

The Northwestern Lutheran

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

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IN HIS STEPS

"For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in His steps." 1 Peter 2:21.

"Whosoever will come after Me, let him deny himself, take up his cross, and follow me." Mark 8:34.

Thou bidst us follow Thee, O precious Jesus,
The while we sojourn in this vale below,
And Thou hast promised evermore to lead us
Where crystal streams of Living Waters flow.
We heard Thy call. O grant us grace to follow
Thy footsteps till our pilgrimage is o'er.
The passing joys of earth are carnal, hollow, —
In Thee we find true bliss forevermore!

O let us follow Thee, Thou heav'nly Preacher,
And keep Thy Holy Word and Doctrine pure!
Let us proclaim Thy Truth to ev'ry creature,
The Truth that through all ages shall endure!
O let us follow Thee, belov'd Physician,
And bring Thy solace to the sick in need.
Let us relieve the sufferer's condition;
For grace to do Thy Holy Will, we plead.

O let us follow Thee, Thou loving Master,
And bring to sin-sick souls Thy healing balm!
The earth o'erflows with suffering and disaster.
Thy power alone the burdened hearts can calm!
Thou still canst heal our every affliction,
Thou still canst bid all pain and anguish cease.
O spread Thy loving arms in benediction,
And grant the stricken ones Thy sweet release!

Thy Blood has bought us. We are Thine forever,
Saved by Thy boundless grace, so full and free.
Faith bids us look upon Thy Cross, dear Savior,
Our hope of life eternal rests in Thee!
Thy Spirit in Thy Word the witness beareth,
That our Creator is a Father blest,
Who all our burdens, cares, and trials shareth,
In Whose paternal bosom we may rest!

O let us follow Thee, where'er Thou ledest,
Thou blest Redeemer, Savior, Shepherd, King!
With Bread of Life Thy ransomed own Thou feedest,
To Thee in pure devotion let us cling!
Thou knowest, Lord, how fleeting are our powers,
And when we trust our feeble strength, we fail.
But o'er the arm of flesh Thy wisdom towers.
Forsake us not when doubts and fears assail.

O let us follow Thy divine commission,
And consecrate our lives, dear Lord, to Thee.
Bishop of souls, our Savior, our Physician,
We would be Thine in all eternity!
Then take our talents, powers, and earthly treasure,
Our silver and our gold, our tender love!
O Precious One, grant us the holy pleasure
To follow Thee to Paradise above!

Epistle Lesson Hymn for
Misericordias Domini Sunday.

Anna Hoppe.

THE UNPOPULAR HIGHWAY

References: Ps. 1, and 37

Matt. 7, 13-14: "Enter ye in at the strait gate: for **wide** is the gate, and **broad** is the way, that leadeth to **destruction**, and **many** there be which go in thereat. Because **strait** is the gate, and **narrow** is the way, which leadeth unto **life**, and **few** there be that find it."

In these two little verses of our text Jesus is speaking of two highways and their destinations. We see these two highways are to typify two religions, the only two religions there ever has been, and ever will be. Only **two!** No more, and no less. No middle way, no mixture of the two is possible. Every man is on one or the other way, for God in His Word everywhere makes only two classes of people: the righteous and the unrighteous, the godly and the ungodly (Ps. 1), the Christian and the non-Christian. Always **only two classes.**

Today we have but only these same two classes. No more. The **Fundamentalist** and the **Liberalist**, (Modernist, as he is also called.) Every man in this world falls into one or the other of these two. Abel was a Fundamentalist, Cain was a Liberalist, a Modernist, though he lived at an ancient time. Abraham, Noah, Enoch, David, Isaiah, and all true Christians down to our day have been or are Fundamentalists, according to the few words of Jesus in our text. Cain, Lamech, the world at the time of the flood, the builders of the tower of Babel, all ancient nations, Jews included except as individuals were excluded by believing the promise of the Savior (Gen. 15, 6), Herod, Pilate, Saul before his conversion, were Liberalists.

Let the Lord Jesus speak to us this morning so that we may not be confused about this matter. Let us allow Him to brush us up a bit so that we may see clearly and give a distinct, clear-cut witnesship in this our day of confusion of spiritual tongues. Let Him keep our eyes open so that we may heed his loving exhortation at the beginning of our text: "Enter ye in at the strait gate."

The Modernist, or Popular Way.

Of this way Jesus says: "**Wide is the gate.**" Everybody, no matter of what views or persuasion can enter by this way. Everybody is regarded and called "brother." The universal Fatherhood of God, and the universal Brotherhood of man is preached. All without Christ as the Sinbearer, the **one, only** way in which God has again made possible a Fatherhood of

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God and Brotherhood of man. The **gate is wide**, everybody is let in. According to this way, God has made no restrictions. In fact, from all indications God has nothing to say, for when man, in his arrogant pride usurps the throne of God and puts his little reason on the throne and judges and conjectures, and assumes that man has so wonderfully evolved himself upward, what has that impersonal old-man-in-his-dotage God to say about it!

No new **birth** is necessary to enter the **wide gate**. **New birth!** What an absurdity. Why our old birth is in such wonderful progress and attained such a wonderful progress and attained such a wonderful stage of advancement that speaking of a **new birth** is nothing short of blasphemy. People that advocate a new birth are old fogies, ignoramuses, in short: are fit subjects for the state hospital!

Wide is the gate. No Christ-righteousness is necessary. Self-righteousness, reform, development, civilization, is all that is required. It is within us to make ourselves acceptable to God! All that in spite of the fact that God says that "He has us **accepted** in the **beloved**," Christ (Eph. 1, 6).

Again, Jesus says of this Modern, Liberal, Popular Way, that "**broad is the way**." Exactly! That is identically their boast. Broad-minded, not narrow and bigoted. Liberal-minded, not cramped, abreast with the times, not living in the middle ages, scientific, up-to-date, not in the middle ages. Worshipers of "science, falsely so-called." (1 Tim. 6, 20.) They boast of tolerance, allowing everybody to have and to hold his own opinions. All religions are good and right. All religions lead to heaven, provided you are sincere, a thing they would never dream of believing in everyday affairs. Yea, the **way** is so **broad**, so tolerant, so scientific, that it leaves **Christ** out, "of **Whom**, and **to Whom** and **through Whom** are **all things**." (Rom. 11, 36.) Nothing is true to them except what their little insignificant pinhead of gray matter is able to scientifically reason out.

"**Broad is the way**." There are a hundred and one paths of various religions and philosophies, but it is all one **way** for all have this in common: a **man-made, work-righteous, self-trusting** religion. In fact they often are very religious in their way, just as Paul found the scientific Athenians. (Acts 17, 22.) It is so **broad**, it will let you live out your old nature, your lusts, your evil desires. In fact arrangements are made to do so under the guise of religion, or at least alongside with it. Dances, suppers, card parties, gambling devices, pink teas, oyster suppers, movies, etc., etc. Some not wrong in themselves since they are gifts of God, but as used there is little or no difference between their way and the way the world uses them. It is a **broad way**. You can wander endlessly. You are free, mistaking license for liberty. No one will feel himself cramped according to his old nature.

If a Gospel is still preached it is a lukewarm, diluted (90 parts flesh, 10 parts God), generality dealing one, which calls no one's sin to his attention, and stresses no new birth, or good work as the proof of faith. **Exceedingly broad**, and that is their boast. Easy to enter, easy to go, but what saith Jesus?

"**It leads to destruction**." The soul that walks thereon is destroyed. It is "dead in trespasses and sins" by nature (Eph. 2, 1) and since no new life is implanted through Christ, since the new life is rejected and deemed unnecessary, they remain dead. Their life is a sham, a lie in this world. They make a big ado about a great many things, and, boiled down, only to glorify self. Their real life is become a prey to **destruction**. It is blasted by the devil's dynamite: "ye shall be as gods." (Gen. 3, 5.) Building to that **destruction** slyly but surely works its perfect work in them. (Gal. 6, 7-9.) And when they shall see the Son of Man come in the glory of His Father they will say: "Mountains fall on us, hills cover us." (Luke 23, 30.) And in the world to come, having refused the way of happiness, they will have to hear that which they brought upon themselves by rejection: "Depart from Me into everlasting fire, prepared for the devil and his angels." (Matt. 25, 41.) For all eternity **destruction** of happiness because they chose the wide-gated, broad **self-righteous way** which leads to **destruction**. Willingly separating themselves from God here and the results: **separation** from the source of all life for body and soul in eternity: **destruction**.

Is this **way** popular? Are many taking that **way**? Listen. Jesus answers the question: **Many there be which go in thereat**." **Many** travel on this **way**. Over against the few that travel on the other highway, these are vast crowds. Everybody is doing it. Sure sign that it is the broad, wide, destruction-leading way. Lots of company. Plenty of associates. Good sociability. It is a **way** that seems right unto man, but the end thereof is the way of death. (Prov. 12, 14.) It is the way of organization instead of life-giving organism. It is the way of leaning upon the crowds instead of God. It is the way that fears to stand alone but must have a backing of broad-minded brothers. It is the **popular way**.

The Unpopular, the Fundamentalist Way.

In contrast to this wide-gated, broad, destructive, popular, liberalist way Jesus now describes the unpopular, fundamentalist way. Of it He says first of all that: **strait is the gate**. In fact, the **gate** is so **strait** that no one with a bloated self-righteous idea of himself can enter. He will never get through the **gate**, for it is **strait**. All that enter this **gate** leave hope and trust in **self** behind. They come humble, despairing of self-righteousness, they stoop down, humbling themselves before that **gate** for it is none other than **Christ Himself**, for Christ Himself says: "I am the door (gate) by Me if any man enter in, he

shall be saved, and shall go in and out, and find pasture." (Jh. 10, 7-9.) The gate is strait. It can only be entered by asking for **mercy**, a thing so contrary to our natural man. It can only be entered by conversion, regeneration. No one in his old nature can enter. No one can offer himself and find acceptance, admission by presenting himself. He must present **Christ**. No other price of admission and be it the most moral life will avail. A **new birth** (Jh. 3, 5) is absolutely necessary. A losing of life, a denial of self. (Matt. 10, 39.) It means a new creature in Christ Jesus. (2 Cor. 5, 17; Eph. 2, 10.) It means an entering in as little children, unassuming, asking for mercy. (Mk. 10, 15; Luke 18, 13.) The gate is open. Christ has opened it. The angel with the flaming sword is no longer standing before it for those that come by **faith in the Son of God that loved them and gave Himself for them.** (Gen. 3, 24; Gal. 2, 20.)

Narrow is the way. We can't travel on this way loaded down with self, with what we can do, with our works. It will only hinder us and make our journey miserable. We must lay aside all of self and look unto Christ alone. He is sufficient for us, for "He will supply **all our needs** according to His riches in glory in Christ Jesus." (Phil. 4, 19.) To the extent that we are trying to carry our own load we will be acting as absurd as the man that got on to the wagon with his heavy bundle but insisted upon keeping it on his back, lest he impose upon the goodwill of the one the one that had asked him to ride.

As soon as we have passed through the gate we are not yet in heaven. It is a way for the pilgrim and stranger to travel. (Heb. 11, 13.) Israel was not at once in the promised land after passing through the Red Sea. We must cut off and cast from us all that hinders us to run the race that is set before us. (Heb. 12, 1; Matt. 5, 29.) We must lay aside every weight for the **way is narrow.** Just room enough for Jesus and you, single file. It is not broad. It is the **way** that is called: narrow-minded, not up-to-date, old fogie, unscientific, slavery, not worthy of man, by those that travel the **broad way.** **But,** Jesus says: —

It leads unto life. Life for this world and life for the world to come. Though the pioneers of this strait and narrow way may be looked upon as cranks, peculiar and ignorant, yet they are possessing **life** from the new **birth** in **Christ Jesus.** Though they are suffering much tribulation to enter the kingdom of God (Acts 14, 22), yet they have a joy of life that the world does not understand. They are misunderstood, hooted, misrepresented, scoffed at, persecuted, dishonored, **but they live.**

"And few there be that find this way." An **unpopular way.** Few are traveling thereon. Small company. You will find but few with whom you will be able to speak of this way and its guidebook, the Bible. You will often fool yourself as Elijah: Lord

take my soul. You can't drift into or on this way. It isn't broad enough. Happy are you when you find other pilgrims on this road. You ally yourself to them. You help each other.

Conclusion: Jesus says: Enter **ye** in at the **strait gate.** Let us heed it. How? He tells us, verse 7, 8. **Ask, pray, of Jesus.** Then what care we for scoff, for unpopularity, one hour in heaven will make amends for it all. The **eternal city of bliss of our God is awaiting us in the distance.** **Therefore enter ye at the strait gate.**

W. F. B.

COMMENTS

The Lord's Easter Day A day of wonders — the Lord's Easter Day. We have in mind the wonders accompanying his glorious resurrection: the great earthquake, the heavenly messenger who rolled the stone away from the tomb, and the rising of many dead and their appearance in Jerusalem.

But more wonderful than these is the manner in which the Risen Savior spent the day. Mighty battles had been fought by him, and mighty victories won. The ruler in the darkness of this world and all his hellish forces had been overcome. Sin's power to hold man enslaved and to drag him down to perdition had been broken. The mighty, merciless foe of men, death, lay crushed under the foot of the Prince of Life. Untold millions had been redeemed and reconciled to God, their glorious heritage restored to them. The foundation for the kingdom of God had been laid deep and strong. The Risen Lord now looked upon a redeemed world that he was now to draw unto himself by the message of his resurrection. He saw before him the centuries of a world-wide battle against the kingdom of the defeated foes. Never has a king on earth faced such momentous issues.

We would have expected a different Easter Day: a magnificent demonstration of his victory: a gathering of all his faithful; a great council in which he laid before them his plans. There was a glorious demonstration. He descended into hell, "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

But not on earth. Here we behold no great gathering; we hear no songs of victory; we see no flowers. His faithful ones are not honored before the enemy; the foe is not discomfited by a revelation of the victory. We see the Mighty Victor going about, seeking out his disciples quietly. He appears to Mary Magdalene, to the women, to Peter, to the small group in Jerusalem. He finds time to walk with the wanderers to Emmaus. He deals with the individual soul. A strange way to begin to build that kingdom that is to overcome the world and to endure in all eternity. Other empire builders deal with groups and masses;

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he, with individual souls. Others require display and outward forms; his kingdom is an inward kingdom, "the kingdom of God is within you." The great thing in his kingdom is to place the spoils of his victory and the fruitage of his labors into the hands of the individual. And so he seeks out the individual soul and patiently teaches it. Another wonder — he does not speak of world-encompassing plans, of future victories, of power and influence that his followers are to possess; no, we find him comforting fainting and troubled hearts with the message of the forgiveness of their sins. And so the Lord spent his glorious Easter Day.

We should learn from him, for he has called us to build his kingdom and to bring to men the spoils of his victories. Do we at times have visions of so-called greater things, power, influence, and so forth; let us banish them from our hearts. Are we yearning for broader fields, feeling that there we could do greater things; let us go back to the Lord's Easter Day and again learn that the thing that is great in his kingdom is the individual soul, and that the most effective work we can do is to bring to it the comforts of the resurrection.

Bishop Joseph F. Berry speaks of this in a different connection in the *Western Christian Advocate*. He had shown how politicians and business men are employing the method of personal approach, continuing:

Can you think of any better illustration of the value of personality dedicated to a definite objective than the spread of the Christian Science movement in this country. It has sought very little publicity. Its propaganda has been quiet, eager, personal. I met a woman on one of my trips to the Pacific Coast who told me that she was making the journey back and forth between Chicago and Los Angeles for the sole purpose of meeting people to whom she could talk in a leisurely way about Christian Science. She had made a number of trips for this purpose, and she boasted that she had made converts to an extent that astonished me. Every member of this strange organization becomes a propagandist the moment he joins. Loyalty to the organization is based upon willingness to do eager evangelistic work.

I have a young friend living in a western city who has become a devotee of the New Thought movement. She is literally "carried away" with the fad. She wrote me four letters telling me of her wonderful discovery and experience. I made no reply to the last two letters, and she then made a railroad journey of 300 miles to try to persuade me to accept the teachings of New Thought!

At the close of the interview I said to myself: "Wonderful! Wonderful! Oh, will the church of Jesus Christ ever come to understand the philosophy of saving this world just as the business man and the politician and the promoter of strange fads understand the most effective way to push to success the campaigns in which they are particularly engaged?"

When shall we be able to see that it is not the mass movement with its spectacular accessories, and public acclaim, and blare of trumpets that is to carry across the great evangelistic crusade for which the Protestant churches of America are now praying and looking? Some day we may become wise enough to make personal service for Jesus Christ the test of discipleship, and harness our membership for a definite, winsome, persistent, passionate quest for individuals.

During the past twenty or thirty years the church has been taught that the way to reach unchurched people was to challenge the attention of multitudes at a time. Hence we have built big tabernacles, have appointed many committees, have had flaming publicity, have organized great choirs, and have employed extraordinary features galore. The people have come out in crowds, and we have been happy to see the masses so greatly interested. But when the evangelist had taken the train, and the tabernacle was pulled down, and the songs of the big choir no longer rang out, and the ordinary succeeded the extraordinary, the reaction has been simply heart-breaking. Six months thereafter the great campaign has been largely a memory, and the contribution which it made to the permanent spiritual life of the churches has been painfully small.

Shall we not now learn the better way? Shall we not put evangelistic responsibility upon individuals? Shall we not exalt the value of consecrated personality. It wins marvelously everywhere else. Why not also in the kingdom of Jesus Christ?

Why not, especially since the Lord Himself points us the way? "Go and tell his disciples and Peter," the angel said to the women at the sepulchre. They who have heard the message should tell it to all with whom they come in contact. We must have something to tell and then tell it. Get something to tell by permitting the Lord to fill your heart with spiritual knowledge, and then impart that knowledge to others as you find opportunity. You will not gain souls for Christ by telling others about the successful church bazaar, the latest prize card party, the good theatrical performance by a church society, the highest bowling score achieved at a recent tournament. No, it is the message of the resurrection they must hear from your lips, you must be a comforter to them, to accomplish the task the Lord has given you.

When you think of strengthening and furthering the church, do not waste time by casting about for new devices of all kinds, systems, and so forth. Here is the very simple solution: Hear — and then go and tell. That is the way great things are done in the kingdom of the Risen Savior.

J. B.

The Morning After When our country went to war in 1917 there were no more fierce and bloodthirsty recruiting agencies than some of our American churches. Not content with pointing out the Christian's duty as a citizen, if indeed they had ever had any clear idea on the subject, they indulged in a shameless orgy of jingoistic excesses. It seemed every little parson tried to think up some more highly inflammatory war cry than his neighbor. Churches seemed far more military than the soldiers. It was a relief to take refuge in some army camp to get away from the disgusting exhortations of the stay-at-homes who seemed to run riot in the churches. The government was guilty of encouraging this sort of thing. The many overpaid dollar-a-year men who headed various commissions had nothing better to do than to think up ways for the churches to help them carry out their many campaigns. And some churches with their pastors made the ignominious spectacle of themselves that now looks like a bad dream.

And now comes the reaction. The wildest and most reckless shouters have sobered up. Perhaps the returning soldiers had something to do with it; perhaps it was just the nausea experienced by those who have overindulged in food or drink. Just as there is no enemy of drink like the reformed drunkard so now we are treated to just as violent anti-war propaganda from the same source that used to make us think that our pulpits were filled by lineal descendants of Gengis Khan and Ivan the Terrible. The Methodists, for example, through their "council of cities," a very influential body, have "informed the government that our church can take no part in any movement toward war."

Some of the public servants in newspaper offices and in congress are alarmed by the seemingly concerted action against all war and preparation for war. They scent a vast conspiracy and speak of systematic weakening of our national strength. They notice the influence of certain denominations, like the Methodists, extending to all the great universities and the colleges and ask the favorite age-old question of baffled politicians: "Whither are we drifting?" We can tell them: in their efforts to reach equilibrium after their wild debauch of war the afflicted churches are swinging back to the other extreme. And we can also assure them that by the time the next war comes these same hysterical pacifists will be as ready for the other extreme as they ever were. Their churches will again resound to the tocsin of war and they'll sing nothing but "Onward, Christian soldiers." They will be ready again to extend the name Christian to anyone who joins the colors, just as they did when they went on their last moral carouse, which is only the last until the next one comes. For like with many reformed drunkards, the "morning after" does not last forever; after sobriety has returned the wine

looks invitingly red in the cup — and at a suitable opportunity the invitation is accepted.

In the hectic days of the war it was not enough to make of yourself an agent of Mars and all things martial, the militant preachers of our land were the watchdogs of "patriotism" who scented out all disloyalty and brought to bear their influence (such as it was) to compel every suspect to give proof of his loyalty. They were utterly incapable of making a distinction between the obedience which made a good citizen willing to go to war and the murderous attitude which tried to rush everyone into the bloody conflict under the pretense that it was a holy crusade for righteousness. To say then what they say now might have cost you your life. If we were to say now what they said then would earn for us the epithet "un-Christian." We have no mind of saying now what they said then. We are not any more for war now than we were then. But we know that if war comes we shall not subvert the truth for the sake of catering to sentimental shudders over its ugliness. We were sober when the war came upon us and we are sober now. We have no hopes of ever finding sobriety in this and many other questions in our neighbors who try to run their government through resolutions passed in their vestry meetings. Its not their nature.

At Northwestern University there were 38 students who declared that they would never go to war, not even to fight for their own country, they were unalterably opposed to war. They made a demonstration in an Evanston church, where one of the leaders of that type of patriotism had been invited to speak. It created a terrific row with the help of the newspapers who pounced on the incident to point their oft-repeated warnings. We would like to ask: What business has that church to invite such a political group to take charge of its services? The "38" are a problem for the government to deal with, the Evanston church (which was forced by public opinion to make amends for its "unpatriotic" conduct) is the thing that interests us. Do its members not realize that the church is utterly wrong when it takes sides in such fashion on either side of the question? It is one of the penalties of living in our fine country to listen to inspiring revival sermons delivered by reformed drunkards on temperance, by reformed train bandits on honesty, by reformed grafters on political reform, and by Methodist war preachers on peace.

H. K. M.

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The Bit Our good Missouri Synod brethren out this way prophesy that the Joint Synod of Ohio will be in the Synodical Conference before — (any time from next fall to the next ten years). (Since one congregation of the Joint Synod in this Hoosier State recently removed its restrictions about membership in secret orders, one wonders whether or not the Missouri Synod is becoming heretical).

In this State among all bodies of Lutherans the feeling of friendliness is increasing, especially among the laity. Some

day perhaps the men who supply the finances will "take the bit in their teeth" — and a closer co-operation and understanding will result. —John B. Gardner in *The Lutheran*.

We wonder just what, according to the conception of Mr. Gardner, is the bit that has so far restrained the laymen of the Synodical Conference from entering into fellowship with those of the Merger. If he thinks it is the bit of human authority and priest-craft, he ought to enlighten the blind leaders with testimony from the Holy Scriptures. Careful and prayerful study may, however, reveal to him that the pastors of the Synodical Conference are guiding their people with the Word of God, so that the Holy Ghost himself is preventing them from entering into an alliance which is contrary to God's Truth. Horses that "take the bit in their teeth" generally destroy what has been built with much understanding and conscientious care and also do harm to themselves. Mr. Gardner has, we must say, been most fortunate in the choice of an expression that truly characterizes the thing he would encourage.

J. B.

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Federal Council of Busybodies The Federal Council of Churches of Christ in America is an organization that covers the United States and has its local branches in all larger cities. It has in general the program of bringing about concerted action, assuming that the interest of the churches in most questions that arise are identical. In practice it works out this way: the secretary (either of the national council or of the local council) starts out to justify his existence by setting to work on some problem that lends itself to his general scheme, such as the various relief campaigns, or he speaks for his constituent churches on some political question appearing as the man who delivers untold thousands of votes one way or another.

The most recent activity coming to our notice is the entirely unwarranted interference in the congressional business of Japanese immigration. Whatever is to become of the bill awaiting the president's signature is not apparent at this writing and is not important to this discussion. It is not our intention to discuss its merits or demerits, for we hold that our churches are in no way concerned. It is our business to preach the Gospel of Christ and not to direct the legislative action of our government. The Federal Council could not restrain itself. It bursts forth into publicity and protest when it appeared that Japanese immigration was to be excluded.

First it addressed a letter to both houses of Congress in which was said: "The churches believe that congress is meeting the situation in a wrong way and the same result may be obtained in a friendly way that would not hurt the self-respect of Japan or interfere with the friendship that has long existed between the

two nations." It is arrogance of the purest order for the Council to assume that it can speak for its own churches. What are churches but a body of men and women? Is it speaking for these men and women? We are sure it is not. Some one has joined the Federal Council and has provided the program. Most members of the churches concerned have no opinion whatever on the subject and not a few of them have opinions that are quite at variance with the proclamation of the Council.

It is more than arrogance for the Council to speak for churches other than its own. We are getting excessively tired of having our politics messed up by irresponsible corporations and lobbies who have no other qualification excepting the colossal assurance that they represent the Christian conscience of the universe. Such an irresponsible and meddlesome corporation was the Anti-Saloon League. Now the Federal Council invades the wider field of international relations and tries to speak for all. A by-product of that meddlesome attitude resulted in the recent wave of pacifist excitement that seemed to demand expression. One denomination after the other made frantic gestures of peace and stultified itself in various ways by trying to be most positive in opposing war and yet not quite daring to commit itself against it unequivocally and under all circumstances for fear of being branded (as a few smaller bodies were branded) as unpatriotic. It was well merited punishment. "He who takes the sword shall perish by the sword." He who meddles with politics will be destroyed by politics. He will destroy himself, even if nobody takes the pains to give him his own medicine.

It is not elevating and uplifting to commit a large body of badly assorted groups to some common purpose. But it is leveling and degrading. The finest principles become flattened out under such treatment and lose their noble ring. The whole campaign in every case must be so cautiously conducted that the various supposed supporters will not be disturbed. The result is a feeble compromise hidden under a screen of brave words. The nimble secretaries of the Federal Council are classic examples of just what they must be: on all sides of the fence at one and the same time. If they were possessed of as many legs as the centipede they would have each one of them over a different fence and feel proud of their versatility. If that is the hope of American Christianity, especially of Protestantism, then there is little to hope for, indeed. We do not need more acrobats and jugglers, we have enough of them as every political campaign can convince the most sceptic. What we need is a body of independent men with a conscience who do not need to be led and delivered by some lobbying secretary. It is the business of the church to strengthen that conscience, but it is not its business to engage in political fisticuffs.

Our Lutherans must derive a little comfort from the assurance which they possess that neither the Federal Council nor any other organization ever speaks for us. That we always speak for ourselves. If the Federal Council ever says something good and beautiful, even that doesn't count for us. We must do it for ourselves without prodding and prompting, without being reminded by a paid office to keep our conscience on edge.

H. K. M.

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The Latest The very latest thing in radio is the "radio communion service" introduced by Rev. A. Edwin Keigwein of the New York West End Presbyterian Church. Serious criticism would lend the affair a dignity to which it is not entitled. This is only another of the many instances of playing with things that are sacred to every true follower of Christ. No wonder that the church is losing its influence over the souls of men.

J. B.

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Chicago Presbyterians Pledge Old Faith The modernist - fundamentalists controversy has elicited some fine testimony here and there. The Chicago Presbytery in its March meeting took occasion to reassert its old faith in a number of resolutions which were passed unanimously some of which are to the point and show, if they mean what they say, that historic Presbyterianism is not yet destroyed. The first of these resolutions reads: "The Presbytery of Chicago reverently reaffirms its faith in the infallible word of God as that faith is set forth in the constitution of the Presbyterian Church, U. S. A."

It goes on to assert its belief that the "constitution, applied in the spirit of Jesus Christ, affords ample protection against the dangers to which the church is now exposed." This leaves a little latitude and raises a suspicion that the resolutions were but a compromise for the "dangers" are not specified and may mean something else to modernists than to a fundamentalist. The "spirit of Jesus Christ" may be but a fine phrase; it has often been misapplied, so often that it is never safe to accept it at face value.

The Presbyterians were elated at the new evidence of unity in their ranks and joined in singing the doxology after the resolutions were passed. We can understand their elation and trust that it was not baseless.

H. K. M.

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Oppose Merger There has been a movement on foot to merge the Presbyterian and Congregationalist Churches as a beginning toward that church unity which always leads certain churches to follow the will o' the wisp that only leads to swamps and quicksands. Amongst Presbyterians the proposal

does not seem to meet with much favor. The Presbytery of Canada and also that of Chicago, as well as some others have gone on record against it. The Canadians have gone to the length of instituting court action against it.

H. K. M.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XLVIII

LAMENTATIONS

Page Jer. 1-52; read Lam. 1-5.

The Prophet Jeremiah, Jer. 1-52. The chief witness of Judah's desolation from Jehoiakim to the destruction of Jerusalem, whose testimony has come down to us, Jeremiah, in temperament as in point of time, may be likened to Hosea of Israel, as the prophet of Judah who with bleeding heart stands by to see calamity overtaking his people, and whose prophecies, in the main, are but the dirge of the disaster. However, on the somber background of his direful predictions there shine forth the bright pages of the promise (ch. 30-33), culminating (33:14-16) in the prophecy of the Branch of righteousness which shall grow up unto David and whose name shall be called 'The Lord our Righteousness', a promise uttered by him once before (23:1-6) and seemingly dwelled upon by him with loving thought. His experiences with the latter kings of Judah were calculated to conjure up the picture of David's righteous Son.

The Prophet and the Kings. Jeremiah's book, though considerably disarranged in point of chronology, affords us the completest personal history we have of any of the literary prophets. He began his career in the reign of the godly Josiah and seems to have assisted independently in the preaching of the Law after rediscovery of the book of the covenant (11:1-8); he indicates that even Josiah's sweeping reform did not work a change of the people's hearts (vv. 9-23). Jehoaahaz is mentioned only briefly (by the name of Shallum, 22:11-12).

It was under Jehoiakim that the prophet came to the front. His reign is marked by Jeremiah's Karkemish prophecies (25:1-11; 46), his great Temple speech (7-10), and the warnings addressed to the king (22:1-19; 21:11-14). As once before, in the days of Josiah, his own relatives and townsmen of Anathoth had plotted against his life (11:18; 12:6), so here again his Temple speech roused priests and prophets to action (26; cf. the arraignment of the prophets 23:9-40; 20), and the prophet was denied further admission to the Temple court. And when his amanuensis Baruch had copied Jeremiah's prophecies and read them to the people in his master's stead, the ill-advised king burned the roll in the fire (36, 45).

Jehoiachin was carried into captivity in accordance with the prophet's prediction (Coniah, 22:20-30); the fulfillment of his prophecy elicited Jeremiah's reitera-

tion of his prophecy of restoration after seventy years (Jeconiah, 24) and a letter to the captives, enjoining them to seek the peace of the city, whither they had been carried, and to pray for it, bidding the fulfillment of the seventy years (29).

This letter was transmitted by a messenger whom Zedekiah sent to Nebuchadnezzar. When this king later himself undertook a visit to the world-capital, Jeremiah wrote his prophecies against Babylon (50-51) in a book and sent it with Baruch's brother Seraiah, chamberlain to Zedekiah, to cast it into the midst of the Euphrates (51:59-64). It was chiefly under Zedekiah that Jeremiah suffered persecution. By his steady warning against plottings (27, 28) and his counsel of obedience to Babylon (21, 34), which today would be termed defeatist propaganda, the prophet incurred the hostility of the militarist advisors of the vacillating king; imprisoned at their instance during the siege of the city, when the advent of an Egyptian army had caused the Chaldeans temporarily to withdraw, Jeremiah barely escaped alive from the miry cistern into which he had finally been cast (37-38). When the city was taken, he was released at the express charge of Nebuchadnezzar and permitted to remain in the land (39, 40).

The Lamentations, Lam. 1-5. 'How doth the city sit solitary, that was full of people! 1:1. — It may be assumed that Jeremiah at this time, in view of the ruins of the sacred city, penned these five songs of lament, the last of the Old Testament poetical books, appended to his book of prophecy.

Read Jer. 40-44.

Jeremiah and the Exodus to Egypt, Jer. 40-44 (cf. 2 Kgs. 25:22-26). The prophet dwells with Gedaliah, whom Nebuchadnezzar has made governor in the land, at Mizpah, whither also the dispersed Jews return from Moab, and Edom. Gedaliah will not believe the report of the captain Johanan that Ishmael of the seed royal is in the secret employ of king Baalis of Ammon to slay him (40). The deed is done in the 7th month, but Johanan rallies a force around him and goes to meet the slayer at Gibeon; Ishmael's captives, whom he is carrying to the Ammonites, break away to join Johanan, he himself escapes to the Ammonites with a handful of men only. Johanan and the people gather at Bethlehem preparatory to emigrating to Egypt for fear of the Chaldeans (41). Jeremiah is called upon to ascertain the will of the Lord and after ten days reveals that the Lord would have them stay in the land and will protect them, as he repents him of the evil he has done unto them; that in Egypt the very things they seek to escape, sword, famine, and pestilence, will overtake them and the Lord's fury will be poured forth upon them (42). Johanan and the people do not obey the voice of the Lord and come to Egypt, carrying Jeremiah with them. At Tahpanhes (=Daphne in lower Egypt) the prophet receives the prophecy of Nebuchadnezzar's coming to smite Egypt (43), and again later, when the people commit idolatry, the women especially burning incense to the queen of heaven, he rebukes them and meets their scorn and obstinacy with the announcement of the Lord's abandonment and of the defeat of Pharaoh-hophra as a sign unto them (44).

According to one of the many traditions, Jeremiah was finally stoned to death at Tahpanhes by his own countrymen, and his grave was thereafter shown at this place or at Cairo.

THE BIBLE IN THE PUBLIC SCHOOLS

A few days ago I was startled by the following headlines in the "Des Moines (Ia.) Register": **Senate O. K.'s Compulsory Bible Law; Teachers Must Read Selections in School.**"

The bill as adopted by Senate — 33 to 9 — reads:

"The Bible shall not be excluded from any public institution, and the teacher in charge of any public school shall read or cause to be read a portion of the Bible, daily, without comment, in every public school session room or classroom, and no child shall be required to read the Bible against the wish of his parent or guardian.

"Immediately upon the passage of this act, the governor shall appoint a committee of not more than seven members to serve without pay, of which the superintendent of public instruction shall be chairman ex officio, whose duty shall be to select an extended list of Bible passages suitable for daily reading in the public schools, and the department of public instruction shall furnish copies of said list free to the school boards of the state, and the passage read in the public schools as provided herein shall be chosen from said list."

I immediately wrote four members of the House of Representatives, who are personal acquaintances, as follows, and am now sending same to the Sentinel with the hope that it may benefit someone:

If, in the bill providing compulsory reading of the Bible in the public schools, the word "**Koran**" was, by amendment, substituted for "**Bible**," and it became law, all Islam would rejoice over the recognition thus gained for its Book of Books. If "**Old Testament**" was substituted for "**Bible**," the same would be true of the Jews. If "**Book of Mormon**" was placed where we now read Bible, what a holy pandemonium would not be raised in Salt Lake City.

But now, the Great Book of the Mormons, or of the Jews, or of the Mohammedans, or of the Christian Scientists is not in question. The question is: shall or shall not the reading of the Christians' Great Book be made compulsory in all the public schools of the State of Iowa.

If the question is answered in the affirmative by the House of Representatives as it was by the Senate, it will be law, provided it gains the signature of the governor. In that case the State of Iowa will have placed its stamp of approval upon one form of religion or worship in preference to any other and will, by the strong arm of the law, force its preference upon all citizens of school age thus violating the letter and spirit of the federal as well as the state constitution.

I am well aware that many good citizens and devout Christians favor the passage of this bill, and I do not question the high motives which actuate many of the proponents of the measure; but all that can not justify you in violating that fundamental principle of

our government, **Complete separation of Church and State**, and that precious possession, **religious liberty**, religious liberty, not only for me but for the other fellow as well.

Furthermore: violating the Constitution is only one of the bad features of this bill. That part providing for a committee of seven to be appointed by the governor "whose duty it shall be to select an extended list of Bible passages suitable for daily reading in the public schools, and the department of public instruction shall furnish copies of said list free to the school boards of the state, and the passages read in the public schools are provided herein **shall be chosen from this list**," is extremely vicious. The state not only commands that a portion of the Bible be read every school day in every school and every class room, but it dictates what portions shall be read. To read a passage not found on the "extended list" will be an offence against the law of the state.

We assume that the committee will be made up of fairminded men who will deem it their duty to select such passages or portions of Scriptures as have not been, or do not contain doctrines, that have been questioned by any considerable number of the citizens of the state. They will and, I dare say, should endeavor to choose so that no one's opinions are unnecessarily offended.

What passages will the "list" contain? Will Genesis 1 — the story of creation — be chosen? In view of the very many, both within and without the church, who believe the theory of evolution, it is in no wise reasonable to expect that it will. Will the story of Gethsemane and of Good Friday be there? The committee would, in my opinion, be justified in deciding that these things being doubted by so many, even among professed Christians, they better not be placed on the "list." The same would be true of the Resurrection, etc., etc. In this way the committee could avoid committing itself for or against the believer's faith or the doubter's doubt.

And, how long would it be before some enterprising publisher would have the "extended list" published in a neat volume for the convenience of the teachers and this volume distributed by the department of public instruction "free to the school boards of the state." Thus a mutilated Bible would come into being and as the authorized School Bible of the State of Iowa. Such a Bible would be eminently to the Devil's liking. Any single Scripture passage or any collection of Scripture passages from which the great central idea of Scripture, the crucified and resurrected Savior Jesus Christ, is withheld is no longer the Word of God or of the Holy Bible, but is poison for the soul.

I have no doubt that the "Sermon on the Mount" will be on the "list." "Well, is not that one of the most splendid portions of Scripture, and would it not be very desirable to have that read to the school chil-

dren?" asks a proponent of the bill. I answer very emphatically "No, not if taken out of its setting." Read independently, that is, read without letting the red thread of Scripture — Jesus Christ the Redeemer of fallen man — go through it, the Sermon on the Mount can only drive to despair or phariseism, both of which are direct routes to perdition.

God save the children of our fair state from an Iowa Bible.

Respectfully,

Lawler, Iowa, 2-19-24.

H. M. Tjernagel,
in Lutheran Sentinel.

THE OREGON SCHOOL LAW AGAIN

All friends of our parochial schools will be delighted to hear that the obnoxious school law of Oregon has received a staggering blow. Most daily papers reported the bare fact that an adverse decision had been rendered against the law. The following report of the Chicago Tribune does more, mentioning the sponsors and proponents of the measure and also giving the gist of the argumentation on which adverse judgment is based. For this reason we offer our readers the more detailed Tribune report:

Appeal to the United States Supreme Court will be taken from the decision rendered here recently by three federal judges holding unconstitutional the Oregon compulsory public school law adopted by the voters as an initiative measure in 1922.

The bill originally proposed by the Scottish Rite Masons, became one of the main issues in the election, being backed by the federated patriotic societies and the Ku Klux Klan.

Circuit Judge William B. Gilbert, with district Judges C. E. Wolverton and R. S. Bean, rendered the decision. Governor Walter M. Pierce, one of the defendants enjoined from enforcing the law, announced recently at Salem that the state would appeal.

The opinion of the three judges defended the right of private schools to exist in the state, holding that "their privilege to teach grammar grades must be regarded as natural and inherent."

"The act could not be more effective for utterly destroying the business and occupation of the complainant schools, except perhaps the colleges and preparatory grades, if it had been entitled 'an act to prevent parochial and private schools from teaching the grammar grades,'" the opinion holds.

"This serves," the opinion continues, "to emphasize the seriousness of the controversy. Indeed, the simile is no stronger than the argument for the adoption of the measure, which put it.

"'A divided school can no more succeed than a divided nation.' That such is the purpose of the act is obvious and incontrovertible.

"It cannot be successfully combated that parochial and private schools have existed almost from time im-

memorial — so long, at least, that their privilege and right to teach grammar grades must be regarded as natural and inherent, as much so as the privilege and right of a tutor to teach the German language in the grammar grades, as was held in Meyer vs. Nebraska supra.

"The absolute right of these schools to teach in the grammar grades (paraphrasing somewhat the language of the court in the case just cited), and the right of the parents to engage them to instruct their children, we think, is within the liberty of the fourteenth amendment.

"The right of the state to establish as its school policy compulsory education within its boundaries is conceded. But no state has ventured so far as to eliminate parochial and private schools." G.

AN APPEAL TO YOUNG PEOPLE TO SING

The following appeal was sent out by the members of one of our choirs to encourage the young people of the congregation to join the choir of the church. It may be of interest to all of the young people of our church. We are sending it to our church publication, so this appeal may be broadcasted throughout our church. May it help to encourage our young people to join their voices in praise of Him, who bled on Calvary for us.

Dear Fellow Christian:

Hearken to the exhortation of the Psalmist:

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Sing unto the Lord a new song, and his praise in the congregation of saints.

Of whom does God expect such song of praise?

The Psalmist continues:

Kings of the earth, and all people; princes, and all judges of the earth: Both young men and maidens; old men and children. Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

The Psalmist speaks of the singing of new songs. You will readily agree that he cannot mean songs of the following caliber, "Yes, we have no Bananas Today," "Oh, You Little Sun-no-er Gun," "There's a Little Bit of Bad in Every Good Little Girl," "Hot Lips," "Those Flippity Floppety Flappers," etc. The above are a few of the popular songs of the present day. Many, yes, very many are of the opinion to be abreast of the times, you must be able to sing this popular trash. But do you know dear fellow-Christian that popular as used in this sense means vulgar. Popular music is vulgar music. It is not worth the price of the paper it is printed on. When you show preference for this kind of noise (by no means call it music), you are lowering, degrading yourself. Why? Because they appeal to the old Adam. They are not

uplifting. But, nevertheless, the Psalmist urges us to sing new songs. The new songs he refers to are none other than what we find recorded according to St. John, chapter 3:16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is an ever new song, and we, his redeemed children, should not tire of singing it with renewed fervor and love. If your heart is not filled to the utmost with this fervor and love, go to Calvary and see with your own eyes what your friend Jesus has wrought for you. Look into his eyes, which, although being in agony, are beaming with love for me and you.

Dear fellow-Christian, why are you not a member of one of our choirs? Why not join in with the members of the choirs in the new songs of the Psalmist? How many of you, who have been saved through Christ's suffering, are willing to sacrifice an hour a week and join in singing songs of praise and thus help beautify the services of your church? Can you not spare one hour a week for this lofty purpose? There are several hundred young people in our church. We could just as well have a choir of a 100 voices as 40.

Are you not willing? If so, make others willing. Make others see it in the same light. Make every young member of the church come into the tabernacle and sing songs of praise. And do not forget the Triune God will be pleased that in Kenosha, Wisconsin, are found a number who are willing to help perpetuate the new songs of praise. Come and be one of that number.

—The Membership Committee of the Mixed Choir of the Lutheran Friedens Church.

Kenosha, Wis., March, 1924.

STATEMENT OF BELIEF FOR BUSY PEOPLE

"1. We believe the Bible is the verbally inspired Word and Revelation of God. Inerrant, infallible, and God-breathed. Ps. 19:7-11; 2 Tim. 3:16-17; 2 Peter 1:16-21; Luke 24:13-28; John 16:12-16; Jonah 1:1.

"2. We believe in the deity of Jesus Christ, his virgin birth, that he is the incarnation of the Father, Very God of Very God, for whom and by whom all things were created. John 1:1-14; John 14:9; Isa. 7:14; Matt. 1:18-25.

"3. We believe in the personality of Satan, 'that old serpent, called the Devil and Satan which deceiveth the whole world.' Rev. 12:9-10; Matt. 4:2-11; Isa. 14:12-17; John 8:44.

"4. We believe in the Substitutionary Atonement of the Lord Jesus Christ; that he, by the grace of God, tasted death for every man, and that all must be born again or be forever lost. Heb. 2:9; John 6:44-69; John 3:1-18.

"5. We believe in the physical resurrection of the Lord Jesus Christ and that he ascended bodily into the heavens and is now at the right hand of God as our Mediator, Priest and Advocate. Acts 3:12-26; John 20; Heb. 9:24; 1 Cor. 15:12-28.

"6. We believe in the universality and exceeding sinfulness of sin. Ezek. 18:4; Rom. 3:10-26; Rom. 6:23.

"7. We believe in the Triune God, Father, Son and Holy Spirit, Three Persons. 1 John 5:1-8; John 16:7-15. The Holy Spirit is the Infallible Interpreter of the Infallible Bible.

"8. We believe in the great evangelistic commission of the disciples of the Lord Jesus Christ. That they are to baptize believers in the Name of the Father, Son and Holy Spirit. Matt. 28:16-20; Acts 1:8.

"9. We believe in the Kingship of Jesus Christ. Rev. 11:15; Rev. 19:11-21.

"10. We believe that heaven is a place of eternal blessedness, and that hell is a place of eternal suffering. 2 Cor. 5:1-10; Rev. 2:1-15; Rev. 21; Rev. 22.

"11. We believe in the indwelling of the Holy Spirit. Rom. 8:14-27.

"12. We believe that all followers of the Lord Jesus Christ must maintain good works. Eph. 4:1-32; Titus 2:1-15; Titus 3:1-11."

—Dr. F. E. Oliver in *The Presbyterian*.

SUCCESS BY THE EASY ROUTE

Once more a highly ethical man appears offering to ministers ready-made sermons and lectures which will draw immense audiences, increase the offerings, and especially overcome whatever handicap prevents their being as successful as other less worthy men. The circular assures all and sundry that the productions are original and excellent in quality. One sermon on the saving power of Christ is considered by the advertiser to be one of the best ever written. Under the circumstances, one cannot help thinking that it needs to be. A Presbyterian pastor of the community where this sermon factory operates writes us that he is distressed to learn that it is doing a thriving business. Alas, that the sermons are furnished at 35 cents each! The extra 5 cents must be sheer profit.

In the same mail comes warning from a large bank that there is a new brood of get-rich-quick fowl just off the nest looking for pickings. They offer oil stock and mining stock and real estate holdings and several other opportunities to become as affluent as one's more favored neighbor, and that without turning over one's own hand, but merely one's money. Why work one's self when others might as well work for one? Here are thousands of fortunes merely waiting for a little daring and independence. Success lies just around the corner; have you the courage to make the turn?

Think how easy it is! Merely send your savings and see a steady current of coin returning to you, making you comfortable for the rest of your life without work. One enthusiastic advertiser pictures the winter house in Florida and the summer house in Maine which an investor may hope to occupy when this venture issues in the sure success which awaits it. Will such lures bring responses? Gentle reader, they will!

And it is all intensely pathetic. Few men want to cheat and lie or take unfair advantage; no good man does. But everybody wants to succeed and everybody likes the things other people have as the result of success. For most men even the measure of success which they attain is very difficult. They work hard and long with slight returns, when close by them are men more favored who have what they cannot get and do what they long to do. Yonder is a minister with large evening audiences; one's own people go there, though their own minister is striving his very heart out to bring people to worship. Why not supplement one's smaller ability by using the material of another man? Perhaps the popular man yonder does that very thing. Or, if this proposed way of making a sudden fortune does not seem quite square, have not many fortunes been made that way? Think what one could do with a great deal of money, or how much more time one could have to help in good works if one had a sufficient income to support one's family without slavish toil!

Few men can resist a certain amount of tug at their hearts under such conditions. But the fatal weakness of the proposals is that they offer a way around Calvary, whereas the highway of God leads over it. When men take the low way they seem to get on faster, but the way leads at last into the swamp and not out into God's uplands. Has he not made this plain by allowing the world to see what comes of the easy way? What happens to ministers who find the short and easy way to success? Are not their names written in water, drying out as soon as they pass? Do they not come to open grief bemired in the swamp into which their easy road has led them? And what happens in the families of the quickly rich? Are there any of those families which has not its tragedy of moral failure?

One of the saddest items in history is the decay of family lines because of the easy road. Something must put zest into life. God means the steep sides of Calvary to put zest there. If a man avoids that hill, he must try to make life zestful in some other way, and presently he begins to work as hard at the tasks of sin and folly as he would have worked at the ascent of the hard road. But this new form of zest is deadly. Dishonesty and sloth lie close together and each is ruinous.

The easy path tends also to magnify the goal instead of the way toward it. Getting results is not always the great purpose of life. It may be far finer to work toward results whether they ever come or not. It may be far finer to work all one's life to secure a competence and then not have it than to secure it without working for it. It is contact with the cross in the program of God that enriches life. Many a man without success is more successful than other men with it. Just traveling the honest, day-by-day road through the steep and difficult place is success. Let God take care of what comes. If one wants to follow Christ, he will have to look for his footprints on the road across Calvary, not on the road around it.

—The Continent.

MODERNISM — IS IT IGNORANCE OR DUPLICITY?

A debate has recently been staged in New York City, the disputants being the Rev. Dr. John Roach Straton, one of our Contributing Editors and pastor of the Calvary Baptist Church there, and the Rev. Dr. Charles Francis Potter, an apostate Baptist minister and pastor of the West Side Unitarian Church.

The question at issue was, "Resolved that the Bible is the Infallible Word of God." Dr. Straton is a Fundamentalist, and of course took the affirmative. Dr. Potter is a Modernist, and, true to modernist form, sided in with unbelievers and infidels in their undermining and destructive assaults upon the Scriptures. Arguments and instances he brought up to invalidate the Bible have been answered over and over again so completely and irrefutably that it seems contemptible for any man claiming intelligence to adduce them at this late day; and one cannot but question whether it is ignorance or duplicity that would lead a disputant to do it.

One of his instances against the infallibility of the Bible is the alleged contradiction in these two passages:

2 Sam. vi. 23, Therefore Michal, the daughter of Saul, had no child unto the day of her death."

2 Sam. xxi. 8, "The five sons of Michal, the daughter of Saul."

Of course if, as is said, Michal "had no child," and also if she had "five sons," there must be a serious error in the record which would invalidate it. Let us use a little intelligence.

According to 1 Sam. xvii., David's prowess in battle won for him a wife, Michal, king Saul's daughter. This was B. C. 1063. It was probably the next year, B. C. 1062, that Saul, for some reason took Michal away from David, and gave her to Phalti, the son of Laish." 1 Sam. xxv. 44. In B. C. 1048, David, by his brother-in-law, Ishbosheth, recovered his wife Michal from Phalti, 2 Sam. iii. 15. She thus lived with Phalti 14 years.

Six years later, B. C. 1042, David having meanwhile become king, his unseemly exhibition of himself in dancing before the restored Ark of the Lord, 2 Sam. vi. 14, brought upon him the contempt of his wife; for the unwifely expression of which, there came, as is implied in the word "therefore," this judgment: "Therefore Michal, the daughter of Saul, had no child unto the day of her death." Accordingly, her non-child bearing must be reckoned from the time of David's saltatory performance in B. C. 1042. This is perfectly plain.

But Michal had "five sons." Sure. When were they born? Of course before this judgment of sterility came upon her. This is perfectly plain, too. The time for their birth — if such events were legitimate and above board, as of course they were — was during her 14 years of marital life with Phalti. Thus the alleged contradiction instantly disappears, and the Bible record stands, not in the least invalidated, but confirmed.

Our conclusion is clinched by an event that must be reckoned with.

In 2 Sam. xxi. 1-6, is an account of the expiation of king Saul's crime against the Gibeonites. Seven sons of the house of Saul were to be immolated, and it fell to David to select them. He would hardly have given his own sons, but the conditions could be fulfilled by surrendering the five sons of Michal — who were "of the house of Saul" — with the two sons of Rizpah, Saul's concubine, 2 Sam. xxi. 8. And so it was done.

Thus, not only is there no contradiction, but the childlessness in the one case, and the five sons in the other, are fully accounted for.

All his other Old Testament instances can easily be answered quite as conclusively.

W. H. B. in The Bible Champion.

"A PATHETIC PASTOR"

The Religious Telescope is moved to scathing comment upon the value of a pastor who made an unusual appeal to his congregation to attend evening services. The Telescope reports the incident and comments as follows:

A preacher of a church, which we will not name, announced to his congregation that his evening services would be made brief so that they would have plenty of time to go to the movies afterward. 'You will enjoy the movie better if you come to church first,' was the sickly appeal of this sickly excuse of a pastor. If we could get the ear of his congregation we would be inclined to say they probably would be as well off anywhere else as at the services of his church, and instead of going either to his church or to the movies they ought to go to a church service where they can hear a 'man' preach the gospel."

—The Ministers' Monthly.

WHY CHURCH PEWS ARE EMPTY

J. H. Ambruster writes in the *Continent* of March 13:

"The principal reason why church pews are not better filled is selfishness on the part of the church member and on the part of the non-church member. It is not so much the fault of the pastor, the music, or coldness of the congregation. All of these are used as excuses time and again, but if each individual case were analyzed it would be found that in the majority of cases pure selfishness is the real reason why many people do not attend church services regularly, or do not attend at all.

"If we want to go to a movie, to visit a friend, attend a party or keep some other social engagement, we do it regardless of the weather or other conditions; if we have an appointment, and it happens to be a stormy night and we have no auto of our own, we hire a taxi or go in the street car; if it is church time and happens to be a little cloudy and we are not in the humor of churchgoing on that particular day, it does not require a great stretch of our imagination to enlarge the small cloud in the sky into a violent storm.

"We are selfish when it comes to the Lord's business. We go daily to our places of employment because necessity compels us to do so. If there were a salary — or even a small stipend — attached to church work, there would be a great scramble for the various offices. Usually selfishness is the root of much church-going delinquency; if that one fault could be got rid of and people more generally could see the wisdom and advantage of 'putting first things first,' there would be less cause to hear the question, 'What ails the church?'" —The Ministers' Monthly.

WHAT OTHERS SAY

Films in the Church

Introducing moving pictures into the church and the use of other world-imitating methods to turn men to religion were warmly condemned by a preacher in an address before members of an influential Chamber of Commerce Club in one of our cities. He claimed, in the first place, that the Church could never compete with the theater in drawing young people to its exhibitions; that while at first they might flock to the Church, they would soon tire of pictures that failed to provide the necessary sensations and nerve-racking scenes they, as a rule, clamor for. He maintained, in the second place, that the effect would be to place the lure of the theater before young people all the more pronouncedly, and create a taste for new thrills which the Church could not possibly provide. His third point was, that if the Gospel of Jesus Christ is not attractive enough to draw men and win them for the Kingdom of God, the Church might as well give up having it preached.

All three points were well taken. The whole question resolves itself into this: Must the Church confess that the Gospel can no longer be relied upon to attract men to the House of God? Is there no way of presenting it that will make its appeal to men to-day, just as it did in the day of the Apostles? The accessories the Church needs to draw people within hearing distance of the Gospel are not devices for entertainment, but earnest, soul-saving missionary efforts to bring men into touch with the preaching of the Word. Place moving pictures along side of personal evangelism as a drawing power, who will dare to claim that the former will prove one-tenth as effective as the latter? Two methods are not only to be placed side by side; they are opposed to each other. The more reliance that is placed on the former, which makes its appeal to a taste for entertainment, the less will there be a disposition to make religion seem the serious business it is by doing personal and merciful work to win souls for Christ. —The Lutheran.

Your Choice

An instance of a church where members of the congregation can choose the form of belief which they wish to follow is brought to attention through an article appearing in *Christiana Dagbladet* written from Bremen by Pastor E. Clausen writes the *News Bulletin*. The church is St. Peter's Evangelical Church in Bremen, which is supplied by six pastors who do not all preach the same doctrines, the members of the congregation following the lead of one or the other according to their own desires. Unhappily a similar condition exists in other great churches in European centers of population. From the article of Pastor Clausen we quote:

"There are six pastors at St. Peter's Cathedral in Bremen, one of whom preaches Ibsen and Goethe, another Pantheism, a third Manism, and a fourth Evangelical doctrine. So divided is this 'House of God' that everyone in the congregation can choose the pastor and the preaching which he will hear and follow. 'We that do not believe in any Savior, teach and believe that divinity first became conscious in man and that divine creative power first developed in man': — this proclamation sounds from the same cathedral side by side with the calm, strong witness of the grace of the Cross to lost sinners. Unhappy Germany, object of derision and pity! Nevertheless, one who listens closely to the beating hearts of the people hears more than restlessness. There is in Germany a sincere group of religious people and an acute Christian alertness,—for example in the student movement,—and a conscious Christianity. And there are probably many more whose hearts unconsciously overflow with the heritage of the Reformation in the melodies of Paul Gerhardt's hymns, which he sang like Paul in the night." —Lutheran Church Herald.

What Results Can He Point To?

Won't Mr. Hays speak up again? We should like to know from him — and we think a good many people would too — whether he thinks he has accomplished anything toward that cleaning up of the moving picture output of this country which was announced to be his chief object when he entered on his spectacular engagement as the "czar" of that industry. Of course, we have no doubt that the newspapers greatly exaggerated the power that was committed to him in the business. But there seemed to be the best of ground for understanding that the moving picture producers, realizing that their business had to go into bad moral odor with the masses of decent people, counted on Mr. Hays, with his fine standing as a Christian layman, to help them back into public favor. And it was naturally supposed that Mr. Hays, taking the straightest way to that result, would insist on scrubbing the theater screens clean of the filth and dirt which had come to stain them.

Yet after two years of time for that scrubbing, a great many people find themselves unable to make out any certain signs of improvement. Indeed a conference on the subject in Washington a little while ago, where there were attending a considerable number of church leaders, leaned to the opinion that as a whole the movies are probably more obnoxious now than two years ago. What does Mr. Hays think about it? Is he discouraged? Or can he point out where real progress has been made? —The Continent.

Inspiration

In these days, when there is so much haphazard and irreverent criticism of the Sacred Scriptures, it is well to hear the testimony of one of the most profound students of the Word of God whom the past century has seen. We refer to Mr. Thomas Newberry, of Weston Super Mare, England, who entered into the presence of the King on the 15th of January, 1901, at the ripe age of ninety years. As the editor of the Englishman's Bible (now known as the Newberry Bible [Doran]), one of the most valuable books which we possess, he will always be known and honored. For more than sixty years he gave himself to the study and diligent searching into the whole of the Scriptures in the original Hebrew and Greek languages. His work has been highly commended by competent scholars. They express admiration at the immense amount of labor bestowed upon the book, and the valuable and reliable information contained in its marginal notes. Now, what was the testimony given by this eminent man touching the inspiration of the Bible? These are his words written in his old age: —

"As a result of the careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the significance of words, the impression left upon my

mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it." He adds: "The godliness of the translators, the superiority of their scholarship, and the manifest assistance and control afforded these by the Holy Spirit in their work is such that the ordinary reader can rely upon the whole being the Word of God."

Such a testimony outweighs any number of recent criticisms which have emanated from the immature and uninformed minds of a number of young men, who, because they have passed their examinations with honors, affected forthwith to be competent to write and speak upon the profound question of inspiration.

—Eastern Methodist.

Rags Was A Bad Slip of Tongue

Surely he misspoke himself when Warren S. Stone, the grand chief of the Brotherhood of Locomotive Engineers, remarked in a speech at Pittsburgh: "The workingman in rags has no place where he is welcome in the Protestant Church." Where in America does the "workingman in rags" appear as a characteristic figure of community life? Mr. Stone himself has been one of the most eminent and most honored of a numerous class of leaders whose lives have been devoted to seeing that American workingmen do not need to wear rags. And certainly he has been so completely successful in the case of the railway men, whose special champion he has been, that any locomotive engineer who chooses to go church can go in raiment that would do credit to a millionaire.

Mr. Stone dwelt upon the welcome for laboring men in the Catholic Church, but he would see rags no oftener in a Catholic congregation than in a Protestant. The American workingman, when he goes to church, either Catholic or Protestant, puts on his "Sunday best" out of respect to religion, to his neighbors and himself. And he has "Sunday best" to put on. The question why more workingmen do not attend Protestant Churches is a matter which calls for serious study. But it is not a question of "rags."—Continent.

Radio Is Rival to Village Churches

By J. M. L. Eekard

In the quiet New Jersey village where I am pastor radio has a distinctly detrimental effect on church attendance. For six miles on both sides there is no church of any denomination. The Presbyterians are supreme; the only rivalry is that which comes from far-off cities. As far as the local church is concerned the work is not helped by the incoming messages. The effect is all the other way, for some of the people feel that they need not go to church if the church comes to them.

My specific indictments are three. First, it helps the physically able to get the spiritual message of the

day without obeying the command of our Lord about "not forsaking our own assembling together," thus missing the benefit the obedient get. Second, in the country Sunday school is frequently held either just before or just after the morning service. If the individuals listening to their radios are at their homes, they evidently are not in the Sunday school, where workers are so appallingly needed. This is the actual state of affairs here, on the first and second counts, even though I am not rash enough to say that those people would come to church and Sunday school in the event of there being no "receivers" in the village.

Third, radio ministers regularly request their unseen listeners to send their offerings to the churches of which they are pastors, thus diverting the money from local channels, if said requests are heeded. Up to date I have heard of no response from our members to these pleas, but it is easier to get results from persons who are not importuned from outside all the time, than from those who are. —The Continent.

FROM OUR CHURCH CIRCLES

Central Mixed Conference

The Central Mixed Conference is to convene from May 20th to 22nd, 1924, at Watertown in St. John's Church (Rev. F. Eggers). The first session opens on Tuesday, 2 p. m. The public services combined with communion services are to be held Tuesday evening. Sermon by M. Guebert (Groth); Confessional address by F. Stern (Smuckal). In addition the following professors and pastors have papers which are to be read: Schlueter, Kowalke, Guebert, Kuhlow, Hass, Kirst.

The brethren will please write to the local pastor regarding quarters. L. C. Kirst, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Paul's Church, Norfolk, Nebraska (Rev. J. Witt) from May 6th to 8th.

Papers: Exegesis, Hebr. 3 (English)—W. Baumann; Exegesis Romans 2—Martin; Isaiah 53—J. Witt; Sermon Study, Epistle Dom. Trin. (English)—T. Bauer.

Sermon: W. Schaefer (Ph. Lehmann).

Confessional address: A. B. Korn (E. Friebe).

Walter E. Zank, Sec'y.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will convene, D. v., in East Bloomfield, Wis. (Rev. Paulus Weber, R. R. 2, Fremont, Wis.) from May 5th to May 7th, from Monday evening to Wednesday noon.

The following papers will be read:

Exegetical treatise on Genesis 6 (Naumann).

Exegetical treatise on Romans 7 (Schumann).

The Baptism of the Holy Ghost (Weyland).

How must I proceed in order to obtain a good attendance at church? (M. Nommensen).

The dangers confronting the young people of our Church (Schlueter).

The dangers in the light of the Christian Church (Moll).

How to meet these dangers? (Schlerf).

Sermon: Hartwig (Fiess).

Confessional address: C. Meyer (Moebus).

Announcements for quarters must be made by April 28. O. Hoyer, Sec'y.

Mixed Conference of Milwaukee and Vicinity

The Mixed Conference of Milwaukee and adjoining counties will meet Tuesday and Wednesday, May 6th and 7th, at St. Peter's, Third Ave. and Scott St., Paul Pieper, pastor. Opening session Tuesday morning at nine o'clock. Services Tuesday evening, the Rev. Wehrs, resp. Weerts, officiating. Quarters will not be reserved.

Papers: Prof. W. Henkel: Der Umgang des Menschensohnes mit den Menschenkindern.

Rev. F. Sievers: Wie steuern wir dem apathischen Sinn in bezug auf das Gemeindeschulwesen?

Rev. Herm. Gieschen: Die Staatsidee im Lichte der Schrift.

Rev. A. Hardt: Was heisst im Sinne Christi das Evangelium vom Reich predigen?

Rev. Paul Brockmann: Mitteldinge.

H. H. Ebert, Chairman.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., May 13-15 at Stillwater, Minn. (Rev. J. W. F. Pieper).

Communion service: Wednesday evening.

Papers will be read by pastors C. J. Albrecht, G. A. Ernst, H. Schaller, O. Hohenstein.

Sermon: Paul A. Dowidat (W. Pankow).

Confessional address: R. Heidmann (Paul Horn).

The pastor here requests that announcements be made by May 4. Paul T. Bast, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene, God willing, at Delano, Minnesota (Rev. E. Bruns) May 27th. The sessions begin at 1:30 p. m. and close at 11:30 a. m. the next day. The chief object of this convention is to discuss synodical affairs. Rev. Schuetze will read a paper, the Church Council. Divine services beginning at 8:00 p. m. are to be conducted in the American tongue.

Sermon: Pankow, Schrader.

Confessional address: Schulze, Wehausen.

Henry Albrecht, Sec'y.

Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference will meet on Tuesday, May 27th, in Cornell, Wis. (Rev. L. A. Witte). Papers will be read by Pastors W. Motzkus, J. H. Henning.

Announcement is kindly requested.

J. F. Henning.

Installations

At the request of President W. F. Sauer the undersigned installed the Rev. Edward Kolander as pastor of the congregation at Zeeland and Hague, North Dakota, on March 23, 1924.

Address: Rev. Edward Kolander, Zeeland, North Dakota.
A. W. Blauert.

* * * * *

On the fifth Sunday after Epiphany, February 10th, Rev. Ewald F. Kirst was installed as pastor of Lewiston-Clarkston-Palouse, Rev. Wm. Lueckel assisting.

Address: Rev. Ewald F. Kirst, 837 8th St., Clarkston, Washington.

Frederic H. K. Soll, Pres. N. W. District.

Kinderfreund Society

Received from Rev. A. Froehlke, Neenah, Wis., for the New Building at Wauwatosa, the sum of \$282.55, collected by the Ladies' Aid. May God bless the donors and their gift. E. W. Timm, Fin. Sec'y.

Notice

Mr. Wm. H. Graebner, Treasurer, authorized us to announce that the Bues farm has been sold for the sum of \$45,000. The original cost was \$35,000.

Change of Address

For America: Rev. Otto Engel, 523 Bartlett Ave., Milwaukee, Wis.

For Europe: Pastor Otto Engel, Ewangelicka 1 W. 6, Lodz, Poland.

Mission and Relief in Europe

Pastor Otto Engel, Ewangelicka 1 W. 6, Lodz, Poland.

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Rev. Emil Wm. F. Schulz, 759 55th St., Milwaukee, Wis.

ITEMS OF INTEREST

The Merger

Rev. G. M. Diffenderfer, of the U. L. C. (Merger), signs a letter of the Washington, D. C., Church Federation inviting Protestants of every race, color, and previous condition of orthodoxy to attend the ordination of an Episcopal bishop. The letter comes as a "most fraternal communication," "urging that all our churches join" and "rightly honor our common Lord and Master." Such unrestrained unionism is the worst block in the way of Lutheran unity.

Rev. Luther M. Kuhns, minister of the United Lutheran Church (Merger) at Omaha, according to the World-Herald of December 14, 1923, was elected chaplain of the Royal Arch Masons of Nebraska. How is it possible for a Lutheran preacher to take part in the blasphemous ritual of the Royal Arch (in which the scene of the Burning Bush is reproduced, with a member impersonating Jehovah and saying, "I AM THAT I AM") passes comprehension.

O no, Freemasonry has nothing to do with religion! September 17 the Masons of the thirty-third degree held their annual meeting in Cleveland. At a vesper service they heard one of their number, Rev. Van De Water, address them to this effect: "The work in all our Masonic degrees may seem to us overcharged with Scriptural passages. Masonic teaching is Bible-truth. Masonry has been conspicuous through our alphabet."

—The Lutheran Witness.

Ku Klux In Church

A local paper of Fort Worth, Texas, states that on a recent Sunday night five men in Ku Klux regalia appeared at service time at St. John's Mission, the service being conducted by Archdeacon H. L. Virden, of Dallas. Four of the men formed a quartet and sang Rock of Ages and Nearer my God to Thee, while one, acting as spokesman, stated that the Klan was in sympathy with the work that was being done in the mission and would give support to it.

Perhaps churchmen in general will feel that this is less of a compliment than was intended by the speaker.

—Living Church.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

July 1st, 1923 to April 1, 1924

| COLLECTION FOR | Receipts | Disbursements |
|-------------------------------------|--------------|---------------|
| General Fund | \$ 72,521.48 | \$ 21,627.14 |
| Educational Institutions | 37,482.78 | 133,175.91 |
| Home for the Aged | 2,017.76 | 4,481.16 |
| Indian Mission | 20,319.42 | 32,411.45 |
| Negro Mission | 7,881.77 | 7,881.77 |
| Home Mission | 38,543.68 | 67,891.86 |
| General Support | 7,775.89 | 8,998.98 |
| Institutional and Departmental | 43,612.64 | |
| | <hr/> | <hr/> |
| | \$235,155.42 | \$276,468.27 |
| Receipts | | \$235,155.42 |
| Disbursements | | \$276,468.27 |
| | | <hr/> |
| Deficit | | \$ 41,312.85 |

Theo. H. Buuck, Dep. Treas.

BOOK REVIEW

Remarks on Divine Healing. With special reference to Healing Campaign by Dr. C. S. Price, March, 1924, Albany, Oregon. By H. C. Messerli, Pastor of Immanuel Lutheran Church, Albany, Oregon. Single copies ten cents; ten or more, seven cents each, postpaid. Address: H. C. Messerli, 917 East Second St., Albany, Oregon.

The introduction sets forth that "these articles are a reprint from newspaper articles appearing during the campaign of Dr. C. S. Price at Albany." The reader of the pamphlet must remember the occasion when he questions its dignity and its diction. The articles seem to have been just what was needed in Albany, to judge by the results. They are vigorous, brief, to the point, scriptural: we recommend them to our readers.

G.