary E. Ireland and G. W. Lose. Per copy 50 cents; in dozen lots at 40 cents; in hundred lots at 37 cents. The Book Concern, Columbus, Ohio.

Joseph Hayden's Two Proverbs by Franz Hoffmann. Translated by Mary E. Ireland. Per copy 30 cents; in dozen lots at 24 cents; in hundred lots at 21 cents. The Book Concern, Columbus, Ohio.

All of these books are well adapted for free distribution among our children on Christmas Eve. Geo. W. Lose is a prolific and well-liked author of juvenile stories. We heartily recommend the above named books. J. J.

Synodical Barometer



Collections authorized as per budget for July, 1921 to June 30, 1923 (See Synodical Report, page 120) \$510,350.00

510,000.00,	June,	1923
488,750.00,	May,	"
467,500.00,	April,	"
446,250.00,	March,	"
425,000.00,	Feb.,	"
403,750.00,	Jan.,	"
382,500.00,	Dec.,	1922
361,250.00,	Nov.,	"
340,000.00,	Oct.,	"
318,750.00,	Sept.,	"
297,500.00,	Aug.,	"
276,250.00,	July,	"
255,000.00,	June,	"
233,750.00,	May,	"
212,500.00,	April,	"
191,250.00,	March,	"
170,000.00,	Feb.,	"
148,750.00,	Jan.,	"
127,500.00,	Dec.,	1921
106,250.00,	Nov.,	"
85,000.00,	Oct.,	"
63,750.00,	Sept.,	"
42,500.00,	Aug.,	"
21,250.00,	July,	"

Amount required for the period	\$510,350.00
Contributions received up to 11/15	298,613.35
Balance to be collected up to June 30th,	
1923	\$211,736.65