

The Northwestern Lutheran

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

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JESUS ONLY

I open wide the portals of my heart,
And bid Thee welcome, precious Savior mine!
O enter in, Thy riches to impart,
Blest Son of God, Redeemer, Love Divine!

And reign without a rival, dearest Lord!
If Thou art mine, O bliss beyond compare, —
I feast upon the honey in Thy Word,
And taste the sweetness of Thy love in prayer!

It fills me with divinest joy to know
Thy boundless grace is greater than my sin!
Thy precious Blood can wash me white as snow,
Thy power divine can keep me pure within!

If I have Thee, my Jesus, I have all, —
Comfort in sorrow, courage when I fear,
Strength when I faint, and pardon when I fall,
Rest when I'm weary, — hope when death draws near.

Thou art my Light, when shades encompass me,
My Health in sickness, and my Peace in strife,
My Fount of Joy, my Wealth in poverty,
My Righteousness, and my eternal Life!

Immanuel, within my heart abide,
Till I am called to leave this mortal clay,
Then guide me safely over Jordan's tide
Into the Canaan of endless day.

What bliss to see the beauty of Thy face!
The joys of Salem tongue cannot declare!
O let me rest in Thy redeeming grace,
Till, justified by faith, I enter There!

Tune: "Abide with me"

Anna Hoppe

THE FIFTH BEATITUDE

"Blessed are the merciful; for they shall obtain mercy"
Matt. 5, 7

It is perhaps not too artificial, nor putting too great a strain on the words to point out that there is a marked distinction between the first four Beatitudes and the last four. The former series describes Christian experiences which are both preparatory to and participative of the entrance to the Kingdom of God. They present in an ascending scale the manner or order in which sinful man is delivered from the power of darkness and translated into the kingdom of grace, namely, by the consciousness of his own weakness and poverty of spirit, of his helpless and wretched self, by godly sorrow and repentance because of his sin, by the bowed submission to God's will and surrendering himself to the only order of salvation, and by the

yearning desire for a righteousness, which he does not possess of himself, but in which alone he can stand in the sight of God, viz., the righteousness of Christ.

The latter series of Beatitudes, however, describe experiences of the Christian believer which are fruits resulting from the former experiences, and which are indicative of man's entrance into the kingdom of salvation, namely, mercy or charity, purity of heart, furtherance of peace and God's kingdom on earth, patient endurance of hardships and troubles for righteousness sake. While the first series of Beatitudes presents the grace of salvation, the latter presents a variety of graces, of conduct and character of the believer. We cannot call the latter mere duties; they are simply the results from the communion with God — the certain manifestations of the life of the Spirit, even as St. Paul has it, saying: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5, 22.

Mercy, or charity, of course, heads the list of these graces, as the foundation and moving principle of all the rest. It is the instinctive act of the higher life and is shed abroad in the heart by the Holy Spirit. It is the life sap which rises through the tree and gives form to all the clusters. The remaining series of experiences described mainly flow from the spring of mercy.

And thus we come to the first of the second series of the Beatitudes which is the fifth in the succession of the whole series. "Blessed are the merciful; for they shall obtain mercy." Mercifulness, charity, love! These are virtues much spoken of in the world. People talk a great deal about their admiration for acts of charity and mercy. Indeed they boast of this age as being an age of philanthropy. They will point to the array of beneficent and benevolent works being done in our land and other countries, to charitable institutions of every description, orphan asylums, institutions for the blind, for the weak-minded, for the poor and unfortunate, hospitals for the sick and maimed, homes for the aged, reformatories, etc., and they will boast of liberal donations for benevolent purposes and charity work. And some people will even have the audacity of basing such works of public charity on this Beatitude. They are those who, though they reject the Gospel message of the New Testament, will say, "The Sermon on the Mount is my religion."

Now, it is true, there is interwoven into the structure of human nature a sentiment of mercifulness.

Man is not wholly insensible to the miseries of his fellow-man. It is a natural instinct that at the sight of human distress man at once feels compassion on those thus inflicted. It is, therefore, not surprising, that even among heathen people we may hear of precepts for charitable deeds which as human beings we could readily subscribe to. Ancient poets and philosophers and sages of the East were not devoid of such precepts in their writings and teachings.

But it is not that natural, instinctive sentiment — which is partially unreliable, and has little power apart from the reinforcement of higher thoughts to carry itself consistently and unselfishly through life — that our Lord is here speaking about. The mercifulness He speaks of is more than an instinct, more than a sentiment, more than the natural answer of the human heart to the sight of compassion and distress. It is love in action, self-sacrificing love in exercise to the needy, the helpless, the distressed in body and soul, and that too to the unworthy. It embraces pity, charitable forbearance, beneficence, and reveals itself in acts, in words, in tears, but not as a natural instinct, not apart from the one true source of all mercy — the mercy of God. It is the consequence of mercy received from God, the Merciful. "Be ye therefore merciful, as your Father also is merciful."

Behold the mercy our heavenly Father has shown us. When we had forsaken Him and through sin had become His enemies, subjects of Satan, and had deserved eternal death and damnation, He was moved with compassion to open for us a way of pardon and salvation. He sent forth His own Son, "made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Gal. 4:4-5. And compassion to perishing sinners brought down His Son from heaven. Compassion, mercy, dictated all His words, His teachings, the Gospel of salvation He preached, and directed all His actions, the life He lived on earth, the deeds of love and charity He performed, His sufferings and death on the Cross for the redemption of mankind; and blessed be God, we have still "a merciful and faithful High-priest, who can have compassion on the ignorant, and on them who are out of the way."

It is this mercy of God exercised to the unworthy, to lost and wretched man, in His dear Son Jesus Christ, which is the source of all true mercifulness on the part of man. It follows, therefore, that all so-called philanthropy and beneficial and benevolent work and feeling today, entirely apart from all perception of, and all faith in, the Gospel of redemption, is no true mercifulness in the eyes of God. If men strike out the doctrine of universal sinfulness and hence the need of God's mercy, if they discard the Cross of Christ, if they do not find in it the manifestation of a God who is endlessly merciful to the most unworthy, they have destroyed the basis on which true

and operative benevolence will rest. On the other hand, it follows that we Christian people have every reason to learn the fruits of God's mercy, and to be sure of this, that our own mercifulness in regard to men is an accurate thermometer of the amount of the Divine mercy which we have received. It is only in the measure we have experienced God's mercy toward us by faith, we shall truly be merciful to others.

This will be manifested in such a manner, that we show mercy not only to our friends, relatives, and those that wish us well, when they are in distress, but to all men without any discrimination. Christian mercy knows no limit as to the extent of its actions. It includes all men, it rejects no one who is in need of sympathy and help, whether he be friend or foe, it looks upon all men as having been dearly bought by the blood of their Redeemer.

True mercy shows itself in various ways. It shows itself in protecting the neighbor against all false accusations. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov. 31:8-9. It shows itself in charitably covering the neighbor's faults, and explaining in his favor whatever admits of such explanation. "Above all things have perfect charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4:8. It shows itself in forgiving. As God's mercy primarily consists in granting us pardon for our offenses, so true Christian mercy. No greater mercy can we exercise than by pardoning our offender and extending to him the hand of reconciliation. It is the very test of true mercy on our part. It shows itself finally in giving; and that really includes all works of mercy and charity. Christian mercifulness is ever cognizant of the dire needs of men, be they of bodily or spiritual nature, and the best way to meet them is to give the best it can offer.

And since the souls of men claim the first regard of our Christian love, we cannot be indifferent to their spiritual care. Millions of men are perishing for lack of spiritual help. What they need, is the bread of life, the preaching of the Word of God. He who is merciful will not only pray for them, but will gladly endeavor to send the glorious Gospel of Jesus to them; He will gladly support the Christian ministry, knowing its import in the conversion of sinners, support Christian schools, and institutions of learning where young men are being trained for the service of the Church, etc. Nor will the bodies of men be neglected. He who is merciful will pity and visit the sick; he will feed the hungry; clothe the naked; provide a home for the orphans; assist those who are any way in misery; and in order to do this, he will rather deny himself even lawful indulgences, than be disabled from acts of generosity. It has cost God the greatest of sacrifices to show us mercy, and mercy

that is not pliable to sacrifices on our part cannot claim to be a reflection from His. His ought to be the measure and pattern of ours in depth, scope, extent of self-sacrifice, and freeness of its gifts.

"Blessed are the merciful, for they shall obtain mercy." Merciful men get mercy from God — not, of course, that we deserve mercy by being merciful. That is a contradiction in terms; for mercy is precisely that which we do not deserve. The place of mercy here shows that our Lord regarded it as the consequence, not the cause, of our experience of God's mercy. But it is a good evidence of being ourselves "vessels of mercy," when we are inwardly disposed to be merciful. We are exhorted to "put on, as the elect of God, bowels of mercy." If we have felt the need of mercy, and tasted the sweetness of mercy, we shall find divine pleasure in being merciful to the sons and daughters of affliction.

Happy indeed are the merciful. Herein they resemble God, whose goodness and mercy are His glory; in being merciful as He is merciful, we are, in our measure, perfect as He is perfect. It is an evidence of love to God; it will be a satisfaction to ourselves, to be any way instrumental for the welfare of others. What glorious promises Scripture holds out to those that are merciful! "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." "A good man showeth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance." "He that giveth to the poor lendeth unto the Lord, and, look, that which he layeth out He will pay him again." "He that soweth plentifully shall reap plentifully." "It is more blessed to give than to receive." Scripture abounding in such promises for the merciful, it surely must be a blessed thing to be merciful.

And "they shall obtain mercy." Mercy with men, when they need it; mercy especially with God. The merciful shall find with God sparing mercy, supplying mercy, sustaining mercy, mercy in that day, when the Lord will recall their deeds of mercy as evidences of their sincere faith in Him.

J. J.

COMMENTS

What Shall Synod Do? In August the Joint Synod meets. We are all going to be there. If we are not going in person, we are yet attending through our delegates. For two years, since the last meeting, we have discussed the needs, the failures, the deficits, the blunders, the weaknesses, the mismanagements of our affairs. Nearly everything has been done wrong, hasn't it? Doesn't the deficit prove it? Here we have gone on another two years hoping that at last there would be a turn in the long lane of financial deficits, but our financial barometer

warmed up so slowly that everyone knows it will be the old story. What have you to propose?

The good old standby of politicians and stump-speakers is surely going to be dragged out of the attic and brushed up for the occasion. Old Auntie Economy is going to have the floor, we are sure. "Cut down the expense!" will be the battle cry. Armed with paring knives the rescuers will attack every item on the budget. To make one dollar serve where two dollars served before will be the aim. With fear and trepidation the reports will be presented that are compelled to inform the synod that here and there some money will have to be spent.

That doesn't seem to be the right thing. That has just been our trouble. We have been cutting and cutting during the past years so that ye have never caught up with ourselves and every succeeding year finds us wrestling with old repair bills that accumulate and must be attended to, yet it is evident that nothing of this sort will ever bring progress.

We will surely hear from the optimists. They welcome every sign of activity. Just to be doing something, anything, fills them with the bliss of achievement. Opening the floodgates of their enthusiasm they try to wash out the doubts of their brethren and their own and assure them that all will come out well in the end. God will make us willing, they say, and all that we need will be forthcoming. But somehow this enthusiasm doesn't always sound genuine. We hear too often that the most enthusiastic lose their enthusiasm when they come home and find their home congregation a little difficult on the subject of money.

Between the two, the calamity howlers and the optimists, synod is going to have a hard time of it. If a vote comes after a speech by an apostle of calamity, the best and most necessary undertakings will go down to defeat; if an optimist has the floor last before we vote on some minor matter, we have been known to vote most generously.

Perhaps the reader thinks this little article is going to offer a solution. Far from it. The article is trying to visualize for you the dilemma in which you will be when you go to Joint Synod. Nothing more.

One might try an expedient that has been known to work in other circles. Why not forget, to begin with, that there are such a thing as money and deficits in the world and in our work? Let us examine everything that comes up on its merits alone. The officials in charge, having a fair amount of common sense, have outlined the work of the separate activities with some understanding of how the whole is going to fit together and how each undertaking finds its place in the general scheme. Get into the spirit of the work that is needed to run our colleges and missions; think of it as the professors do that are working in the colleges, think of it as the missionaries do that are in missions. Then synod can really be helpful in de-

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termining just what should be expanded, just what should be cut down. If here and there an undertaking seems to be too large in our general plan, let synod firmly cut it down and then forever hold its peace. To pass budget appropriations every two years, harp on that frazzled subject for the intervening two years and then get together and do the same thing over again doesn't show a high order of administration. It shows a poor order of sportsmanship besides, if one or the other feels called upon to berate the officials, who are merely carrying out the orders which were assigned to them, for failing to keep the work in such bounds that Joint Synod could pay dividends to the delegates at the biennial meetings.

Let us stuff our ears with cotton everytime money is mentioned until we have all our work nicely outlined and know just what we want to do. What **we want** to do. Let me say it again: what **WE WANT TO DO**.

If we could get that far in our deliberations, say at the end of two days of meetings, then we could get our budget before us and see just what we want to do in terms of dollars and cents.

And now we could properly ring up the curtain on the always interesting drama "The Slippery Dollar and How to Catch Him." Debate would be fast and furious and for once to the point: How to raise the money? Heretofore that has usually been left to the last night meeting when most of the important business was whipped through and just before closing time the budget, puffing hard and jaded from its long, whipping drive tottered across the finish line, followed closely by that fine old resolution: "Now let us all go home and do our best to raise the money." That fine old resolution never raised fifteen cents for the budget.

Let us take our time thinking about the question of raising the funds. Many plans will be proposed. Manifestly but one, or a combination of the best features of a few, can be used. It will be found that most of us are reasonable creatures and will listen to rea-

son even if some of us can't always talk sense. If we get the right help from some central, well informed source, whose business it is to see that the money comes in, we'll do our share at our end.

Why not get some agency agoing? Why not have some man (and if we have to hire him to do nothing but that) go over the needs of the budget and keep hammering away at us that we do not forget? Why not empower him to look up our records and to jog us along with a personal letter if we are falling behind? Let him think up ways and means of his own to keep us awake and alive to the task before us.

If it is really one man's business he will do his job just about as well as you do yours, whatever your job happens to be. And if then there is a failure we will, for once, know the reason why. It will not then be said, O, the boards spent too much money! The truth will come out: the church at Jonesville, and the church at Smith Corners, and St. Ananias parish didn't do their share, though I tried to show them they were falling behind. — and then, Joint Synod having such authentic information and knowing that real and intelligent efforts were made to secure co-operation could go ahead with its next budget and say, since we cannot depend on certain congregations to do their share we shall have to curtail our work and our expenditures accordingly.

We are sure that many of our readers will be in hearty disagreement with us on some of the things we have said, for are we not Lutherans? And when were Lutherans ever in agreement on any questions of policy. But if we disagree, give the matter at least so much thought that you are clear in your mind why we disagree. And if in your meditations and in your disagreement you have evolved ideas that are vastly superior to those in this article, as no doubt you have, give others the benefit of your endeavors and tell the readers of the Northwestern Lutheran. The thing we are after is to make the next Joint Synod an intelligent body capable of intelligent action in matters of the spirit, which are so immeasurably more important. But having said this last: Is it not also a matter of spiritual enlightenment to do the business matters of the church in the proper and sensible way. We are sure it is. And that is the end for which we strive.

H. K. M.

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"The Unending Road" "You do not dread the unending road," said a college president in his address to the graduating class. "I have tried in these last words to tell you of the road that you must go. I send you out not in the search for things men can own, but in search for self, for your own lives, and for the lives of other men. I charge you that you seek to find what human life can be, and that you make the search with high intelligence and sober common sense. You will not reach the goal.

Your life is stretched between the least that lies behind and the achievement still before of which each vision that we get seems only a glimmer of the truth that men will some day win."

An unending road — the prize of a liberal education! The thought is this: "Man by his thought, his insight, is leading, dragging up from out the depths, himself." There is a constant conflict. There is no real peace for the human soul. "The man who does not climb slips back. Nothing can be more clear than that a thought accepted, put in action, and kept from criticism, becomes with every day less true, less vital — becomes more false. A thought believed and only that, becomes unworthy of belief. And so a man ever goads himself again to travel the winding road. His life is not a state; it is a process."

In plain words, You do not now possess the positive truth concerning life, nor will you ever possess it. At least for ages, if not forever, life will remain a riddle. What an encouragement and help to men who are about to assume their place in life, to face its problems and to bear its burdens. You are to grope your way through life as blind men; you are to struggle for what you will never obtain! Your only comfort is that at some time men may perhaps arrive at the goal which you will never reach. An unending road — and yet there is an end, the death of the individual. That is his most personal concern before which the problems of the world are completely forgotten. The dying man has to do with himself and with his own future. He is to meet his God — and woe unto him if he is not prepared to meet his Maker. After groping through life in darkness, he falls into the pit of eternal shame and suffering, his life an unutterably sad and complete failure. And how can such a man while he still lives on earth serve men, ignorant as he is of "what human life can be" and of what it ought to be? Will not his most earnest efforts of necessity be foolish and futile and must not his influence on others prove harmful? What high motives can be born of doubt, uncertainty and despair? Whence shall he draw strength to fight the battle of life and to bear its burdens?

An unending road — if that is all a "liberal education" can offer a man, he would be better off without an "education."

Scripture takes a different view of human life. It plainly tells us our goal, "God has appointed us to obtain eternal life." It shows us the way: "I am the way, and the truth, and the life; no one cometh unto the Father but by me." God does not aim to constantly keep us in doubt; he wants to give us a firm heart and a confident assurance. Peter asks for his readers that God may make them perfect, stablish, strengthen and settle them. Paul's prayer is: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revela-

tion in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

In that knowledge we have peace. Christ promises those who come unto him rest. That does, however, not mean that there is no struggle in the life of a Christian. There is a constant conflict. But it is not the conflict in which man is by his thought, his insight, leading and dragging himself up from out the depths; no, the Spirit of God is contending against the darkness that still dwells in the heart of the Christian and is raising the Christian up more and more toward the light. Here progress does not mean passing from doubt to doubt; it means growth in the truth. The weakest Christian has the truth and is at peace with his God; but it is not God's intention to leave him weak. We are to grow in knowledge and understanding. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilled in the word of righteousness; for he is a babe. But strong meat belongeth to them that are full age, even those who by reason of use have their sense exercised to discern both good and evil."

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."

The truth shining in the heart of the Christian is to cleanse and purify it: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth."

What a difference between a man travelling an unending road in darkness, groping his way toward a goal that he does not even know and which he will never reach, and St. Paul who says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What a difference between this baccalaureate address and the words of Paul to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

Are you sending a son or daughter to college this year? Will you choose the college of the unending road, or will you look for one that knows the true goal

of man and prepares your son or daughter to press toward the mark for the prize of the high calling of God in Christ Jesus? You will not have to look far. Your synod offers you abundant opportunity to give your child a true education. Avail yourself of this opportunity with thanks to God for giving and preserving to us these Christian institutions. Watertown, New Ulm and Saginaw are ready to serve you.

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Scrambling for the Highest Hill

Everyone has observed that Roman Catholics unerringly select building sites that dominate their immediate surroundings. If there be but one hill in the neighborhood, there is where their church is built. That is good advertising and it is an aid to architecture. We have heard timid souls tremblingly confide their fears and suspicious that these dominating sites were selected because of their military importance, and that Roman church basements were really arsenals stocked against the day when the great Romanist assault was to overthrow the government. Let us not be silly. There is always a public that swallows such tales whole because everything evil that can be said about its traditional enemies must be true. Romanists, no doubt, are fed on similar fairy tales by their preceptors in the art of hating.

Let the Romanists build on the highest hill — if they get there first; there is no treason in that.

Strangely enough in Rome itself, Monte Mario, the eighth and highest of the hills that form the landscape of the part of the Tiber Valley, bears no Roman Catholic structure. That gave some enterprising American Methodists an idea on which they have worked with increasing success for some years: they were going to build a monumental Methodist university on the site. Money was subscribed, plans were drawn, every preliminary step was taken, including the purchase of the ground. For two years the city held up the plans. At last they were approved and all seemed serene. But the jealous opposition of the Roman church was not yet overcome. It seems the plans were approved but not so the site. It was quite honestly stated that it would be too damaging to the pride of the Roman church and to the pride of all Italian Romanists to have a foreign and rival establishment tower above St. Peter's and the Vatican. For that reason the city of Rome would perhaps offer to buy the Monte Mario building site for municipal purposes and would secure for the Methodists some other desirable site that would be less offensively challenging to Rome's dignity.

The Romanists are poor sports. They've turned the same trick many a time and when the Yankees beat them at their own game, they whine. It doesn't make a particle of difference, one way or another. A matter of altitude has no effect in dwarfing St. Peter's, proudly called by loyal Romanists "Christianity's

greatest temple"; that little matter of deflating St. Peter's from what it would like to be to what it now is, the "greatest temple — in 'Christendom'", was most thoroughly attended to by the German monk whose piercing eyes failed to find the holiness and piety he sought so eagerly in the Rome he had been taught to revere as the heart and center of Christendom. When Luther returned to the dreary Saxon sand plain of Wittenberg he worked, and prayed, and wrestled with the Spirit, and Rome was forever dwarfed when, under God, the struggling, little university of Wittenberg gave to the world Luther the Reformer.

Let build on Monte Mario who will, let him build as high as he will, let him build a tower of Babel, if he choose; nothing matters. It's the man that counts; the man and the faith that is in his heart. Luther and the Book he rescued from corruption, God leading him, broke Rome. And today, as always, it is the Book and men who truly believe the God's Truth which it reveals that count and not elevations. Scrambling for the highest hills is not getting the scramblers nearer God.

H. K. M.

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Lodge Membership Common sense is called by that name, perhaps, because it is so uncommon. The most obvious observations concerning certain questions of public policy are never made. Often because the few that have the common sense to make them lack the courage to utter them. The governor of Georgia has had to face out one of these questions, the one concerning secret fraternities. His state happens to be the official home of the notorious Ku Kluxers. These worthies have been squabbling among themselves and have otherwise been kicking up the dust. The governor felt called upon to recommend certain legislation to the general assembly to clear the air; in making his recommendation he had some pertinent things to say that bear repeating.

"We have no room in Georgia for an invisible government of any kind or character, said he. Government in Georgia should be in the open and above-board. I object with all the force and emphasis of which I am capable to any secret organizations that assumes to censor the conduct of other persons or sit in judgment upon their actions. Men who follow such practices are themselves the worst of criminals and strike at the very foundation of all governments. They would subvert the courts and enthrone the mob."

The law for which the governor asks prohibits the wearing of masks in public and compels registration of the membership rolls of all secret fraternal orders with the State Superior Court.

It will be noted that grim necessity compels the governor to make the legislation intended for the Ku Kluxers apply in its provisions to all other secret fraternal orders as well. That is a perfectly natural conclusion but one that is made most unwillingly by many

Americans. They should see that potentially, if not actually, every secret order is a menace to the welfare of the state. If it has definite aims, its secret means to carry them out are most dangerous to the wellbeing of the other citizens. If a secret order has no particular aims it is just as dangerous, for it lends itself to bad leadership without giving the public any opportunity to protect itself or to judge of its designs.

H. K. M.

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A Complaint A correspondent in *The Continent* raises the following complaint against a Lutheran pastor somewhere out west:

I have been wondering how many of my ministerial brethren have had an experience like mine at commencement time this year. It fell to the lot of the Lutheran pastor to preach the baccalaureate sermon for the local high school graduating class, which he agreed to do. The service for convenience's sake was held in the Presbyterian building. As is customary, other ministers were asked to take part in the service in different ways, including myself, as minister of the entertaining church and father of one of the graduates. The evening previous our school superintendent, much to his surprise, was coolly informed by said Lutheran pastor that he could not preach the sermon unless he (the pastor) conducted all of the service himself, except the singing.

The superintendent, who is a good Presbyterian, was astounded. But it was too late to make other arrangements. Much to his humiliation he had to ask the other ministers, whom he had previously himself requested to share in the service, to withdraw from the platform and remain silent. The Lutheran pastor contends that it is a rule of his church which compels him to take this stand.

The writer calls the stand of the pastor in question "a most extraordinary survival of the ancient persecuting medieval spirit, an anachronism in twentieth century America," and declares that it is "entirely out of keeping with the free and brotherly spirit of Christ."

That the charge of "the ancient persecuting medieval spirit" is unfounded, goes without saying, for refusing to officiate with another is a far cry from persecuting him. Is it against the "free and brotherly spirit of Christ?" Decidedly not. The Lutheran minister in question did the right thing when he refused to officiate together with ministers of other denominations. In doing this, he was not obeying his church but the Bible itself, which says: "How can two walk together, except they be agreed?" To officiate with a preacher is to fellowship him, and true church fellowship must be based on unity in the faith. Where that is wanting, there can be no fellowship without denial of the truth.

Furthermore, a Lutheran minister can preach the truth to non-Lutherans also when they ask him to do so, providing, however, that it is clearly understood that his preaching must not be considered an act of fellowship, and providing, as well, that no offense is given by such an act. In this sense a Lutheran minister could under circumstances preach a baccalaureate sermon to a public school graduating class.

But, is this actually the understanding of those who extend such an invitation? We doubt that it is. To their mind the commencement remains the affair of the public school. Being in the service of the public, these officers have no right whatever to surrender to the preacher of any denomination that which belongs to all citizens irrespective of their religious belief.

Therefore we do not wonder at the complaint of this Presbyterian minister. To him the commencement is a public affair in which every citizen can take part and he does not want to see it turned into a Lutheran service. But he fails to see where the real trouble lies, namely in this, that twentieth century America has done a very un-American thing when it introduced a religious element into the commencements of our public schools. There should be no preaching and public praying on these occasions.

However helpful the sermon of the Lutheran minister in question may have been to the graduating class, we venture the opinion that he would have served the cause of our church and that of our country better by immediately declining the invitation on the grounds we have just stated.

J. B.

* * * * *

The Women of Linguaglossa The patron saint of the village of Linguaglossa is St. Egedius. When Mount Etna was in eruption recently the village was threatened with destruction. In terror the people cried to their patron to save them. The village was spared. To the saint was given the "credit" of having performed the rescue. To him went the people's gratitude. With Latin impulsiveness their gratitude took material form. The women heaped all their jewelry on his altar as a votive offering. Unadorned the women of Linguaglossa walked their village street, unadorned and happy, for their saint saved them from death, they believe. Their poor trinkets and shoddy jewelry, much as it meant to them, was a small return for such help. — Superstitious? To be sure. The saint didn't save them. The people of Linguaglossa are deep in darkness to believe such fancies.

Yet, the women of Linguaglossa put us to shame. We have a real Savior from death; He saved us from a thousand deaths. We know and believe that He did. And where is our gratitude? The women of Linguaglossa walk unadorned — but the brightest jewel of all shines from their eyes — gratitude.

Will our faith ever become as fervid and genuine as the poor superstition of these women became?

Sometimes our Lord found such gratitude and He was glad. The widow's mite, the precious ointment of Mary before His suffering, the devotion of the women that came to His grave on Easter morning. More often it was otherwise. Of ten lepers, but one returned. Think of the swine-loving Gadarenes.

It would almost seem that it is a question of sex, in part. That would be a false assumption. It isn't that women are the more grateful and men always the ingrates. It is nearer right to assume that women are the better index of the human race. They reflect the virtues and the vices, the weakness and the strength of the men of their time. When women are frivolous and licentious it shows that their men have lost their purpose and their ideals; men may still conceal it under a show of business but the women reveal the truth.

The holy women of Scripture reveal by their undisguised devotion that there were altars where the God of Israel was truly known. The sisters of Bethany were not better than their brother Lazarus, the friend of Jesus. Lazarus, being a man, was reluctant to show his emotion; the sisters were not, and their devoted service for Jesus may help us to understand their brother. Similarly, without detracting in the least from the beauty of their devotion, we are not wrong in thinking of all these other women who appear in the story of the suffering and death of Christ as the "gratitude executives" of the disciples who were their brothers, husbands, sons.

If today Christian gratitude is so rare where it should be widely found, it is an indictment of the whole Christian home. If we are lacking the devoted women who would anoint their Savior's feet and dry them with their tresses, it is because fathers and husbands are not one with mothers and wives in gaining the treasures of faith which make it so easy to pay the dividends of love.

The women of Linguaglossa gave their cherished treasures as tokens of their gratitude. What if their gratitude was based on a mistaken faith? That isn't the point. They were grateful according to their faith, that is the point.

H. K. M.

THE NON-SEQUITUR OF AN EVOLUTIONIST

By Professor L. S. Keyser, D. D.

(Continued)

In this leaflet the attempt is made to shift the blame for the defections of young people from the Christian faith upon the shoulders of the men who oppose evolution. The reasoning is that the defenders of the faith are the people who make skeptics. This seems to be another instance of Ahab saying to Elijah, "Art thou he that troubleth Israel?" It is a queer circular kind of argument — that the most loyal defenders of the Bible are the ones who make infidels! We have known quite a number of young people who have been turned into infidels or semi-infidels through the teaching of evolution in our colleges and universities; we have yet to meet one who was turned from the evangelical faith by the thorough-going defense of the Bible and the Christian system of doctrine. On the other hand, we do not know an out-and-out evolution-

ist who does not either throw the Bible overboard or refuse to accept it in its honest "literal" sense. This leaflet itself is prima facie proof that the evolutionist declines to make the Bible his standard of authority; that he puts himself on the side of the liberalists of the Kent, Fosdick, Shailer Matthews school, and jeers at the "ultra-orthodox." All we have to say is this: If our young people in colleges and universities give up their faith in the Bible on the basis of the "evidences" adduced in favor of evolution, they are very easily shifted from one position to another; they are "driven by the wind and tossed." In the face of the fact that today foremost biologists concede that the principle of biogenesis holds the field, we see no good reason why any one should abandon Biblical faith for the unproved hypothesis of evolution. Can people not have the humility to take at least the position of suspended judgment? If men must sometimes get on the fence, is it not the better part of wisdom to stay there until they have found a safe place to land when the time comes to jump?

Listen again to our protagonist: "Few opponents of evolution at the present time have either the technical training or even the desire to weigh critically the evidences for or against its truth. Properly to appreciate these evidences requires some first-hand knowledge of morphology, physiology, embryology, ecology, paleontology, and genetics." The same, he says, is true of biology. Ergo, let everybody else shut up; only the few specialists and experts have a right to form and pronounce a judgment on the theory of evolution!

These high and mighty assumptions need some attention and analysis. Is evolution becoming an esoteric cult? Is it the monopoly of a favored few? If so, what is going to be its benefit to the masses of the people who cannot enter the charmed "inner circle"? Do the evolutionists mean to cry, "Hands off!" to all the rest of us, while they issue their fiat as to what we shall believe? Is there to be a new "hierarchy" whose popes and priests are to be the evolutionists? Must the "dear public" support our schools and school-teachers, and yet keep utterly "mum" as to what is being taught? We do not believe that such assumptions are in agreement with the fundamental principles of our free Republic. They spell autocracy; they annul democracy. If this land is to continue to be a government of the people, by the people, and for the people, then the people must preserve their right to pass judgment on the kind of teaching imparted in the schools they establish, support and govern.

If the champions of evolution deem it a hardship because they cannot be free to teach their theory, lest they hold back what they believe to be the truth, we would gently remind them that Christian people feel it to be no less a hardship that the Bible, which they hold so precious and all-important, cannot be frankly

and freely taught in our schools. In view of the fact that Christian people are most earnest in their belief that the Bible is God's Book, and that it gives to man his only hope of both temporal and eternal welfare, we think that evolutionists and others ought to appreciate the sacrifice they make when they refrain from insisting that the Christian religion shall be taught everywhere. But in this country they are willing to make that sacrifice. Ought not other people to be likewise magnanimous? Should anyone inquire, "How, then shall the truth be propagated?" we reply that the Christian people of our land ask the same question with regard to their faith, which they believe to be the truth. If we are going to live together in peace in this land of freedom, there must be mutual and equable restraint and sacrifice. After all, belief in evolution is not something that is essential to man's temporal, social, economic, ethical, or eternal welfare. We have never known a person to be saved from sin by belief in evolution. We have known hundreds and thousands to be saved from sin by faith in the God of the Bible.

Another point must not be omitted under this head: If the adult opponents of evolution cannot understand it and weigh the evidences for and against it, why do the evolutionists try to popularize it, to bring it to the comprehension of the common mind? Van Loon's books and some of Thompson's are written for boys and girls in the grades and high schools. Joseph McCabe has written "The A B C of Evolution," almost anybody ought to be able to understand. Here is another non-sequitur in the evolutionist's logical processes.

"The whole scientific world long since was convinced of the truth of evolution," is this writer's fiat. We have grown accustomed to such dogmatic pronouncements. But it is too sweeping an asseveration. We believe that there are many honest and capable scientists today who have serious doubts about the truth of evolution. Anyway, there have been times before now in the world's history when the great majority of scientists were mistaken. Once to a man they accepted the Ptolemaic theory of the universe; all of them afterward had to reverse their judgment. Once the nebular hypothesis of Laplace was all the vogue; today it is having a hard struggle for existence. The history of the world is strewn with the debris of discarded scientific theories. It might be well for some scientists to meditate on these facts.

Our champion of evolution refers to "our domestic animals and cultivated plants" as having undergone many changes, some of them amounting to "specific differences." Then he adds: "In short, evolution has occurred under domestication." Is not that an overstatement? We wonder whether even "domestication" has ever produced a distinct type from other

types among either plants or animals. To specify, has anyone ever succeeded in transforming a peach-tree into an apple-tree, a cow into a horse, or a dog into a sheep? Has any culturist ever been able to cross the border line even among the species that are more nearly allied? That there have been variations within the species, no one will deny. What a blessing it has been to humanity that man is able to improve certain useful species of vegetables, fruits, grains, fowls, and animals! That seems to have been the original design of the creation. Two outstanding facts in nature make for the welfare of mankind — stability of type and variation within the type.

However, man must continue to "subdue" nature, to "dress" and "keep" her, as the Bible teaches (Gen. 1: 28; 2: 15), or she will revert to the original inferior type. Why cannot scientists see this? Who does not know about the fact of reversion in nature? If you neglect your farm or garden or orchard, what becomes of it in a short time? Think for a moment, ye evolutionists: if the whole human family were destroyed today, in a hundred years the whole earth would be turned into a howling wilderness. Because Mendel, Burbank and Darwin were able to produce valuable and beautiful modifications within the species, does not prove or connote that nature herself would do the same if left to her "own sweet way." Man can do many things with nature that nature, left to herself, could never do. Man can build a house or make an automobile; nature never could do that. God made nature stable in some ways and pliant in others for man's well-being.

We cannot admit that anti-evolutionists "concede evolution in rocks, plants, and probably animals, but draw the line at the evolution of man." No; our objections are much more far-reaching and fundamental than that. We do not believe that matter and force were evolved; nor that living matter was evolved from dead matter; nor that animals were evolved from vegetables; nor that one distinct species has ever been evolved from another by means of natural forces; nor that the non-sentient can evolve into the sentient, the non-personal into the personal, the non-moral into the moral. You cannot get something out of nothing. *Ex nihilo nihil fit*. You cannot get a greater out of a lesser. Water cannot rise higher than its source. The fallacy of the evolutionist is his disregard of the principle of casuality, which requires that every effect and event must have an adequate cause. No; things cannot be "rolled out that have not been previously rolled in." Therefore, evolution (e, out, volvere, to roll) is impossible. If you reply that God could have carried out this evolutionary process, we must reply, No; for then it would not have been evolution, since God would have constantly had to add new forces from without to make the process progressive. He might have developed the world in that way, if He had chosen

to do so; but that would not have been the method of evolution.

We quote again from the leaflet: "Apparently the anti-evolutionist demands to see a monkey or an ass transformed into a man, though he must be familiar enough with the reverse process." The rude joke may pass. However, if men do sometimes act as unbecomingly as the animals named, it is a case of reversion of type, which is the very opposite of evolution — an instance of devolution (see the dictionary for this last word). It would be much more to the point if we could sometimes see the monkey and the ass advancing toward the human type.

Dr. Conklin wants to correct "a common misunderstanding, that man is descended from any existing species of anthropoid ape, and the latter from some existing species of monkey, and so on back to certain existing species of lower animals." Intelligent opponents of evolution are not guilty of that "common misunderstanding." They know what the scientists are saying on that point. They have been reading and thinking. However, this latest pronouncement is a modification of the older view of "fifty years ago." So scientists also change their views, even as theologians do. But scientists do not all hold the same opinion on this point; for Joseph McCabe believes that man came up from the monkey, and that the view advocated by Conklin is "a concession to the spiritual police." Again, if man has not descended from any existing species of animal, then his genealogical tree has been entirely lost, and it is useless to look any longer for missing links.

—The Presbyterian.

(To be continued)

THE ORDER OF DE MOLAY ONCE MORE

There should be no uncertainty about the stand which Christians ought to take to the Order of De Molay. The boy that joins this society has united himself in the most intimate union with the world. He has thereby repudiated the covenant of his Baptism and has broken his solemn confirmation promise. That which he renounced he now accepts. He has in the most literal sense become one of the world, being joined to a brotherhood which is in great part composed of unbelievers. If this can be permitted by a Christian congregation, it must first cancel from the New Testament every one of the warnings against being conformed to the world and against having fellowship with the ungodly. There can be no misunderstanding about this, and where we fail to convince a young man that such is the significance of his step, we must regard him, at the very least, as having so far forgotten the elements of Christian church-membership that he can no longer "examine himself" properly for Holy Communion.

In the second place, the De Molay claims to improve its members morally. But to aim at moral im-

provement without the Word of God, without Christian repentance and faith, is a denial of the exclusive power of the Holy Spirit to work a true moral change. There is a civic morality, of course; but one sanctified by God's Holy Spirit cannot accept the claim that any human society, working without the motives of the Gospel, can build him up morally. By accepting such a claim, one substitutes a human morality for the morality based on repentance and faith. Again, there is a definite choice which excludes from the Church.

In the third place, the De Molay are under the control of the local Masonic lodges. As such they are quite as Masonic as any degree above the Third, which are all only degrees in "adoptive Masonry," as is also the Eastern Star. While not an integral part of Masonry, the De Molay are certainly Masonic and hence must be regarded as a true lodge.

In the fourth place, the ulterior purpose of the De Molay is to gain members for the Masonic order. At a special De Molay service, March 18, 1923, in Trinity Episcopal Church, Cleveland, Ohio, the preacher characterized the De Molay as "the novitiate for Masonry." Look up "novitiate" in the dictionary. At Algiers, La., on the same day, Rev. N. Rightor addressed the De Molay and "cautioned them to remember that, in time, many of them would find their way into the ranks of the Masonic order." Nobody denies that the purpose of the De Molay — named after a Masonic "saint" — is to serve as a preparatory school for Freemasonry. Hence we cannot temporize with this society or compromise with it. The boys who join it are not only in danger of being lost to the Church, but are lost already, having openly joined those who teach another way of morality and salvation.

Those pastors who have warned their newly confirmed that to join the De Molay is to turn their backs upon the Church, and all that this implies, have acted wisely.

—The Lutheran Witness.

ABRAHAM LINCOLN'S RELIGION

In recent issues of the Herald have appeared two articles on Lincoln. The second article signed L. L. U. offers evidence that Lincoln believed in the divinity of Christ. L. L. U. takes exception to certain statements made by Mrs. L. T. Larsen. In defense of the latter you may publish the following, if you deem it worth while.

In a recent issue of the Herald appears an article signed L. L. U., which takes exception to certain statements made by Mrs. L. O. Larsen regarding Lincoln. The author of the above mentioned article denies that "Lincoln was, if not an infidel, at least one who denied the divinity of Christ and was more or less of a skeptic."

L. L. U. says: "We have proof from his own mouth (Lincoln's) of the fact that he believed in the divinity of

Christ." As proof he cites the words which Lincoln is alleged to have uttered in an interview with Bateman in Springfield immediately before the election of 1860. This alleged utterance was first brought to the attention of the American public by Holland in his *Life of Lincoln*, published in 1865. In Bateman's presence Lincoln criticized the ministers of Springfield for their stand on the slavery question. In his criticism Lincoln is alleged to have said: "I am nothing, but truth is everything. I know I am right because I know liberty is right, for Christ teaches it, and Christ is God" — Holland: *Life of Lincoln*, p. 237.

This Lincoln-Bateman interview as recorded by Holland was attacked publicly by Ward Hill Lamon in his *Life of Lincoln* in 1872. "Never in all that time did he (Lincoln) let fall from his lips or his pen an expression which remotely implied the slightest faith in Jesus as the Son of God and the Savior of men" — Lamon: *Life of Lincoln*, p. 502.

Herndon, Lincoln's law partner for twenty years, in a private interview with Bateman charged him with garbling the words of Lincoln, Herndon published this statement: "I cannot now detail what Mr. Bateman said, as it was a private conversation, and I am forbidden to make use of it in public. If some good gentlemen can only get the seal of secrecy removed, I can show what was said and done. On my word, the world may take it for granted that Holland is wrong; that he does not state Mr. Lincoln's views correctly. Mr. Bateman, if correctly represented in Holland's *Life of Lincoln*, is the only man, the sole and only man, who dare say that Mr. Lincoln believed in Jesus as the Christ of God, as the Christian world represents. This is an unpleasant situation for Mr. Bateman. I have notes and dates of our conversation; and the world will sometime know who is truthful, and who is otherwise." — Lamon: *Life of Lincoln*, p. 496.

Bateman was indeed in an unpleasant situation. He refused either to avow the story as Holland told it, or to repudiate it. For a long time he maintained a profound silence. His attitude during this time was a silent admission that he had enlarged upon the words of Lincoln.

Finally, in a letter written in 1867, and marked "Confidential," Bateman broke his silence and reluctantly published this statement: "He (Lincoln) was applying the principles of moral and religious truth to the duties of the hour, the condition of the country, and the conduct of public men — ministers of the Gospel. I had no thought of orthodoxy or heterodoxy, Unitarianism or Trinitarianism, or any other ism during the whole conversation, and I don't suppose or believe he had." — Barton: *The Soul of Abraham Lincoln*, p. 123. Certainly if Lincoln had no thought of Unitarianism or Trinitarianism, he did not say: "I know I am right because I know liberty is right, for Christ teaches it, and Christ is God."

While Bateman was president of Knox College he prepared a carefully written lecture on "Abraham Lincoln." This lecture is replete with reminiscences of Lincoln, but contains not one word regarding the interview in Springfield. If Bateman felt compelled to omit it altogether from his own lecture, it is obvious no one else should use it as proof that Lincoln believed in the divinity of Christ.

— M. O. Andrews in *Lutheran Church Herald*.

THE PEOPLE'S PREACHER

No man in his right mind desires to be unpopular. It is first-class human nature to wish for friends, to cultivate cordial relations with all men, to be happy when one's work is generally approved. All of us should avoid making enemies. We should shrink from giving offense, and we should never needlessly mar the peace and fellowship which ought to be sustained among men.

The natural disposition to popularity, however, presents an ever-present danger! We are tempted to overtax our conscience in seeking to retain the good will of our neighbors. The law of expediency is likely to become the guiding star of our actions, rather than the stern and exacting rule of right.

"Policy" is a famous word in the politician's vocabulary. The demagogue keeps his ear to the ground, his finger on the dear people's pulse, and wears a smile. Flattery is his long suit.

Preachers are sometimes caught in this net. They come to be known as "the most popular preacher in town." They are "popular with all denominations," with the butcher, the baker and the candlestick-maker.

Popularity is a wonderful tribute to a Christian preacher when it is the result of his beautiful life, his unselfish kindness to the sick, the poor, the prisoner, the publican and the sinner. And, after all, the man who loves and serves his fellow-man without respect of persons will be approved by the mass of the people.

On the other hand, there is so much of evil in society, so much unrighteousness in the world, that a true preacher can not be in favor with all the people, inasmuch as he is to be, not only a good minister, but a true and fearless preacher. This accounts for the remarkable unpopularity of the apostle Paul. He had trouble in every city he entered. Opposition to him was endless because he endlessly opposed wrong. Even dear old John was not very popular — he who constantly preached love, because he never left doubt in the minds of his hearers regarding the nature of love. Love, in John's Gospel, contained the mighty and absolutely essential element of truth, of light, of righteousness.

Jesus, the preacher's Lord and Master, is the world's Prince of peace. But He permitted no ground for argument or uncertainty in the minds of His disciples concerning the nature of peace and its antecedents. First, a sword, and then peace! First, King of righteousness, and then King of peace! Never compromise with error

or evil. Always the sword-thrust of truth, the triumph of right, before the making of the peace. As was the Master, so shall the servant be.

It is a strange tribute to a Restoration preacher to say that he is the most popular preacher in town among all the denominations. — The Christian Standard.

SPECIAL COURT FOR SHRINERS

Washington, May 28. — (New York Times). — A "special court" to try the cases of Shriners who are arrested for misdemeanors during Shrine week, June 4 to 10 inclusive, has been established and enters upon its duties today. Nineteen "justices" will preside with Isaac R. Hitt, former United States Commissioner, as the "Chief Justice." There will be fifty "Judge Advocates" or prosecutors and the clerical force will number 23 and be in charge of William S. Adkin, assistant clerk of the District of Columbia Supreme Court.

The police have been instructed to turn all Shriners over to this tribunal after ascertaining that the Shriners prefer the "Shrine Court" to the regular court. The new tribunal will be housed in the National Guard Armory." — New York Times, Washington, May 28, 1923.

Have you read this carefully? Read it again! "A Special Court to try the cases of Shriners." These amiable men, the best the country can produce; these morally upright men, who respect the laws of God and man want a special court to try the cases of Shriners! What, are these men capable of misdemeanors? Did you ever read of a Christian Church in convention who wanted a "Special Court" to try the cases of the Christians who might be arrested for misdemeanors?

Lest we forget, what do these men want? They want a "Special Court." Can it truly be? Do not these Shriners tell us that they obey the laws of God and the laws of their country? Why, then, do they want a special Court? If they obey the laws of God, they need no court, and if they do not obey the laws of the country, why then should they not be satisfied with the courts of our country?

The answer is obvious. They fear that justice will be meted out to them, they fear that certain penalties may be imposed, and that the newspapers may expose some of their "misdemeanors." The police must, therefore, first learn of Gentleman Shriner what court he prefers. Naturally he will prefer the "special court" conducted by the Shriners who have already forsworn themselves to protect one another. A sort of a "mock trial" will then be conducted, perhaps amidst laughter, and then the Shriner is free to commit another misdemeanor. These are the men who respect the laws of their country, and at the same time object to the courts of their country, whose sacred

duty it is to punish the culprit and protect the innocent!

Oh, when will the bootlegger, the automobile thief, the murderer, and all others who are ever defying the laws of our country rise up and in each band of outlaws demand a "Special Court" or insist upon establishing their own courts?

When will our people learn to look upon the Shriner and all secret orders in general and brand them as a malicious law-defying aggregation of evil doers?

I see not how any man who has an ounce of manhood in him can longer want to be affiliated with such an organization. May God give us strength to fight the good fight of faith, and by the preaching of the gospel save many from the deadly lodge octopus.

—Rev. H. R. Lindke, in Christian Cynosure.

THE MEANEST PARISHIONER

The newly appointed Methodist minister had just driven his hungry looking horse into the town of W—, Iowa, which was to be his home for the ensuing year.

As he approached the Church and parsonage he was met by Bro. F—, an official member of long standing, and apprised of the fact, of which the parson was doubtless well aware, that the feed bin in the Church barn was empty. He further informed him that he'd better drive on over to his place and see what they could find. He was a retired farmer and had a beautiful home on the edge of the town.

As the preacher's treasury was at zero, it having taken all that remained from the previous year's meager salary to pay the railroad company for the removal of his household goods, he was inwardly rejoicing at the generosity of his newly found friend, and thanked him profusely for his kindness and thoughtfulness.

Upon arriving at his home his parishioner produced a sack and a shovel, and together they filled it from an overflowing bin holding hundreds of bushels of oats.

After placing the sack very carefully in the rear of the buggy, the preacher was admonished to make a note of it, as Mr. F— would like to have the same applied at the prevailing market rate on his first quarter's apportionment of his salary. He was then gravely instructed to return the sack at his earliest convenience.

—Hom. Rev.

GETTING CHILDREN TO ATTEND CHURCH

"The pastor of the Pilgrim Congregational church in Nashua, N. H., adopted a rather unusual plan for stimulating church attendance on the part of children. A "Go-to-Church Band" was organized, each child who joined being obligated to attend church. More than

sixty children entered the covenant and attended regularly. It was planned for the Lenten period but was so successful that it has been continued without interruption since that date. A brief sermon to the children was one of the special features of the morning's service."—N. W. Chr. Advocate.

When commentator was a boy his father used to say to him: "Well, my boy, it's time to go to church," and never once did the chap dream about joining a "Go-to-Church-Band." And there were scores upon scores of youngsters in church, all sitting with their parents and listening respectfully. How come? Why not now? Lack of true spiritual nurture! Lack of true wholesome discipline! Lack of true parental authority!

Foolish churches! Foolish pastors! Foolish parents!
—Ministers' Monthly.

NOTED IN PASSING

No man can be really great unless he has a heart as well as a brain and a will. Luther, whose intellect was one of the most active and capacious of his time, and whose will was the strongest and most passionate, added this also to them that he was a man of warm and tender affection. He was a good son and brother. He cared for no less than eleven of his own orphaned nephews and nieces, but counting several of his wife's relatives. At a time when the social position of woman was less secure than it is now, Luther was not only devoted to his wife, but treated her with more consideration than most of his contemporaries were capable of. Sir Thomas More is often pointed to as one of the finest spirits of that age, but he was able to write a heartless epigram, saying that the principal use of a wife is to die and leave her husband her fortune. When his own wife did die, he married again within a month of her death. And yet he was rather better than his contemporaries. Erasmus praised him because, he says, More got more work out of his wife by jokes than most husbands did by harsher methods. But Luther always spoke kindly both of his wife, and to her. His letters are full of affection towards her.
—Preserved Smith.

Some one sends me a *Christian Science Sentinel*, containing an editorial on "Mrs. Eddy's English," from which I learn that "grammatical construction is of no importance, but," adds the writer, "Mary Baker Eddy has written the finest English prose in existence. There is nothing to indicate that she has been influenced by the English of any other author. There is no trace of any other great literature in either her vocabulary, phraseology, or sentence construction. Her style is wholly original, and yet she is a master of English prose. In the choice of words to express her thought she has command of a remarkable vocabulary, in which the finest shades of meaning are brought out."

All of which goes to prove that there is no accounting for tastes. But I venture to suggest that even a superficial reading of *The Quimby Manuscripts* (published by Thomas Y. Crowell Co.) will give another impression as to Mrs. Eddy's originality, if not as to the beauty of her style. Every characteristic teaching of Science and Health is found there, except that concerning "Malignant Animal Magnetism." The work is well worth reading by all those who are interested in fancy religions. But I am sorry to say that some baneful influence has been exerted upon newspapers, in America and England,

to prevent its adequate review. Can it be the same influence that for years sought to destroy the manuscripts themselves?
—The Living Church.

Upon the fellowship of wedded life depends the fabric of society. A primary function of the Church is to uphold the inviolable sanctity of the family and to inculcate reverence for that sacred institution. It belongs to the Church's business, and never was the business more seriously urgent than today, to see to it that marriage be not entered into unadvisedly or lightly, to see to it that young people be considerably and reverently taught the meaning of marriage, taught that the home is a divine school for the training of personality, and not only the personality of the children but of the parents also, that the purpose of marriage is something more, by a great deal, than happiness, that it is likely to involve a wholesome discipline which solitary asceticism might altogether miss, that its love must include the finest qualities of life, kindness and courtesy, self-forgetfulness in service, and sacrifice, together with a devoted loyalty not only to each other but to the tie that makes them one, and that it is the lack of these that brings upon home life a withering blight.
—The Rt. Rev. C. B. Brewster, D. D.

"Sometime," said one of the leading pastors of our Church to the writer, on a certain occasion, "sometime we shall get a little religion into our giving." When that day comes the financial problems of the Church will at last be solved.
—The Lutheran.

You may hammer ice on an anvil, or bray it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat or percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bonds of cold. So, hammer away at unbelief with your logical sledge-hammers, and you will change its shape, perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it — the fire of God's love brought close by a will ablaze with the sacred glow.—Ex.

"The protection of the Constitution extends to all, to those who speak other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution — a desirable end cannot be promoted by prohibited means.

"For the welfare of his Ideal Commonwealth, Plato suggested a law which should provide: 'That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent. The proper officers will take the offspring of the good parents to the pen of the fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be: In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven into barracks and intrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius, their ideas touching the relation between individual and state were wholly different from those upon which our institutions rest; and it hardly will be affirmed that any legislature could impose such

restrictions upon the people of a state without doing violence to both letter and spirit of the Constitution.

"The desire of the legislature to foster a homogeneous people with American ideals prepared readily to understand current discussions of civic matters is easy to appreciate. Unfortunate experiences during the late war and aversion toward every characteristic of truculent adversaries were certainly enough to quicken that aspiration. But the means adopted, we think, exceed the limitations upon the power of the state and conflict with rights assured to plaintiff in error. The interference is plain enough, and no adequate reason therefore in time of peace and domestic tranquility has been shown."

—The Supreme Court of the United States.

FROM OUR CHURCH CIRCLES

Installation

Mr. E. W. Ebert, called as teacher of the upper grades of St. John's School at Waterloo, Wis., was inducted into office July 8th, the undersigned officiating.

May God crown his labor with abundant success!

Address: Mr. E. W. Ebert, 173 Jefferson St., Waterloo, Wis. O. Kuhlow.

Change of Address

Rev. Gustav J. Fischer, Hamburg, Wis.

Call for Candidates for Professorship

As the Dr. Martin Luther College Board has called without success, the request for a list of suitable candidates for the new professorship allowed by the Synod in 1919 is herewith renewed. The new professor must be able to teach Methods and must spend part of his time in the practice school. Names of candidates should reach the undersigned before the first of August.

Herbert A. Sitz, Sec'y.

Delegate Conference of the Nebraska District

The Nebraska District will, D. v., hold its sessions from the 23rd to the 27th of August, 1923, in the Trinity Ev. Luth. Congregation (Rev. F. Brenner) at Hoskins, Nebr. The Rev. Prof. W. Henkel will present a paper. Credentials of delegates should be signed by the president and the secretary of the congregation. Please announce yourselves!

Ph. Martin, Sec'y.

Central Delegate Conference

Pastors, professors, teachers, and lay delegates of the Central Conference will meet July 31 and August 1 in the congregation of the Rev. W. P. Hass, at Oconomowoc.

Sessions begin at 10 o'clock Tuesday and close Wednesday noon.

Papers will be read by the Reverends: G. Stern, L. Kirst, A. Paap, W. Pankow, F. E. Stern, and J. H. Schwartz.

Services Tuesday evening. Sermon the Rev. A. Paap (the Rev. H. K. Moussa, alternate). Confession address the Rev. E. Dornfeld (the Rev. Prof. H. Schmeling, alternate).

Requests for quarters should be made in due time.

Theodore Thurow, Sec'y.

Joint Synod

The Ev. Luth. Joint Synod of Wisconsin and Other States meets August 15 to 21 at Bethesda Church (Rev. H. Knuth), Milwaukee, Wis. The lay delegates from the various congregations may present their credentials to the secretary on Wednesday morning, August 15th, before the opening of the session.

All requests concerning the assignment of lodging places are due the Rev. H. Knuth, 1114 Chambers Street, at an early date. G. Hinnenthal, Sec'y.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College will begin Wednesday, September 5, at 9 A. M. The dormitories and dining hall will be open on the day before. The undersigned requests that announcements of new scholars be made as soon as possible in order that the necessary preparations can be taken care of in due time.

For information and catalogs apply to

E. R. BLIEFERNICHT,
213 S. Jefferson St., New Ulm, Minn.

MISSION FESTIVALS

Fourth Sunday after Trinity

Frontenac, Minn., St. John's Church, Wm. Petzke, pastor. Speakers: Jul. Lenz (German), Theo. Albrecht (English). Offering: \$151.65.

Fifth Sunday after Trinity

Johnson, Minn., Holy Trinity Church, J. C. Siegler, pastor. Speakers: A. Agather, Sr., A. Bartling, A. Engelhard. Offering: \$154.15.

Sixth Sunday after Trinity

Eales, South Dakota, A. W. Fuerstenau, pastor. Speakers: S. Baer and W. F. Sprengler. Offering: \$63.90.

ITEMS OF INTEREST

The Allgemeine Missions-Zeitschrift (Berlin) quotes from some correspondence of the International Missionary Council: "The limitation imposed upon German missionaries in all parts of the British Empire during the late war have been somewhat modified. Their return to Palestine is permitted; likewise to Gold Coast, Nigeria and Hong Kong. The ban against German missionaries continues in effect for one year in the African territories of Nyasa, Kenia and Tanganyika. The term of exclusion for India has not yet expired. In all these territories, the British Government is willing to make personal exceptions and such German missionaries have practically the same political status as other non-British subjects if connected with societies having no recognition."

—Lutheran Herald.

The Waldensians

The Waldensian Church in Italy is reported to hold its own despite the financial difficulties in which it found itself recently. True to their noble past the Waldensians of today are doing all in their power to extend the Kingdom of Jesus Christ by zealous and continuous missionary efforts. Sicily is at the present time their field of labor. The Roman Catholics of that island are unusually responsive to the preaching of the Waldensian missionaries. —The Lutheran Companion.

State Religion for Peru

Religious liberty in Peru is threatened by the proposed concordat between the Vatican and the government of Peru. By the terms of the proposed compact the Roman Catholic Church would be recognized as the state religion of Peru and would have full liberty and independence, without intervention of the civil government, to use its spiritual authority and in conformity with its own laws exert the "ecclesiastical jurisdiction that belongs to it." It is proposed to give to the Roman Catholic Church "more privileges and rights in Peru than it possessed even during the last years of the Spanish rule."

—The Lutheran Companion.

Object of Charity; \$15,000 in Hoard

Mrs. Dora Lena Simberg, 80, Omaha, sued six members of the Jewish Welfare Federation for \$15,000 which she says was taken from her house last March while she was ill at a hospital.

The defendants say that Mrs. Simberg and her husband were supported by the federation for more than 10 years, that recently when Mrs. Simberg was scalded in an accident and required hospital care, being one of the charges of the federation, she was taken to the hospital for treatment and while there informed one of the women who visited her that she wanted to go home because she was afraid somebody would steal the money she had there.

A search of the premises disclosed that she had about \$8,000, according to the defendants. The funds were taken charge of by the federation.

Mrs. Simberg says that since coming from Sweden 60 years ago she saved between \$14,000 and \$15,000, which she secreted in cans and packages.

A bundle of gold, heavier than she could lift, had been wrapped in an old signal flag and the rest of the money was in \$20 bills, with the exception of \$50 in silver, which she carried in an old stocking.

After her husband's death, the petition says, defendants gave her \$8 a month as charity, she taking the money to avoid suspicion that she had money hidden about the home. The allowance was discontinued the next year, but was renewed.

—Wisconsin News.

Dance Racer Goes Crazy; Seeks Death

W. E. McMillin, Los Angeles, forcefully removed from a dancing floor at Ranger, Texas, after he had danced 195 hours and 15 minutes, was reported in a serious condition yesterday. McMillin, who is unconscious, protested against being taken from the floor, and several men were required to keep him from jumping from a window of the hospital.

—Milwaukee Leader.

Preacher Ends Fast; Says It Saves Souls

The Rev. Joseph Woolridge, Jamestown, Ky., champion hunger striker of the South, Sunday broke his sixth fast in the last year. He decided that a vision from Heaven had told

him his prayers for converts had been answered and he began taking light food. He began fasting April 27, and from that time until May 27 he said he did not eat a morsel of food nor take a single swallow of water. —Milwaukee Leader.

Zionist Progress

Six million dollars have been raised in the past two years by Jewish organizations in the United States devoted to the upbuilding of Palestine. Of this sum \$4,250,000 was raised by the Keren Hayesod, the Palestine Foundation Fund.

The Zionist University at Jerusalem will be built on Mount Scopus, the northwest neighbor of Mount Olivet. The scientific work has been started by a lecture given by the famous Einstein. The president of the World Zionist Organization is a professor of chemistry, Dr. Chaim Weizmann, who invented the explosive T. N. T.

No property qualifications will be required for the exercise of suffrage in Palestine, Sir Herbert Samuel, the High Commissioner of Palestine declared in his report on the recent legislative Council elections. Palestinian citizens are defined as those who were habitually resident in Palestine before September 1, 1922. Those not coming within this category must, in applying for naturalization, declare their intention to reside permanently in Palestine.

During the recent elections to the Legislative Council, Jews participated to the extent of fifty per cent of their numbers, Moslems 18 per cent, and Christians 5 per cent.

—Ministers' Monthly.

BOOK REVIEW

Christianity and Liberalism by J. Gresham Machen, D. D. of the Princeton Theological Seminary. 1923. Cloth, 189 pages. The Macmillan Company, New York. \$1.75.

Of the books we have received for review from the Macmillan Company, this, in our estimation, is the best. It is a most excellent book in which the author ably and in a truly evangelical spirit sets forth the difference between true Christianity and modern liberalism. A quotation from the book containing a noble testimony with reference to Christian education and Christian day schools has already been brought in our last issue, but we would add one or two more showing the difference between the liberalism of the modern church and Christianity.

On page 64 Dr. Machen says: "Modern liberalism has lost all sense of the gulf that separates the creature from the Creator; its doctrine of man follows naturally from its doctrine of God. But it is not only the creature limitations of mankind which are denied. Even more important is another difference. According to the Bible, man is a sinner under the just condemnation of God; according to modern liberalism, there is a really no such thing as sin. At the root of the modern liberal movement is the loss of the consciousness of sin.

"The consciousness of sin was formerly the starting plea of all preaching; but today it is gone. Characteristic of the modern age, above all else, is a supreme confidence in human goodness; the religious literature of the day is redolent of that confidence. Get beneath the rough exterior of men, we are told, and we shall discover enough self-sacrifice to found upon it the hopes of society; the world's evil, it is said, can be overcome with the world's good; no help is needed from outside the world.

... "A remarkable change has come about within the last seventy-five years. The change is nothing less than the substitution of paganism for Christianity as the dominant view of life. Seventy-five years ago, western civilization, despite inconsistencies, was still predominantly Christian; today it is predominantly pagan. . . .

"What is paganism? The answer is not really difficult. Paganism is that view of life which finds the highest goal of human existence in the healthy and harmonious and joyous development of existing human faculties. Very different is the Christian ideal. Paganism is optimistic with regard to unaided human nature, whereas Christianity is the religion of the broken heart.

"In saying that Christianity is the religion of the broken heart, we do not mean that Christianity ends with the broken heart; we do not mean that the characteristic Christian attitude is a continual beating on the breast or a continual crying of 'Woe is me.' Nothing can be further from the fact. On the contrary, Christianity means that sin is faced once for all, and then is cast, by the grace of God, forever into the depths of the sea. The trouble with the paganism of ancient Greece, as with the paganism of modern times, was not in the superstructure, which was glorious, but in the foundation, which was rotten. There was always something to be covered up; the enthusiasm of the architect was maintained only by ignoring the disturbing fact of sin. In Christianity, on the other hand, nothing needs to be covered up. The fact of sin is faced resolutely once for all, and is removed by the grace of God. But then, after sin has been removed by the grace of God, the Christian can proceed to develop joyously every faculty that God has given him. Such is the higher Christian humanism — a humanism founded not upon human pride but upon divine grace."

These quotations may suffice to show the truly evangelical position of the author. Although Lutherans will not agree with him in all points, and in the stand he takes to Luther at Marburg, regarding the Lord's Supper on page 50, yet as a whole the book is well worth reading, and we would recommend it to all our Lutheran pastors, as well as to those of our laymen who are interested in the subject. J. J.

Lasting Influences of Jesus Christ from His Life, Words, Works and Sufferings by Rev. Charles E. Kistler, A. M. Cloth, 308 pages. Price, \$1.50, postpaid. Pilger Publishing House, Reading, Pa.

The book is written in a spirit of love to our Savior, and without doubt the Christian reader will find much soul-food in its perusal. We believe, however, the book would have been written to better advantage, if the lasting influences of Christ on the various phases of Christian life, which it treats of, would have been brought in contrast with the baneful influences of the world, especially at the present time, a reference to which is found lacking. It furthermore appears to us, that the subjects treated in some of its chapters are not always kept apart from each other, but seem to become blended; hence there is a repetition of similar thoughts. We also think, that in order to make the subject matter more interesting the themes should have been illustrated by examples taken from life and history. Finally we would have preferred a more dramatic style of writing; as it is, the book becomes rather monotonous reading. Otherwise its contents are sound. J. J.

The Life of the Age by Wm. Schroeder, price, 75 cents; in dozen lots, 60 cents; in hundred lots, 55 cents. Lutheran Book Concern, Columbus, Ohio.

In a story which is not all fiction, but taken from active life the lie of the age, viz., evolution, is clearly pictured to our mind. It shows what dangerous spirit often prevails at the non-religious colleges and universities in our country, and how easily that spirit may submerge the Christian faith of the young men and women of our Lutheran Church who attend these institutions of learning. The book deserves a wide circulation, and we heartily recommend it to Christian parents and our young Lutherans. J. J.

Pen Pictures of Prophets, brief studies in the lives of certain men who were once sent of God to tell the people of the day the things that God wanted them to know. By Gerhard E. Lenski. Cloth, 113 pages, price \$1.00. Lutheran Book Concern, Columbus, Ohio.

Fine pen pictures of the prophets Hosea, Isaiah, Jeremiah, Ezekiel, and Daniel! We read them with pleasure, and we believe many others will do the same. A very suitable book to be placed into the hands of Christian friends. J. J.

Pulpit and Battlefield. A story of Peter Muhlenberg and the American Revolution. By Arthur H. Kuhlman. Price 40c; in dozen lots, 32c; in hundred lots, 29c. Lutheran Book Concern, Columbus, Ohio.

Very interesting reading matter on Peter Muhlenberg's part in the American Revolution. There is one statement, however, made in the book, which ought to have been avoided. Referring to our participation in the late war in 1918 it is stated on page 124: "Because of this fact many stalwart sons of this faith (Lutheran) are at the great army cantonment training for warfare against an unrighteous form of militarism." Secret documents on the causes of the war brought to light since the war prove the contrary to be true. "Unrighteous militarism" was not so much on the side of the Germans, as it always was, and is to this day on the side of the French nation, alongside of which our boys were fighting. For evidence read the very able work: "Let France Explain, by Frederick Bausman, former member of the Supreme Court of the State of Washington. J. J.

Book for Catechumens by C. A. Randolph. Second Edition. 116 pages, 6½x4½, bound in buckram. Price 40c. Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill.

The book is intended for a twofold purpose, the Foreword states: "To prepare the child at twelve years of age in the Sunday School for the study of a larger Catechism"; "To serve as a textbook in the catechetical class which the pastor prepares for confirmation." In a rather limited space the little book essays to cover a very wide field; it will naturally fall to the teacher to supply details to the scholar, either orally or by the suggestion of proper supplementary reading. The book is well adapted to serve as a guide for repetition and enlargement work as we specially aim to do it in our Bible classes.

May the book, in its second edition, find an ever widening circle of friends. G.

Christian Science and the Christian Scriptures Compared and Contrasted.

The Spirit of Truth and the Spirit of Error.

The former is a folder "prepared upon constructive, Scriptural lines, comparing and contrasting the profession and propaganda of 'Christian Science and Health' with the perfect, self-interpreting statements of the Holy Scriptures."

The latter is "a chart showing what God has said on seven fundamentals and what men are now saying."

The Christian Fundamentals League in its fight for the Bible truth over against the insidious propaganda of error, so pronounced in our day, has performed a signal service for the Truth in placing these two weapons at the disposal of the Bible Christian. The presentation of the subject treated is short, clear-cut and concise and for that reason well adapted for its intended use. We welcome chart and folder as valuable helps in our troublous times and earnestly recommend them to our readers.

They are published and distributed at cost: 25c per dozen; \$1.50 per hundred; \$15.00 per thousand — all postpaid. Address: The Christian Fundamentals League, 313 Columbia Bldg., and 313 West Third St., Los Angeles, Cal. G.