WESTMINSTER CHURCH TO HAVE SUNDAY SCHOOL FIELD WORKER

Presbytery in Full Session Authorized Employment of Sunday School Expert by El Paso Church to Develop the Sunday School Field and Establish Mission Sunday Schools in the City.

THE Presbytery of El Paso, in fall session this week at Cohoma, Texas, authorized the employment of a Sunday school field worker for the Westminster Presbyterian church of this city.

Rev. W. M. Fairley, pastor of Westminister, attended the Presbytery and was the only El Paso minister in attendance. He has returned and will occupy his pulpit at Westminister at both services Sunday.

To Establish Mission Schools.

Acting on Presbytery's authorization, Westminster will shortly engage a Sunday school man who will devote his entire time to building up the Sunday school of the church and in opening mission Sunday schools where they are needed in the city. Mr. Fairley says the Sunday school worker will be secured as soon as a man suited for the work can be found.

Westminster Services.

At the Westminster church Sunday the pastor, Rev. Watson M. Fairley, will preach at both the morning and evening services. The special music for the morning service will be an anthem, "Beloved, if God so Loved Us," by Rogers, and a solo by J. Frank Cheek. The special music for the evening service will be an anthem, "I Will Lay Me Down in Peace," by Neidlinger, and a solo by Mrs. A. G. Graham. The Sunday school and Men's Bible class will meet at 9:45 a. m. and the Christian Endeavor at 7 p. m.

First Presbyterian.

At the First Presbyterian church Sunday morning Rev. Charles L. Overstreet, the pastor, will have for his sermon subject, "The Many-Sided Christ; His Successful Appeal to all Men." The morning choir will sing as an anthem, "Forward Be Our Watchword," by Henry Rowe Shelley. F. G. Billings will sing a solo, "O Love That Will Not Let Me Go," by Flaxington Harker.

Young people's "friendly hour and service" is at 6:30 p. m. Following the program a short social period, with light luncheon, will be held. The chaperones and hostesses for the evening will be: Mr. and Mrs. Homer Nix, Mr. and Mrs. S. H. Southerland, Mr. and Mrs. R. A. Powers, Mr. and Mrs. F. E. Funk, Miss Anna Wright and Mrs. Margaret Skeen.

The Sunday evening service is at 8 o'clock. "Living and Dying Victoriously" will be the subject of the pastor's sermon. The Sunday evening chorus will sing. C. J. Andrews is the director of this organization. The special anthem will be "Again as Evening Shadows Fall." The male quartet will sing "I Have Wandered Far From God."

First El Paso Presbyterian.

At the First El Paso Presbyterian church Sunday services will be held both morning and evening. In the morning the sermon subject of Rev. A. A. Davis, the pastor, will be, "God of All Comfort." In the prayer meeting Wednesday at 7:30 p. m. the pastor's talk will be on "Where We Get Our Bible," which will be continued. The gospel of Matthew will be the book studied. The social meeting of the Aid society will be on Wednesday at 3:30 p. m. Elizabeth Davis is secretary.

Rally Day Services.

At the First Christian church special rally day services will be held Sunday. The study period of the morning service will begin at 9:45 and will continue one hour. Following this there will be the merger service in the main auditorium of the church, and this will be followed by the communion service and preaching. The pastor, Rev. Perry J. Rice, will preach and the choir will sing "The Son of God Goes Forth to War," by Bruno Huhn. The Christian Endeavor society will meet at 6:30, and the evening service of song and sermon will begin at 7:45. The theme for the sermon by Mr. Rice will be "Christ's appeal to the Heroic." The chorus will sing "The Brightest Morn Since Time Began Dawn," (Woodward), and William McDonald will sing "Unanswered Yet."

Austin Park Christian.

There will be services conducted by the pastor, Rev. J. H. Allen, at the Austin Park Christian church Sunday as follows: Bible school at 9:45 a. m. Communion at 10:45 and preaching at 11 a. m. and 7:45 p. m. There will be special music by the chorus, under the leadership of Mrs. P. M. Lynch, at both services. Alden Waite, of the Thirty-fourth infantry, will hold the Endeavor at 6:45 p. m., subject, "A Christian's Power."

First Congregational.

At the First Congregational church Sunday, in the "Open Forum" at 10:15, "The Religion of Atheists" will be the subject. It is based on H. G. Well's book, "God, the Invincible King." At 11 a. m. Rev. Dwight J. Bradley, the pastor, will have for his subject, "What Is the Use of a Church?"

Church of St. Clement.

The subject of the sermon by Rev. Fuller Swift, rector, at the Church of St. Clement, at the morning prayer service Sunday morning at 11, will be: "A Telling Transition." For the Evensong service at 5 p. m., the sermon subject will be: "The Beloved Disciple." Holy communion is at 7:30. The order of service for morning prayer will be:

Organ prelude, Merkel; Processional hymn 489, Elvey; Venite, chant; Te Deum Laudamus, Chant; Jubilate Deo, Chant; Hymn before sermon, 232, Calkin; Offertory anthem, "Send Out Thy Light," (Gounod); Recessional hymn, 507, Parker; Organ postlude, "Alegro Moderato," (Smart).

The order of service for Evensong at 5 p. m. will be: Organ prelude, "Lullaby," (Yost); Processional hymn, 519, Morley; Magnificat and Nunc Dimittis, Chant; Kneeling hymn, 532, Barnby; Hymn before sermon, 474, Walch; Offertory anthem, "Comes at Times, a Stillness," (Woodward); Recessional hymn, 491, Wesley; Organ postlude, "Grand Chorus in B Flat," (Dubois.)

Herbert G. Bastow is organist and choirmaster. The rector will preach at both services.

Asbury Revival to Close.

At Asbury Methodist church Sunday, Rev. C. K. Campbell, the pastor, will preach at each service. The theme for the morning sermon will be "The Appearing of Jesus Christ in Glory as the Consummation of the Age." In the evening the sermon subject will be "The Influence of Decisions on Character." There will be special music at both hours. The revival which has been in progress for two weeks will close Sunday evening.

Trinity Methodist.

"The Gifted and the Giftless" will be the sermon subject of Rev. P. R. Knickerbocker at the Trinity Methodist church Sunday morning. In the evening at 7:45 Mr. Knickerbocker will preach the third of his series of sermons on "Modern Prophets that I Have Known." The subject of the sermon Sunday night will be: "George Stuart, the Apostle of Sunshine, Laughter and Love." Trinity quartet will sing. J. L. Ayers is superintendent of the Sunday school, "the liveliest and lovingest crowd you ever saw."

Special music for the evening preaching service will be: Anthem, "Sing Unto God," (Schnecker), and a solo, "God, My Father," (Du Bois), J. L. Cogsdeshall. Special music for the evening hour will be: Anthem, "How Beautiful Upon the Mountains," and an anthem, "I Love to Hear My Savior's Voice," (Glover).

Highland Park Methodist.

At Highland Park Methodist church Sunday morning Rev. H. P. Bond, the pastor, will preach on the subject, "Loyalty and Its Reward." The evening service at 7:30 p. m. will be conducted by C. C. Anderson. Prayer and praise service is on Wednesday at 7:30 p. m. The mid-week service last week was conducted by Robert Lander, who gave an edifying and searching talk on "Divine Providence," which was participated in by many others to the encouragement and helpfulness of all present.

Telelia Methodist.

Rev. R. J. McElrath, of the North Georgia conference, will preach Sunday morning at 11 oclock in the Yaleta Methodist church. In the evening at 8 oclock Rev. A. R. Weaver, the pastor, will preach. Sunday school is at 9:45 a. m.

First Methodist Episcopal.

Rev. John M. Jackson will preach at 11 a. m. at the First Methodist Episcopal church, corner Montana and Lee streets. Subject, "The Church With the Revolving Cross." At 8 p. m. he will deliver the third number of a series of popular lecture sermons on "The German National Religion," the theme of the lecture of the evening being, "The German Nationalism and Socialism." The final number of the series will be delivered Sunday night, September 23, on the subject: "The Kaiser and the Christ." The lecture on "The German Nationalism and Socialism" will deal on the general matter of the struggle of socialism with the Prussian autocracy, the work of the German socialist leaders, Lasalle, Marx, the Liebknichts and others, the interaction between socialism and Roman Catholicism, socialism in relation to the war and the status of socialism at the present time.

Special music numbers will be: Morning chorus, "Pray for the Peace of Jerusalem," Knox; baritone solo, "In Thee, O Lord," Woodman, M. H. Lemen. Mr. Lemen is the director of the church chorus. The Sunday school, under the superintendency of Wesley A. Price, meets at 9:45 a. m. The young people's society, the Epworth League, holds its devotional meeting in the church at 7 oclock.

First Baptist.

At the First Baptist church Sunday morning the subject of the sermon by Rev. J. F. Williams, the pastor, will be: "Wise Unto Salvation." The subject of the evening sermon will be: "The Godly Man and His Associates." The Senior B. Y. P. U. meets Sunday evening at 6:30. H. L. Red is president. The Junior B. Y. P. U. meets at 3 p. m., Sunday, with Miss Nell Taylor as superintendent. The Aid and Missionary society meeting will be Tuesday afternoon at 3 oclock. Prayer meeting on Wednesday evening at 7:30. The evening services hereafter will be at 7:30.

Calvary-Houston Square Baptist.

Rev. R. T. Hanks, a former pastor, will preach Sunday morning at Calvary-Houston Square Baptist church. At the evening service, Rev. O. J. Wade, the pastor, will preach.

East El Paso Baptist.

At the East El Paso Baptist church Sunday the pastor, Rev. Ed. L. Millican, will preach at 11 a. m. on "The Forward Movement." The evening service will be evangelistic. Sunday school, Robt. L. Smith, superintendent, meets at 9:45 a. m. Miss Josephine Warren will be leader of the B. Y. P. U., which meets at 6:30 p. m. Weekly prayer meeting is on Wednesday at 7:30 p. m. The Aid society will meet at the church at 3:30 p. m. Thursday. Mrs. Lee Baumstark will conduct the devotional service, after which there will be an election of officers for the associional year.

Highland Park Baptist.

At the Highland Park Baptist church Sunday the pastor, Rev. L. N. Langston, will preach at both the morning and evening services. The Young People's union will meet at 7 p. m. The Woman's Aid society will meet Tuesday at 3 p. m.

When and Where El Pasons May Worship Sunday

CHURCHES.	Sunday School	Morning Service	Evening Service
BAPTIST— Minister—			
Calvary-Houston Sq., Rev. O. J. Wade 801 Montana street.	9 30	11 00	7 45
East El Paso ..Rev. Ed L. Millican 2215 Alameda.	9 30	11 00	7 30
First .....Rev. J. F. Williams 501 Magoffin avenue.	9 30	11 00	7 30
Highland Park..Rev. L. N. Langston Dakota and Gold.	9 45	11 00	7 45
Grandview Mission	3p.m.		Tues.
.....Rev. J. P. Daniel, Missionary Idaho and Myles.			7 45
Alta Vista Mission ..... Stevens street.	9 30		8 00
Mexican .....Rev. B. C. Perez 701 Stanton.	10 00		7 45
CATHOLIC—			
Immaculate Conception		6 00	
.....		7 00	
Campbell and Myrtle.		8 30	
Church of St. Joseph, Rev. J. G. Frund		7 30	7 30
Hueco and Travis.	8 30	9 30	
Guardian Angel ..... 3025 Frutas.		6 00	
		7 00	
		9 30	
Sacred Heart ....Rev. M. Izaguirre		7 15	
612 S. Oregon.	9 30	8 30	
		9 30	7 30
		10 00	
		7 15	
St. Ignatius .....Rev. C. Tranchese 1201 Third.	9 30	8 30	7 30
		9 30	
		10 30	
CHURCH OF THE NAZARINE—			
Rev. S. D. Athans. (Mexican) 715 South Oregon street.	10 00	11 00	7 30
CHRISTIAN—			
Austin Park .....Rev. J. H. Allen 2201 Montana street.	9 30	11 00	7 45
First .....Rev. Perry J. Rice 500 North Oregon.	9 40	10 40	7 45
CHRISTIAN SCIENCE CHURCH—			
(First Reader) .....R. W. Still	9 30	11 00	8 00
CHURCH OF JESUS CHRIST—			
(Of Latter Day Saints)	10 00	11 30	7 30
San Francisco St. (I. O. O. F. hall)			
CONGREGATIONAL—			
First .....Rev. Dwight J. Bradley Williams and Rio Grande.	10 15	11 00	
EPISCOPAL—			
St. Clement's .....Rev. Fuller Swift Campbell and Montana.		7 30	
	9 30	11 00	5 00

CHURCHES.	Sunday School	Morning Service	Evening Service
LUTHERAN—			
Zion's German Evangelical Lutheran Church, 1109 San Antonio.	9 45	10 30	
St. Paul's English Lutheran			
.....Rev. A. C. Harris Montana and Ange streets.	9 45	11 00	7 45
METHODIST EPISCOPAL, SOUTH—			
Asbury .....Rev. C. K. Campbell 2218 Rueco.	9 45	11 00	7 45
East El Paso.....Rev. F. O. Collins 3502 Rivera.	10 00	11 00	
Highland Park ....Rev. H. P. Bond Federal and Dakota.	9 45	11 00	7 30
Trinity.....Rev. P. R. Knickerbocker 801 Mesa.	9 30	10 45	7 45
METHODIST EPISCOPAL—			
First .....Rev. John M. Jackson Montana and Lee.	10 00	11 00	7 45
Orchard Park...Rev. N. H. Huffman Hadlock street.	10 00	11 00	
Spanish Methodist			
.....Rev. N. H. Huffman Fifth and Taya.	10 00		3 00
PRESBYTERIAN—			
Altura....Rev. Hugh T. Mitchelmore Idalia and Russell.	9 45	11 00	8 00
East El Paso.....Rev. A. A. Davis Alameda and Poplar.	9 45	10 45	7 45
First, Rev. Chas. L. Overstreet, D. D. Boulevard and Stanton.	9 30	10 45	8 00
Westminster....Rev. W. M. Fairley Florence and Rio Grande.	9 45	11 00	7 30
Spanish Presbyt'n, Rev. Jose Venecia Second and Virginia streets.	10 00		7 30
CHURCH OF CHRIST—			
Church of Christ ..... Cor. Montana and Rayner streets.	10 00	11 00	7 45
SEVENTH DAY ADVENTIST—			
Adventist Church, Rev. M. H. Proctor Corner Houston and Westminster.	10 00	11 00	7 30
SALVATION ARMY—			
Salvation Army Hall	2 00	11 00	7 30
.....Adj. Loney in command 214 South Oregon.			
VISITORS' CHAPEL—			
"African Methodist," Rev. H. A. Wells Third and Taya.	9 45	11 00	8 00
PHILLIP'S CHAPEL—			
"Colored M. E. church" Rev. J. A. Stout First and Tornillo.	9 30	11 00	8 00
SECOND BAPTIST—			
(Negro) .....Rev. W. T. Amiger Corner Second and Virginia.	9 30	11 00	8 00

GERMAN Nationalism and Roman Catholicism In Germany

While Kaiserdom Dominates Catholic Christendom in Germany With Practically No Effort, National Fanaticism Is Not So Pronounced Among Catholic Priesthood as Among German Protestant Pastors.

By REV. JOHN M. JACKSON, Paster of the First Methodist Episcopal Church.

The consludor of Dr. Jackson's series of sermon-lectures on "The German Religion" will be—Sunday night, Sept. 16, "The German Nationalism and Socialism"; Sunday night, Sept. 23, "The Kaiser and the Christ."

TEXT.

If, then, God so clothe the grass of the field which is today in the field and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith.

And seek not ye what ye shall eat and what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

But rather seek ye the Kingdom of God; and all these things shall be added unto you.

Fear not little flock for it is your Father's good pleasure to give you the kingdom.—From 12th chapter of Luke.

BECAUSE we are engaged in a sincere endeavor to distinguish between shadow and substance in a matter that has eluded the understanding of millions of intelligent people, and left them a prey to a delusion disastrous in their consequence—millions of people by nature as well endowed with intelligence as are we ourselves—there is need that at every angle of our observations we identify our standpoint and our terms of statement. Only by so doing shall we in the end be able to verify our findings, and locate thy truth where so many others have failed.

For this reason we must be definite, even at the risk of being trite and didactic.

As to our standpoint, it is not sectarian, nor it is provincial, nor is it the standpoint of caste. It is the standpoint of scientific enquiry, the standpoint of universal and fundamental principles. We take our stand on the high and broad platform of the laws of nature in relation to cause and effect as we find them written in the constitution of the universe and in the consciousness of man. These laws we conceive to be, beyond controversy, the laws of the only true and living God, and this viewpoint we conceive to be the essentially Christian viewpoint. We conceive it to be such by reason of a certain understanding of the laws of the universe in relation to human life. This understanding which made its appearance in history as the product of the mind of Jesus of Nazareth, is found in His records of teachings, and likewise is measurably found in the consciousness of all persons whose outlook on life is had from His point of view.

German National Religion Illegal.

Our business with the German national religion is solely that of analysis for the purpose of indicating wherein it is a violation and contradiction of law——the law of the supreme government, the government of the Ruler of the Universe, the true and eternal Kingdom of God.

Again we define the word "nationalism," and indicate the exact sense in which we use the term, making sure that it has for all of us one and the same meaning.

"Nationalism" is a new and growing word and one that is easily misunderstood. It reminds me of the experience that Willie Thomson had with the word "notwithstanding." Willie was a pupil in the third grade in school. It happened that in the melancholy, and more or less senseless, course of human events Willie was overtaken by misfortune; he was required to compose a sentence. And, worse than this, the sentence must contain the biggest word he had ever seen—doubtless the biggest word in the whole world: the word "notwithstanding." This is what Willie turned in to the teacher: "I am getting a hole in my trousers. I am getting it with setting notwithstanding." Willie had used the prescribed expression and he had handled it with ease in relation to a matter of lively interest. But he had not used it in its intrinsic and conventional significance. Willie's understanding of the word was naive. He and his teacher had not been in complete rapport as to the idea of which the word was intended to be a sign.

Definition of Nationalism.

Now, I am desirous that we should be in complete rapport as regards the idea of which "nationalism" is a sign, or "Nationalism" is the notion which citizens have of their own nation as a nation. It is what they think of themselves collectively in their national capacity. You know that the citizen of every nation think it a matter of great consequence that they should be a nation. They think that the thing is indispensible worth to the individual man or woman. In this respect the German citizen is no exception to the rule. He is very sure that the German empire as an empire is a thing of great value both to the German individual and to the whole world of men as well. Hence, for the most part, the "nationalism" of the German citizen is all of a piece with the nationalisms of other nationalities. But while the nationalism of the average German citizen differs very little as to sort from the nationalism of the average Englishman, Frenchman, Russian or American, it differs very considerably in point of degree. In our examination of the German nationalism we are not much concerned with the fact that the average citizen is patriotic, is loyal to his government, and fights at its behest. No matter how bad the nation may be, the average citizen, the world around, from Sweden to Siam, and from Russia to Uruguay, is patriotic. He is loyal to the government, whatever it happens to be, and he will fight against any other government in behalf of the one under which he lives. The only thing we find to remark about the nationalism of the Germans in Germany is the degree in which they glorify their nation, the degree in which they are patriotic, the extent to which they will employ violence, and slay at its command regardless of whether the position of the government is right or wrong.

Puts Germany Above Mankind.

What we find to be so essentially bad in the German nationalism is a thing which in smaller quantities is generally held to be good in other people. It is not that the German is devoted to the welfare of German citizens. It is that he is devoted to them so exclusively that he is ready to sacrifice all others sorts of citizens in the interest of what he conceives to be the Germans' good. He puts the good of German citizens above the good of the whole human race, and he puts the laws of the German empire above the essential laws of humanity. It is on this account that he holds that what he conceives him to do as a German citizen must be right, and must be right because necessary to German interests regardless of how great a crime it may be against mankind.

Last Sunday night we examined into the nature of nations—all nations. We examined into the nature of the nation as a form of human association and collective activity, and we saw that a nation as distinguished from all other forms of other social organization is the material interests of the whole community organized as a corporation and dominating the community's affairs. The size of the community and the number of people composing the nation in this instance are determined by the amount of land incorporated and the number of people living on that incorporated land. Whether the nation is a monarchy, a republic, a democracy or a theocracy is a matter of corporate form—a matter of how the vested interests of the community are constituted and limited in the articles of incorporation as written or understood. As they come into the purview of history in ancient times all nations are monarchic-theocratic, without exception.

In the case of the Japanese nation we have a typical specimen of the ancient nation brought down into the modern world. The head of the nation as such is an incarnation of the deity; he rules by divine authority. Obedience to the emperor is the supreme religious obligation. The only becoming degree of reverence in the citizen as toward the divinely constituted authority is a degree that amounts to worship. The tendency of all modern nations as they grow and prosper is to revert to the ancient monarchic-theocratic order.

In the case of the German nation we observe what amounts to a fairly complete reversion to type. It deserves here to be said, in passing, that, on the whole, the influence of the Roman Catholic hierarchy seems to have operated everywhere in some degree, at least, to restrain this tendency—a statement which this writer could also be made for Protestant state churches.

The thing to forever keep in mind in every consideration of the nation—as indeed in everything else—is the essential nature of the thing you have to deal with. The essential nature of the nation is material interests. The nation is the property possessorship and business activities of the community, organized as a corporation and determining the community's order. In the tribal period of civilization, before the nation developed as the dominant form of the community, the life of the community was subordinated to the interests of kinship. In the national period the life of the community is subordinated to the interests of material gain.

Authority Over Life of Men.

In the case of the German nation we have exactly this: the vested interests of the German community invested with a transcendent authority over the life of the individual man in virtue of which authority these interests become the determining principle of moral right and wrong. What is right in the German situation for a German citizen? Answer: Whatever is to the advantage of the German national corporation. What is wrong in any given situation for a German citizen? Answer: Whatever is not to the advantage of the German national corporation.

All scruples arising from natural human instinct, and suggesting that right and wrong are not matters to be determined either by geography or by material interests—all scruples about right and wrong as being matters determined by the nature of God—all such scruples are put aside on the theory that for the people of the German empire there is no higher law, because Germany itself is an arrangement of God.

In Conflict With Catholicism.

Now we arrive at the matter of German nationalism in its conflict with Roman Catholicism over the question of which shall be the dominant principle in the form of the German community.

Before remarking in any wise upon Roman Catholicism I wish to disclaim any disposition on my own part to condemn the Roman Catholic church as compared with other religious organizations in relation to the German national religion. The facts, in so far as I have been able to understand them, would not warrant any such condemnation. Valid issues between Protestantism and Roman Catholicism are not to be raised on these immediate grounds. Any notion to the effect that I am pronouncing unfavorable judgment on Roman Catholicism as compared with Protestantism in this connection can arise only from a childish misconception of words. I am reminded of Pietro's misunderstanding of the word "disarrange." Pietro's teacher asked him to give a statement in which he used the word in a logical connection. Pietro rose—and this is what he said: "My papa dis morning he maka da fiyer. Du fiyer no maka da heat for gatta da breakfast——he maka da beep, beeps smoke, an my papa gat mad an he say 'dama dis range.'"

I hope that everybody will clearly understand that in the disarrangement with which we are having to do, I have no notion of condemning Roman Catholicism as compared with Protestant church organizations.

It is the peculiar property and distinction of the Roman Catholic idea that it presents the Christian community as a supernatural institution—a permanent religious corporation, sacred in its nature, in its structure and in its system of government—a religious corporation invested by God himself with authority to arrange the life of men and to teach them and save them. This religious corporation is, to the Roman Catholic, like the body of Christ, immaculately conceived and organized by the Holy Spirit in the womb of humanity. It is the very embodiment of the Son of God in human form perpetually renewing itself and appearing and living among men.

From this point of view nothing is more natural and nothing, indeed, is more logical that the Catholic claim of infallibility for the church corporation. If the Catholic church is the embodied and outwardly organized word and Holy Spirit, incorporated, chartered and authoritated under the government of the Most High, how can the church err? It can not. To accuse the church of error is to accuse God Himself. (Perrone, "Theol. docm. Traite des lieux theolog.")

In the Protestant idea of the church there are inner considerations belonging to the consciousness of the individual that identify the true member of the community of Christ. Hence among Protestants there is no small degree of uncertainty as to which is the true church is, and as to who its true members are. But among Catholics there is no such uncertainty. "The Church," says Cardinal Bellarmin, "is an organized social body as visible and palpable as the Roman people, the republic of Venice, or the kingdom of France." It is a force state to which one belongs by a corporate and outward and visible tie.

Two Sorts of Members.

The Catholic church, like every political state, includes two sorts of members, the good and the evil: docile subjects and these rebellious and impious. (Rom. Catechism, 1:10, 6.) Here as elsewhere, it is held to be the function of those who are in positions of legitimate authority to preserve the peace, and to subdue the evil by exhortations and chastisements. As in political states, so in the Catholic church, allegiance is held to subsist in an oath or covenant. In either the state or the Catholic church a person may be loyal or rebellious but, for all that, he remains still the liege subject of the corporation, and the corporation always has the right to claim him.

The Catholic theory rests, as was stated at the beginning, upon the alleged fact of a supernatural institution. The corporal church is not the effect of an innate consciousness. It is not a manifestation of the psychological and social law which says that every religion shall create a society as its outward expression. On the contrary, the Roman Catholic church is in theory a miraculous creation of God. Such is the doctrine of Augustine, and Bossuet and Leo XIII.

I have endeavored to state with fairness the Catholic idea as that idea prevails in the Roman Catholic church. It is wholly apart from my purpose on this occasion to in any way take issue with this theory, or call it in question. Nor shall I attempt to show that, however imposing the edifice of the Roman Catholic church, and however lofty its birth, its development, its triumphs, and its claims for the future, its reverses are none the less a series of incidents occurring in natural sequence, conditioned by the circumstances of time and place following the general course of all other historic phenomena, wherein the social forces of two thousand years meet and mingle with never a hint of miraculous interference. Nor shall we take the course of our two previous lectures and attempt to develop in this connection the fact that all societies of former days, whether tribal, national or imperial, were equally attributed to divine origin, and show how the true historian is always able to trace beneath the golden haze of legend and tradition the ordinary course of human arrangements—a course everywhere marked by the same struggles, vicissitudes, satisfactions and final disappointments. Nor will we give place to any observations, however pertinent they may seem to be, on the phenomenon that everywhere in the history of human institutions it is only after an organized political power has actually exercised the function of an infallible guide that anybody ever dreams of justifying it in theory. Nor will we observe upon the seeming law that doctrine never sanctifies a thing in theory until that thing has first existed in practice for a generation or two.

Out of deference for the feelings of our Roman Catholic friends, we not only waive all controversy, we also forego in the present instance the methods of analysis which we have hitherto go uncompromisingly applied in cases where Protestantism alone was concerned. What we purpose to do is to deal with the catholic theory as being a correct representation of natural and supernatural realities—just such realities, in fact, as every orthodox Roman Catholic believes them to be.

What we have to consider is the German national property-holding and business-operating corporation on the one hand, embodying in theory the entire life and welfare of the community, and a supernatural religious corporation embodying in theory the immortal life and welfare of mankind on the other.

Dominates Without Effort.

Which of these two corporations is uppermost in the practical life of the Catholic-German citizen, and which comes in for his highest allegiance? The national corporation by all odds. Kaiserdom dominates Catholic Christendom in Germany with practically no effort at all.

But, the question naturally follows, is there not in Roman Catholicism a force that operates to save the soul of the individual from the degrading tyranny of the Prussian autocracy? No such force is in evidence. Whatever disagreement is to be found between the two corporate bodies seems to arise from the question of what shall be the basis on which the two shall divide between themselves the natural rights of the individual.

The Roman Catholic church has preserved a consistent silence as regards the evil power which the Prussian autocracy exercises over the Catholic individual. There is no record of Catholicism's ever having lifted a hand to protect its youth against enslavement in, and being made a part of, the destructive Prussian military power. Its indifference in this regard is all of a piece with that of the larger Protestant ecclesiasticisms. There is no evidence of the Catholic church's ever having set itself in opposition to the Prussian military theory or tendency. The individual Catholic found in the Catholic system neither defence nor defender when for reasons of conscience he was unwilling to obey the command of the kaiser that required him to do wrong.

This much, however, is to be said in the favor of Catholic priests as compared with Protestant German clergymen: The national fanaticism of the average Catholic priest does not, it seems, rise to so high a pitch. Perhaps this fact is partly to be explained on the ground of the wide variations of nationality among the Catholic priesthood of any given country. I fail to find any record of published utterances coming from clergymen of the Catholic church to rival the pharisaic diabolism of the sermons of pastor J. Rump, pastor Walter Lehmann, dean Tolkein and other ecclesiastics of their stripe.

What stands out above every other consideration of this subject in my judgment is the spectacle of a body at war with itself. If the Roman Catholic is indeed the body of Christ—or if the Protestant organizations taken together, compose the body of Christ—or if the Catholic church, Roman and Greek, together with the whole number of Protestant churches composed contain the body of Christ, there is no gainsaying that the body is under the influence of a profound mental disorder which causes the members of the body to destroy each other, as though the teeth were engaged in gnawing off the feet, or the hands were busy tearing out the eyes.

Germany's National Song.

A great many phenomena religious and irreligious are epitomized in what is probably the most popular and "German" of all the German national songs. The song is "Deutschland, Deutschland, Uber Alles." I have made an English version of the first stanza of the song, which quite accurately translates its ideas and spirit:

Deutschland over everybody,
Everybody in the world!
Deutschland in defense defiant,
Brotherly together held!
From the Mass unto the Memel,
From the Etsch unto the Belt,
Deutschland over everybody,
Everybody in the world.
Deutscher women,
Deutscher fealty,
Deutscher wine
And Deutscher song,
Deutscher revels,
Deutscher honor,
Deutscher deeds,
Our world-life long!

Is Vicious Sentiment.

What instance can be pointed to of ecclesiastical protest or remonstrance against the essential viciousness of such a sentiment as "Deutschland over everybody, everybody in the world?" Is this acquiescence due to the blindness to the hardness of those to whom the people look for moral guidance? What secretly meditated violation by an individual of the integrity of his own soul, what adulterously conceived offense against the sanctity of the family bond; what treasonable conspiracy against the property or the welfare of the citizens of an entire state can compare in the measure of its moral turpitude with the complacent villainy of "Deutschland, Deutschland, Uber Alles," and its unblushing proposal of crime against the whole of mankind?

To refer to the world in the present connection is to realize that a changed a man's morals in relation to himself, and that changes his life in the innocence of the sentiment or to the life of the individual as towards himself, and that arranges his life in relation to the family, or in relation to the local community in which he lives, is not to meet the needs of the man of today in relation to the whole of his life—no matter how famous a name that religion may bring from out the world of the past.

The world has grown since yesterday. Tomorrow it will be larger still. Only that religion can meet the needs of the man of today that along with his other relationships rationally arranges his life as toward his own nation on the one hand and toward all mankind on the other.

ADDITIONAL CHURCH NEWS ON PAGE 12

MASS, Leading Catholic Service, Is Sacrifice to Lord of All

To Catholics, the Mass Is Not a Mystery; Devout Worshippers Follow the Ceremony With Prayers.

By REV. G. G. FRUND, Pastor of St. Josepeh's Catholic Church.

TO the members of the Catholic faith nothing is more important, or more sacred, than the mass. To those of other faiths nothing seems to be more mysterious than the mass. A brief explanation may clear the minds of those interested who still yearn for some exact definition, and which after all is so simple. The reason an act or service seems so odd to many of us is because it is so seldom witnessed and therefore being strange, unacquainted without any effort to become familiar, leaves us always in the dark. Again, religious ceremonies require piety, respect for things of God, the habit of recalling now and then why we are after all in this world, a hereafter, and so to many they are more or less too religious, too serious.

Briefly, the mass is a sacrifice. Sacrifice is a word derived from the two words sacer, meaning "sacred," and facere, meaning "to make," and therefore to offer something valuable to someone as a token of affection. The father giving all he has to educate his children, himself living in straightened circumstances, is making a great sacrifice and one none can deny. The soldier leaving home and all that is dear, to go forth and fight for his country at the risk of life itself, makes a grand sacrifice for his country. In this same sense our offerings made to God may be called sacrifices.

Again it is man's duty to honor fellow man. This is absolutely necessary, as for example there are parents, teacher superiors who must be recognized as such. This is expressed interiorly and exteriorly. Again, to honor or respect a distinguished friend or superior in a special manner, we offer a gift or make a present. God, the Supreme Lord of all, we owe everything. We belong to Him body and soul, and we are subject to Him in all things. The sacrifice of the mass is to remind us of what Christ did for us on Mount Calvary.

We visit shows and there witness scenes which do nothing more than recall something of the past and we glory in it every time, because of the reminders made. Again we find that societies, lodges, etc., have as a special attraction, as well for solemnity upon its members certain costuming, certain ritualistic acts, and why? To honor, to respect, some founder, leader either of the past or present. So the Catholic ceremony known as the mass is nothing more than recalling daily to the minds of the faithful through these simple forms and designs the greatest of all sacrifices, "Calvary."

The congregation follows the ceremony with prayers, asking their Maker to keep them cognizant of what He did for them and for them to make frequent sacrifices in return. Without sacrifice we are nothing, we can gain nothing, either in this world or the world to come. Therefore a ceremony portraying often before the faithful such scenes are the best means possible—to aid the faithful in working out their eternal salvation.

To those inclined to ridicule we would advise the reading of Augustine Birrell's (Protestant) testimony in the nineteenth century (April, 1894.): "There is much that is touching and forlorn in the spectacle of the English Roman Catholic no longer able to adore his risen Lord in any one of those stately mother churches built by the piety and still instinct, with the genius of his ancestors, or to hear within their walls the tinkle of that bell, a sound carrying with it a richer freight of religious associations than any other sound or incident in Christian worship.

"The mass is a tremendous mystery, so profoundly attractive, so intimately associated with the keystone of the Christian faith, so vouched for by the testimony of saints. Nobody, nowadays, save a handful of vulgar fanatics, speaks irreverently of the mass.

"If the incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow, over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in the chill, historic past."

Sentence Sermons By El Paso Ministers

THE spirit of renunciation marked our Lord in all the relations of life. He renounced a kingly crown, a royal throne, a mighty scepter, an eternal throne in order to accomplish his mission to lost men. What earthly crown could grace his head? Only a crown of thorns. What throne become his glorious person, when heaven was his throne and earth his footstool? He gave all for us. Should we not give our hearts and lives—our all for him.—Rev. J. F. Williams, D. D., of the First Baptist church.

Some men are willing to carry a cross if they can leave the woodpile for their wife.—Rev. Dwight J. Bradley, of the First Congregational church.

The appeal of Jesus was always to the noblest and most heroic qualities in man.—Rev. Perry J. Rice, of the First Christian church.

A resolution: We will be loyal to our Lord and his son, Jesus Christ. We will seek to know his will and obey it. We will never bring disgrace to this, our church, or state, or family. We will work for the ideals and sacred things of the kingdom of God. We will strive unceasingly to quicken the public sense of Christian duty. We will transmit our Sunday school, church, and town not only not less, but greater, better, and more beautiful, than it was transmitted to us.—Rev. H. P. Bond, of the Highland Park Methodist church.

If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. Jesus said unto him, "I am the way, the truth, the life, no man cometh unto the Father but by Me."—Rev. Watson M. Fairley, of Westminster Presbyterian church.

There is a social death and ostracism thretened Christians in the world today which call for almost, if not quite, as much courage to meet, as the physical death threatened Daniel and his companions.—Rev. J. H. Allen, of Austin Park Christian church.

When Aaron had made the calf of gold for Israel and "they sat down to eat and drink, and rose up to play"; Moses "broke in on them" and told them that there was something else to do in this world, besides one round of pleasure after another. So conditions are now teaching us, those who will be taught, that success in the higher life comes after sacrifice and service and not from one round of pleasure after another.—Rev. Asher A. Davis, of the East El Paso Presbyterian church.

Jesus appeals to all that is strongest and most military in one, and the church, should so interpret Him as to appeal to the strongest and truest and best in man.—Rev. Charles L. Overstreet, of the First Presbyterian church.

Every child of God has a cross to bear, and like Christ, if we faithfully bear it, it may become a glory and lead to a crown.—Rev. Ed. L. Millican, of the East El Paso Presbyterian church.

All character that is not built on Jesus Christ as a foundation will collapse in the judgment. The ruin will be complete.—Rev. C. K. Campbell, of Asbury Methodist church.

Special Services For New Year Begin Sunday At Temple Mt. Sinai

Special services in honor of Rosh