

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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WHITE AS SNOW

On Calv'ry's mountain crucified,
My blest Redeemer bled and died,
And with His holy, precious Blood
He reconciled me unto God.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

The Lamb of God, for sinners slain,
Cleansed me from sin's dark, crimson stain,
The Curse of Law for me He bore,
Declared me righteous evermore.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

Saved, ransomed, pardoned, justified,
By grace, in Him I shall abide,
And while I dwell on earth proclaim
The glory of His precious Name.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

His Word forevermore remains,
His Spirit's pow'r my faith sustains;
In His dear Father's grace I rest,
By boundless love and kindness blest.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

He conquered death, and grave, and hell,
The risen Christ,—Immanuel!
And now before His Father's throne
He intercedeth for His Own.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

His love divine removes all fears,
He dries my penitential tears,
Bids me in His pavilion hide,
When sorrows, griefs, and ills betide.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

When Jordan's billows o'er me roll,
My Pilot will receive my soul,
And guide me safe to Salem's shore,
Where ransomed throngs His Name adore.
Eternal life is mine, I know,
Since Jesus washed me white as snow.

His blood-bought robe of righteousness
Shall be my spotless, glorious dress,
And with triumphant hosts I'll sing
Endless Hosannas to my King!
Eternal life is mine, I know,
Since Jesus washed me white as snow.

Tune: "My Hope Is Built On
Nothing Less."

ANNA HOPPE,
Milwaukee, Wis.

Thy Will Be Done On Earth, As It Is In Heaven

Matt. 6:10

Is this a hard prayer? To say the words is easy enough; in fact, nothing seems more easy than to profess in words complacency and satisfaction in God's will. Yet to pray this petition means to learn a lesson for which the whole life is not too much, and which of all petitions makes this one the most difficult.

One of the very first steps which this petition makes obligatory on us is this that we learn to know God's will. To know God's will is not natural to man, to learn it is not easy. We can never obtain the knowledge of God's will by our own reason. That must be revealed to us, and it is revealed in God's Holy Word, particularly in the Gospel.

For what is the will of God for the doing of which we are asked to pray? There is a supreme will, a will-power, an intelligent, personal will, which governs the universe. It is done so regularly and invariably in nature, that men call it the law of nature. In reality it is only the continual going forth of the potent will of the Creator, the absolute will of our Father in heaven. Yet interesting and highly instructive as this is, we shall not pause to consider, at any length, what God's will is in the realm of nature. Suffice it to say that in every sphere that can have any possible bearing on the welfare of His children, the Father's will is dominant for their good.

What the Father's will is with reference to man, Christ, the sole interpreter of that will, tells us in unmistakable language. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life," John 6:40. God's will is our eternal salvation. It is the eternal counsel of God in which He has decreed to save lost and condemned mankind through His Son. He says, I have a fatherly heart for all the world. Sin having brought death and damnation upon all men, I want to save them; for I am not willing that any should perish, but that all should live. But there is only one way in which I can save them. It is through Jesus Christ, my Son. He has fulfilled the law for you. He has died to pay the penalty for appeasing my wrath, and thus reconciling you unto Myself. And thus all my grace, all my love and salvation is at your disposal. You can have it all without money and without price. You need but accept it in simplicity of faith. This is My will, my inexorable will. I have nothing else to offer you.

We see, then, that God's will concerns our salvation, our salvation through faith in Christ; and that is so clearly revealed in Scripture that there can be no mistake about it. From the very beginning this will of God has been proclaimed; it has never been changed, and in all the centuries to come there will be no change. It is the unchangeable, the everlasting truth that is embodied in His will.

"Father, — Thy will be done." God, our heavenly Father, has also a will with respect to our will. He wants us to make His will our will. It has a very deep-seated bearing upon our life, its conduct, its attitude towards Him, its submission to Him in all things. Our whole life is to be conformed to the pattern of His holiness and righteousness. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us how ye ought to walk and to please God, so you would abound more and more. . . . For this is the will of God, even your sanctification." 1 Thess. 4:1-3. Having redeemed us from sin and guilt by the precious blood of His Son, God would make us new creatures, which are actuated by a new principle, the regenerating grace, enabling us to lead a new life, that life of righteousness and holiness which He demands in His holy law, and which is expressive of His holy will. And as God sometimes sees fit that the very best for us is suffering, and therefore apportions to us a measure of chastening, it is His will that whatever of suffering and trials He is pleased to put upon us shall be borne willingly.

It is this will of God which we ask in this petition that it may be done, and which our Catechism calls "the good and gracious will of God" — His will concerning both our salvation and our sanctification, both our welfare, present and future, and the duties devolved upon us as His children in this life for the glorification of His name.

"Thy will be done." In offering this petition, then, we pray, "Father in heaven," grant that Thy good and gracious will ever be done with us, that Thy eternal counsels may be carried out throughout the world, the Gospel of salvation proclaimed among all men, so that all come to the knowledge of the truth, and above all that we ourselves be brought to faith in our Redeemer by Thy Holy Spirit, and be "blessed with all spiritual blessings in heavenly places in Christ, according as Thou hast chosen us in him before the foundation of the world, that we should be holy and without blame before Thyself in love. Having predestinated us unto the adoption of children by Jesus Christ to Thyself, according to the good pleasure of Thy will." We profess in this petition our approbation of all God's commands, our acquiescence in all His proceedings, our cheerful submission and consent to all His pleasure, joining our suffrage with that blessed choir in the Revelation, "Great and marvel-

lous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." We do also pray, that God would grant us the grace willingly to perform whatever He requires of us, "making us perfect in every good work, to do his will, working in us that which is well-pleasing in his sight," Hebr. 13:21, as well as contentedly to bear whatever he layeth upon us; that God would bestow upon us a perfect resignation of our wills into His will, enabling us to say after our Lord, "Let not my will, but thine be done."

Oh, for a petition such as this! Do we not see, that it is not an easy matter to pray this petition? The world cannot pray it. No unregenerate man, no society of men outside of the communion of saints can pray it. Of all the petitions this is one he alone can pray to whom the gracious will of God has been revealed.

"Thy will be done on earth, as it is in heaven." Why pray this petition, since the gracious good will of God is done without our prayer? In answer to the question, how is God's will done with us? our Catechism adds these mighty words:

"When God breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God nor let His kingdom come, — such as the will of the devil, of the world, and of our flesh; but strengthens and keeps us steadfast in His Word and in the faith unto our end. This is His gracious good will."

Oh, what mighty evil powers opposing this will of God! There is the will of the devil, which is against whatever God wills, the determination of the adversary to destroy God's plans for man's salvation, and to hinder God's eternal counsels from being carried out, to thwart God in all His proceedings, and to rob Him of His redeemed souls — to overthrow God's Kingdom of grace on earth. To that end Satan is behind all movements and religions that lead men away from the redemption by Jesus Christ, and consequently from the true way of justification through His righteousness. He makes the Gospel to appear too foolish, gets men to rely on their own righteousness, or fascinates them by luring them into the paths of fruitless speculation. Ah, the depths of Satan are deeper than any man's learning. His wiles are stronger than any man's goodness.

And there is the will of the world. Not the world of nature that God made; not the world of redeemed men; but the world which is alienated from God, of which the apostle says, "the whole world lieth in wickedness," 1 John 5:19, the world in so far as it is Satan's kingdom over which he rules. Here is the material which he moulds to the temptation of man, inflaming therewith the lusts of the flesh, and making it so attractive that men will place the enjoyment of this world over all spiritual blessings.

Finally there is the will of our own flesh, the sinful will which still lives in our corrupt nature, a powerful and dangerous enemy within us which would not let us hallow the name of God nor let His kingdom come.

Yet this is the prayer that it may not be, that this triple evil will and all the powers of hell may not triumph over us; that God's will be done on earth, as it is in heaven, even from eternity, frustrating and bringing to naught every evil counsel and purpose contrary to His will, but strengthening and keeping us steadfast in His Word and in the faith unto our end.

J. J.

COMMENTS

Is the World Going Bad? "Is the world going bad?" "Prominent churchmen" are answering this question for a daily paper. One of these closes his remarks as follows: "We may be young, we may be given to moods, we may be clumsy, we do have fun, whose business is it?"

"Going bad?" Not so bad but foolish—young—adolescent.

"We're beginning to get critical ourselves—this means growing up. 'Let's go.'"

Too bad, however, that the make-up man did not find a proper setting for this optimistic reply. Right next to it there is almost a column telling of juvenile vice in an Illinois town. "Citizens learned yesterday that forty-five girls in grammar and high school grades have been involved." "Six boys have been ordered held to the grand jury." The second column from this clergyman's reply tells of an "alienation of affection" trial. Next to that is a picture of a jeweler's window broken by a burglar. To the right, we have a discussion of a bill that aims at extending the eugenic marriage law also to women. The advocates of this measure will undoubtedly be able to point to conditions that to their mind demand laws of this kind. A minor divorce suit is reported in another column. That is rather unfortunate, but where would a page be found that would offer the proper setting for such optimistic opinion? Perhaps the advertising columns would offer the most congenial surroundings.

J. B.

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Two Old Letters In the column reserved for communications from subscribers a daily paper of one of our large cities had occasion to print two letters, the second written as an answer to the first some days after the first appeared. The identity of the writers is not publicly known but the editor of the paper is acquainted with both and vouches for the fact that the writer of the first is not a member of any church; the writer of the second epistle is a member in good standing of the Episcopal Church.

The first letter is on the subject "Progress and Reaction in the Church." The writer says in part: "Of all protestant denominations the Protestant Episcopal, or Episcopal Church, known as the Anglican Church when that part of it which is the state church of England is meant, has kept more of the Roman Catholic ritual than any other. This church may well be described as retaining more of the dogmas of the time of its origin during the Reformation than any other protestant body. It is genuinely British-conservative and watches over the 'orthodoxy' of its ministry and of its laymen with severe discipline." The writer then takes up the case of Dr. Grant, of New York, referring to his heretical utterances and to the attitude of the press of the liberal churches which, generally speaking, is rather favorable to Dr. Grant, professing to believe that he is serving the cause of progress. Then he comes to the real purpose of his letter and says, "I am not in sympathy with the sensational preacher. As such I classify those men who are quite willing to be considered members of a certain denomination and subscribe to its doctrine and practices in order to secure for themselves some parish that assures them of their daily bread, and then, after they are safely installed, discover that their views are much more 'liberal' than before, that they can no longer submit to the restraint and discipline of the old order and therefore feel the urge to make themselves plain to the world at large. Their evident aim is to secure for themselves a lucrative position.—To my mind a man of honor would act quite differently. A man who was educated in the schools and colleges of a certain denomination, who received this education because he intended to serve this denomination in its ministry, who then occupied a pulpit of that denomination for years, such a man has only one honorable course open to him when his conscience does not permit him to go on with his work in the manner in which his denomination expects him to go on: he should quietly resign his office and retire.—But the younger generation may have a different conception of honor."

This letter, interesting in itself, provoked a reply no less interesting. The opening statement, which we quoted above, requires some correction and the writer of the second letter administers it gracefully and makes it the occasion of testifying to a truth that must be all the more welcome since it comes from one who is not a Lutheran.

The second letter: "Under the heading 'Progress and Reaction in the Church' Mr. 'G. H.' asserted in your columns that the American (Protestant Episcopal) church was the one of 'all protestant churches . . . which had kept more of the ritual of the Roman Catholic Church than any other' and that is more 'conservatively churchly' than any other, meaning that it has retained more of its original doctrines and prac-

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tices as established at the time of its beginning during the Reformation.

"Is this true?"

"The notorious Dr. Grant assails the doctrine of the virgin birth of Jesus and thereby betrays the fact that he is a true child (enfant terrible) of the Broad Church party which represents theological modernism within the ranks of the Anglican church as a matter of principle; the New York publication, 'The Churchman,' openly takes the part of Dr. Grant and defends him against his superiors; the Grant case remains untried — and yet!

"We believe the Lutheran Reformation has retained more of the treasures of the old liturgies than the Anglican, which in 1548 definitely joined forces with the Reformed camp of the protestant church. One need but refer to the Church Book of the United Lutheran Church or to any of the German Lutheran Church books (Agendas). And do not the Lutheran Synods, one and all, adhere to the doctrines laid down in the Book of Concord? A Lutheran minister who would profess his belief in the pithecoïd theory of human origin (the descent of man from animals), or who would deny the verbal inspiration of the Bible, or who would deny the virgin birth of Jesus would very promptly and unmistakably be placed 'extra statum nocendi,' that is, he would be put where he could do no further harm to the church by being relieved of his office in the church. But it is a matter of grave doubt whether there is any clergyman left in the Anglican church, outside the Low Church (Reformed) party, who teaches and believes the verbal inspiration of Scripture and the biblical account of the creation of man.

"It is our opinion that the Grant case teaches but one lesson: let us stand by the church of the Lutheran Reformation."

These letters speak for themselves. To the second we might add the devout wish that the splendid testimony to the biblical faith of its ministry were deserved by every Lutheran. We are as sure as it is

possible to be in such matters that the writer's observations apply to the clergy of the Synodical Conference.

H. K. M.

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Expurgating the Bible While there never has been a time when the Word of God went unchallenged, the present day seems to offer the observer the spectacle of an unparalleled activity on the part of the arch-enemy. Never was the Word the object of such insistent, insidious, general attack as in our day. The skill shown in the selection of methods as well as instruments would often make us dumbfounded if we were to forget who directs the attacking forces and what is at stake. In the following, from the Wisconsin News, we are informed of an onslaught on the Word from one whom you would expect to be a defender:

An expurgated edition of the Bible with the omission of certain passages which he says are repugnant to modern feelings, is advocated by the dean of Durham, one of the most prominent officials of the Church of England. He says parts of the Bible are of little value today, and has expounded his views before the British and Foreign Bible society.

The worthy dean certainly did not arrive at his astonishing conclusions by a prayerful and humble study of the Bible, but is guided by an entirely foreign consideration — that for "modern feeling." The Savior points the way to ward off all such attacks with His "It is written." It is written, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." No matter what the dean wishes to see expurgated, his demand presents all the dangers of the entering wedge. He is seeking to tamper with what is not his to change. Jesus says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." And the Good Book closes with the awful declaration: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." G.

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The Third Great Crisis Dr. Machen, of Princeton University, in addressing the Moody Bible Institute had some pertinent things to say in discussing the struggle raging between liberalism, so-called, and fundamentalism. These are the modern names that cover the contending parties in the age-old warfare between Bible faith and moralistic humanitarianism. The only difference worth mentioning between this struggle and the struggle in which the Church always finds itself in contending for its faith against the forces of the Devil and the world

is this: This fight is fought within the existing church bodies. Dr. Machen said that our time is witnessing the third great crisis of this sort. The first came in the second century of the Christian age when the growing body of the Christian church had to fight off the encroaching disease of heathen philosophies which were threatening to debase everything that was truly Christian to a mere symbolic shell for human fantasy. The second crisis culminated in the Reformation after centuries of encroaching spiritual gloom, caused by neglect of the Word. Now we are in the throes of the third; orthodoxy will surely triumph in the end, though at this day the liberals nearly dominate the evangelical churches.

One might add that this struggle within the church has been coming on just as gradually as those other crises of the church came to a head. It is a slow growth that the historians will trace without trouble to the very days of the Reformation. And he will not stop there. He will see that the germs of disunion and unbelief were present even in the apostolic church and that they persist in spite of the incessant watchfulness of all sound preaching; beginning with Saint Paul and the other apostles. If the danger cannot be finally removed by such watchfulness it is very evident that it requires but little inattention on the part of the faithful to invite complete disaster. The church dare never relax. But Dr. Machen may be quite right in describing our day as the third great crisis in the old warfare. He says some very noteworthy things in fortifying the position he takes. We quote him in part.

"The Unitarians, especially the older Unitarians, were at least honest in their position and did not seek to sail under false colors. They also believed in God, while some of the liberals practically rule God out of the universe.

"The root of modern liberalism is in naturalism, which is a denial of any creative work of God other than his creative work in the beginning. The chief rival of Christianity today is not Mohammedanism or Hinduism but naturalistic liberalism. Liberalism has a profound satisfaction with human nature, while the Bible is clear in describing the exceeding sinfulness of man.

"The fundamental fault with the modern church is that it is feverishly engaged in calling the righteous, but not the sinner, to repentance. They teach that human nature is essentially good and only needs to be drawn out. This doctrine is taught in the Sunday schools as well as in the pulpits.

"Some say that all creeds are equally true, provided they come out of a Christian experience. This is equivalent to saying that all creeds are equally false or uncertain. Being a witness to Christianity is not simply telling one's Christian experience, but is witnessing to the truth of the facts of Christianity."

Of the many good things Dr. Machen says the last sentence is especially fine. It explodes the theory of many (who have labeled their own particular way of moralizing "Christianity") that their petty, personal experience is all the body there is to the religion of Christ. This libel on Christ cannot stand when one is reminded of the very obvious truth that Christianity is nothing if not the faith which rests on all the doctrines put before us by Christ in His Word and based upon the historic facts which this Word establishes. Unbelief flourishes when the obvious truth is too timid to keep on asserting itself. It is our business to keep on asserting it without growing tired.

H. K. M.

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Revising the Catechism In the Anglican church there is a plan on foot to simplify the wording of the commandments in the catechism. If the plan is accepted the new wording will be very much like the one to which we are accustomed in our Lutheran catechisms, with the exception of our Ninth and Tenth commandments (the two together form the Tenth in the Anglican arrangement). The new form of the Tenth would be: Thou shalt not covet.—An omission of words, but no change.

H. K. M.

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Question and Answer The question is put by the Western Christian Advocate in an article entitled, "Isolation Among Churches." We reprint it in full, in order that nothing of the spirit be lost:

There may be a philosophy of isolation that is worthy the consideration of thoughtful men, but we have our doubts. The spirit of the age is calling for co-operation. It is insistent upon the necessity of the forces of Christianity at least that they shall yield that they may work together. The old stiffness in doctrine, the old intolerance, the old neck-slim and hide-bound doctrinaire is the undesirable of the day. And yet there are those churches which stand aloof from others as though it were to their advantage to not join in co-operation, as though they held such strict doctrines and pure teaching of our Lord that they cannot afford in the least to compromise by associating with other bodies of Christian believers. Isolation is just as harmful for a church as it is for a nation.

We wonder why the Protestant Episcopal Church continues to refuse to become a supporter of the Federal Council of the Churches of Christ in America. So far its leaders withhold their membership from that body of Protestant Christians. Twenty odd denominations belong to this organization. Their representatives meet together and discuss problems common to all. They pray together, think together, talk together, and greet each other as brethren in Christ.

The Federal Council presents to the nation Protestantism as a united front. It is functioning with an efficiency that commands the highest respect. During the past six years it has been one of the most providential organizations in American Christianity. It needs the support of all evangelical Christians. When will the Protestant Episcopal Church see its way to join the other bodies in this great organization? Will they let their neighbors support and do the work a part of which rightfully belongs to them?

In the answer given by The Living Church, three reasons are stated why the Episcopal Church should not accept full membership in the Federal Council of Churches.

I. The narrowness whereby the Federal Council chooses some and reject others—the largest of all Christian Churches being among the latter—of those religious bodies which accept Jesus Christ as Lord and Savior, the unique Son of God, is its own condemnation as a step toward Christian unity; and, otherwise, its indulgence toward certain sects within its own membership that do not, corporately or by authority recognized by all their constituent churches, teach the deity of our Lord, further makes the federation ideal impossible to those who hold the worship of Jesus Christ as God to be the fundamental fact of the Christian religion, thereby distinguishing it from all other religions that the world has ever known.

II. In social service work we hold that the Church should preserve a rigid autonomy, friendly with all other forces, religious or non-religious, that stand for high ideals, co-operating with any and all such agencies to the fullest degree possible; but retaining always the right to formulate its own policy on every such question, and carefully holding aloof from any relationship that would commit Churchmen or the Church to any theory, or platform, or policy, that it has not adopted for itself. We are free to say that while many of the policies of the Federal Council on social or moral questions are such that we may quite properly make them our own, there are others that would embarrass us materially. There are bulletins frequently issued by the Federal Council in the name of the Churches in its membership that seem to us far from wise, and there are constant instances of taking sides in industrial and other disputes such as the Church which conceives itself as the Body of Christ cannot do. We cannot think of a more complete corporate failure for the Church in the field of social service than to abdicate its right to determine its own policies or to place it where it would be committed to policies and to "sides" in disputes which it had not determined for itself.

III. To place the Church in such a relationship that it would be bound to pay a quota of many thousands of dollars annually for work not its own, is to introduce into our official budget an expense that is not justified by the implied trust which underlies all the contributions that come to the official treasury of the Church. If contributors to our general funds cannot count on their offerings being used for distinctively Church purposes, our whole financial system will certainly break down. To take from the treasury funds thus given to the Church, and apply them to another purpose, would be a grave breach of trust.

Though the answer of The Living Church can by no means satisfy us, it serves to disclose the intolerance of the very churches that are so ready to condemn as narrow and intolerant those who for reasons of conscience refuse to affiliate themselves with the Council. In their attitude toward the Roman Catholic Church, these churches are as intolerant as any one can be, while they are ready to fellowship with others who do not even confess, as Catholics do, the deity of Jesus Christ. This discrimination is unwarranted unless it is based on Holy Scripture. But if the Council bases it on the teaching of the Bible, how can it fellowship those who do not clearly confess that Jesus Christ is the only-begotten Son of God? If the

churches that constitute the Federal Council would follow the Bible implicitly, they would have to acknowledge our position to be correct.

We are told, "the spirit of the age is calling for co-operation." What is that spirit, and through whom does it make itself heard? Before we accede to its demands, we want to know its nature. The fact that it exists, does not warrant that it is good. If this spirit demands co-operation where the Spirit of God commands separation, it is an evil spirit that we must resist as we value our souls. The very slur this paragraph casts on faithful and consistent adherence to the Word of God shows the nature of this spirit. God says: "Mark them which cause divisions and offenses contrary to the doctrines which you have learned, and avoid them." "How can two walk together except they be agreed?" To fellowship with those who are not in truth fellow-witnesses with us, would mean to disobey the Spirit of God and follow the spirit of the world. That is our reason for not affiliating ourselves with the Federal Council of Churches.

The Living Church wants to recognize the existence of the One Holy Christian Church, the Body of Jesus Christ. But the Body of Christ is invisible. The only mark of its presence is the Gospel. Whoever clearly and fully confesses the Gospel is thereby recognizing as brethren all those who confess it with him. In this manner he is strengthening them in the one thing that makes them his fellow-members, faith in Jesus Christ. In witnessing against the errors which many Christians teach, even to the extent of refusing to fellowship with them, he is fighting that which militates against their faith in Christ. Here is where "aloofness" actually makes for true unity, while a co-operation that requires the surrender of a single truth of God has the very opposite effect.

The second reason given recognizes, though very faintly, the true nature of the Church and its real mission in the world. It states that the Council engages in matters that are common to both, the religious and non-religious, and that, for this reason, cannot properly be regarded as belonging to the work of the Church. Of this the last paragraph of the article in the Advocate is sufficient proof. It speaks of presenting a united front to the nation. Now, the only front the Church should have is its witness of the truth. "It is functioning with an efficiency that commands the highest respect"; respect for what, for the Word of God, or for the political power of the Council?

Here is where we again differ with the Advocate. We do not believe that the Church is the mentor of the nation. We do not want to force our religious convictions on others by legislation. We do not in Scripture find the Church called to solve the economic problems of the world. We believe that the Church has no other mission than that of leading men to

Christ and edifying them in Christ. The influence of the Christian life of its members is the only right influence the Church can have upon the nation.

In standing aloof from the Federal Council of the Churches of Christ in America, our Lutheran Church is, we are convinced, serving the best interests of both, the Church and the nation. J. B.

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Political Prayers Periodically we return to the subject of praying as a part of our public affairs. The thing is so strange to the true American idea of the state that it must be very firmly imbedded habit indeed to withstand the logic which condemns it. If we revert to the subject it is because it offers a suitable medium to test one's Christian understanding.

In the Wisconsin legislature a member of the assembly brought in a resolution which was to do away with the services of the chaplain who opens the sessions every morning. The fate of the resolution is to be a quiet burial in the wastebasket, we understand. The habit is too firmly fixed.

Newspaper wits are having a chuckle over what they term the "choicest political prayer" on record. The chaplain delivered it at the inauguration of the governor of Arizona. The phrase which tickled the risibilities of the reporters ran, "During the governor's tenure of office spare him (the prayer is addressed to "God," of course) the unjust, unreasonable criticism of disgruntled, mugwump Democrats, shrewd and designing Republican politicians, and the sensational headlines of newspapers." One sees it is but another of those prayers that have been described as "horizontal"; instead of going up to God, they are full of hits and kicks that are meant to fall on the bystanders. It is a desecration of prayer that could not well be worse.

Such political prayers are often tolerated because the great number of the legislators do not know much about praying anyway, and if they do they feel it gives a fine, solemn tone to the proceedings and impresses the visitors from the more outlying regions of their district. Furthermore, say they, "What harm is there done?" The harm that is done to a properly sensitive Christian conscience that does not agree to having sacred things dragged through the mire of insincerity, evidently does not count; it is more important to practice the little deception for the benefit of those who like to be deceived.

The political prayer must be reduced to a mere form; a confession of faith, excepting in equivocal terms, would be considered in bad taste. If the chaplain who does the praying has any definite convictions he must sacrifice them or forfeit the fee which goes with the prayer. If he would dare to put his real belief into his words there would be a protest

from those who hold other beliefs. That protest comes to the fore now and then when the chaplain forgets himself and really says something, even if what he says has not much connection with religion as another incident shows.

Just the other day there was a violent storm in the Colorado legislature because the chaplain of the house had varied the monotony of his prayers a bit and said something that betrayed the fact that he actually had definite views on something, even if it wasn't religion. The sleepy, habitual yawning disappeared under the stimulus of a "prayer" that said something they could understand, and immediately there was a hurricane of dissent. The offending words were not a sacrilege, not a blasphemy; they were not directed against God, or even against any one's convictions about God, but they did express an opinion on matters that seemed to interest the legislators.

The chaplain had said in his prayer: "Our courts are corrupt, God has been expelled from our churches, our pulpits are filled with essayists, our boys and girls are going to the dogs, our laboring men are going to work with empty pails while our farmers starve and the middlemen wax fat on exorbitant prices." There may have been more in the same vein. Here was high treason, indeed.

What right has a mere person who is hired to furnish a "nonsectarian" prayer to pass judgment on the glorious and ever-to-be-praised state of Colorado and its institutions and the practices and habits of its citizens? Ah, what right? None. He is to pray, that is all; he is to avoid giving offence. He may ask God to help the legislators in their work, though even that is highly unnecessary. But never must he utter an opinion about man or God that is not agreeable to the majority. Said one impassioned guardian of the honor of the great state of Colorado: "He has insulted at least two branches of our government and we should not remain passive." And another legislator takes issue with the chaplain by saying, "I emphatically deny the sweeping charge that the ministers are going to the devil, that our officials and courts are corrupt and here and now I register my protest. The trouble with our chaplain is, in the language of Josh Billings, he 'knows too many things that ain't so.'"

If every Christian would protest as emphatically whenever the honor of God is assailed in chaplains' prayers by a denial of the truth our legislators would have nothing to do during their sessions but to spend the day in passing resolutions of condemnation and otherwise dealing with the prayer that opened their day.

The prayer of this sort is a weak concession of an irreligious age that does not quite possess the courage of its conviction, to weak Christians who accept such a thing in lieu of religion and even demand it. A Lutheran Christian is embarrassed, more than that,

he is offended, every time such burlesque prayers are foisted upon him, be the occasion public Memorial Day exercises, school exercises, opening of legislatures of congress, or the like. H. K. M.

* * * * *

If We Were to Fight "You Lutherans are fighting against us," so wail the members of the innumerable lodges and secret societies. They're wrong, quite wrong. We haven't begun to fight and do not intend to fight them—in the way in which they might be fought with every right on our side. Our attitude toward the lodge is purely defensive. We cannot join hands with them because they and we differ so entirely that any common undertaking is impossible. The lodge does not always see this. Again and again it insists: "But we are not against you, we stand for the same things for which you stand." They fail to see that even in these harmless appearing words they have given us the argument which should silence their insistent protestations that the lodge and our church should not be at outs because they are alike. That is just it. The lodge has its religion. We have our religion. We know and believe that our religion is true because we have it from the Word of God. The other is not from the Word of God. If the lodge, say the Freemasons, would not go beyond establishing the best formulas for mixing mortar and for computing the strength of concrete walls, then we would not find it necessary to deal with them as a body; then each individual of the order would have to make up his mind and inquire within himself whether he believes the Bible and shares our faith and thus he would either become a Lutheran or he would refuse to become a Lutheran. As it is he confesses to a religion and by inscribing that fact on his lodge banner wishes to be judged together with those others who are united with him in the lodge. The religion to which he confesses is far from being identical with ours; if he does not see this, we do—and we tell him so. That is not fighting him. He is flattering himself. There is no reason to single him out of the vast mass that is separate from us because of its different religion, or lack of religion. To get at the Freemason in order to fight him would be (for us) like fighting a way through the combined armies of the Central Powers in the late war in order to get a hotelkeeper in Berlin who overcharged us the last time we spent a night under his roof. We are holding the citadel of our faith against all enemies. If the enemy bent on invasion happens to appear under the banner of a lodge he will receive our attentions, to be sure; that is defense. But when we are not assailed we shall fortify ourselves in every direction and in the mass of our enemies any single one of them quite disappears. We have so many of them that we cannot

bother about picking out any single one of them. No, we do not fight them.

But if we were of a mind to fight and were looking about for a telling weapon it would not be hard to find. The lodge is open to attack on a most vulnerable front. There have been times when this has invited attack—and again there may be such times. The lodge is an anomaly in a well-ordered state. Not the church but the state might well be endangered by the lodge. Nothing can hurt the Church, we have God's Word for that. If we but stand by our faith nothing under the sun can harm us. Slander, persecution, ridicule, even murder can not hurt the Church. But the state can easily be harmed and the lodge is an ideal means to bring harm to it.

Any secret order may hatch out a conspiracy that will wreck the best ordered government. It may begin by working toward a control of the courts, by influencing juries, by assuming control of financial transactions, by fomenting war for selfish purposes. All of these perils are threatening the country which has in its midst a set of men sworn to secrecy and to a measure of obedience to principles that are hidden from the knowledge of the plain citizen.

What that might easily become is shown in the scandalous condition that prevailed in Louisiana in connection with the Ku Klux outrages. There we had a set of men, some of them are described as model citizens, doing the bidding of secret commanders who calmly went above and beyond the law, not stopping at murder, in having their way.

Whatever is dangerous in the Klux is a danger in any other secret order, be it the Knights of Columbus, Freemasons, Elks, or Yellow Dogs; in this respect they are all alike.

If we were to fight, this is where we would attack them and we could call upon every citizen to support us and we could make it a patriotic duty for every man to get out of the lodge. No, we are not fighting the lodge, but we could if we would. H. K. M.

THE PENTECOSTAL'S BRAGGING

After four weeks of revival services in Granite City, Ill., the Pentecostal evangelist, A. H. Argue, published the following in the Pentecostal Evangel: "God's power was greatly manifested throughout the entire four weeks, but especially the last three weeks. During the whole meeting, about 130 received the baptism of the Holy Ghost. . . . The last two weeks about 107 of the above number received the baptism of the Spirit. Sixty-seven received it in one week, 13 received it in one day. . . . The whole city is stirred and moved by the power of God. . . . Men and women were brought under God's power in their homes at night. . . . I have attended some of the big meetings that have been held by leading evangelists in the

United States, both Pentecostal and denominational, but for the presence of living, saving, and baptizing power, this surpasses anything that I have ever witnessed."

We happen to have a prosperous Lutheran congregation in Granite City, the members of which could observe and give reliable information concerning all that happened during these four weeks of the revival. Their testimony is that during these four weeks Granite City as a whole experienced no extraordinary stirring at all, neither by God nor by the devil. True, curious crowds often gathered to watch the strange antics and capers which could be seen in some persons at these meetings. At one of them one person arose and continued to holler: "Peep! Peep! Peep!" And another one then arose, who claimed to have received the gift of the interpretation of tongues. He declared that this peeping one had the gift of tongues, and that it was for the speaker to explain what the Spirit of God wished to say by these words, "Peep! peep! peep!" One Lutheran woman, who was enticed into visiting these meetings, became so deranged that she arose at night and declared that she had received a revelation from God which told her to sell all her goods and to emigrate to Germany. After this peculiar manifestation her husband, who is not a Lutheran, lost patience with the whole thing, and saw to it that she returned quietly to her Lutheran Church, where through the preaching of her pastor and his quiet instruction she has regained her composure, and "the peace of God, which passeth all understanding," is keeping her heart and mind in Christ Jesus.

By sad, sad experience, by disease, grown chronic and fatal by neglect, by deaths and other misfortune, by mental derangement and disaster, some poor deluded people who had followed false prophets have actually come to see how important it is to obey the injunction of the Lord: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." But, we ask, is it necessary that we all experience such misfortunes? Is it not far better to walk with the Savior and experience the blessings, disguised and undisguised, which He has promised the members of His flock than to go astray in the wilderness and then perhaps have experiences which exclude all blessedness? Even the heathen knew enough to say that experience is an expensive school, but that fools will learn in no other. Let us with all our hearts believe that the Savior is never more tenderly inclined towards us, His heart never beats with more fervent love to us, than when He tells us: "Beware of false prophets!" We have faithful pastors who are preaching God's Word in its truth and purity. We have an abundance of excellent literature, periodicals, tracts, and books through which God speaks to us His words of light

and of life. Let us use all these gifts of our gracious Lord diligently, and let us avoid all error more carefully than we avoid the contagion of some virulent and fatal disease. We have heard so much about the danger of contagion which threatens from public drinking-vessels, towels, etc., etc., but the most dangerous and ruinous contagion is that which is spread by false teachers; therefore God from heaven warns every one of us: "Avoid them!" "Avoid them!"

— Lutheran Witness.

THE TEMPER OF SOME EVOLUTIONISTS

By E. J. Peterson

Now that some of the ministers and anti-evolutionists have been accused of indulging in scornful and abusive language and evincing an intolerant spirit in their controversy with the evolutionists, it might be interesting to notice some of the little innocent epithets and expressions the evolutionists are using against their opponents. We quote from the Lutheran Survey: "One quite well-known evolutionist," writes Dr. Keyser in this paper, "referring to Mr. Bryan, exclaims, 'Can't you preachers shut that man up?' "A Canadian evolutionist," he continues, "rants in this way in a recent issue of that scientific magazine called Science: "A Don Quixote of Mr. Bryan's caliber only appears once or twice in a century, and the opportunity to study in cold print the celebrated Nebraskan's proposal to resurrect the special creation of species myth must be appreciated by our scientific brethren, who are interested in studying the mysterious ways in which the human mind works when it approaches subjects unfamiliar to it."

The following may serve as an example of the tolerant spirit evinced by some of the evolutionists: "A young instructor," says Dr. Keyser, "in a state university was recently engaged in a controversy with a professor in a Christian college on the subject of evolution. The latter has been studying science — and a good many other things too — for some fifty years, having waded through Darwin's, Huxley's and Spencer's works before the young scientist was born. The debate ended in the young man losing his temper and inviting his opponent to come over to the university this fall and enter the freshman class."

Here is another instance: "A university professor made an abusive assault on Prof. Geo. McCready Price and also called him a number of ungracious, not to say, ungentlemanly, names. Prof. Price sent a reply to the editor of science. It was declined, with no other reason given except that Prof. Price had written against evolution."

Again we quote from the same paper. Following are a few characteristic expressions which grace (?) a recent pamphlet, written by a state university professor of science, published in a scientific journal:

"The indiscriminating, ignorant and bigoted proclaim that evolution is overthrown; the average man once thought that some omniscient and omnipotent being made the various forms of life and established them in the world for his own delectation, if for no other purpose." The same professor says further: "Whenever some misinformed or bigoted egotist displays his ignorance of scientific matters, there are two things which we may do: Either we may attack his misstatements and set the unscientific public right through the press, or we may follow the plan adopted by the man who was kicked by a mule, and just consider the source."

The above are only a few of the expressions used by some evolutionists against their opponents. Many more could be added. They are not quoted with the purpose of discrediting science as such, but to show that there is also a spuriousness in science as in other things. The writer has a profound regard for real scientists. But they know the difference between an hypothesis (an unproven theory) and a proven fact and they are never so "cock-sure" about their theories and even their conclusions.

—The Lutheran Companion.

"FOR THE EPISCOPAL CHURCH FUND"

"The very lovely home of Mr. and Mrs. ——— was the stage for a most successful dinner dance for the Episcopal Church fund last Tuesday evening. Mr. ——— had the lawn adequately lighted with electric lights, but the weather man chose that particular time for sending a rain that was much needed by this neighborhood, so that dinner had to be served on the porch and in the house. Apparently the weather had little effect on the attendance, however, as the house and porch were crowded to capacity. After dinner the floors were cleaned and the 'Community Jazzers' orchestra played all the latest, jazziest music in their own inimitable way that puts enthusiasm in even the oldest. The floor was crowded with dancers from eight to eleven. It was a very pretty and enjoyable party and netted \$75 for the church. The visitors felt well repaid for the cost and the workers for the returns. Mr. and Mrs. ——— deserve not only the thanks of the church, but of the community for putting over such a cleverly successful affair."

The newspaper clipping copied above is sent to us by one who is not ashamed to be described as an old-fashioned Churchwoman, with a sorrowful and somewhat indignant letter with which we find ourselves not a little in sympathy. We do not know what paper the note is taken from, nor where the incident occurred, nor the givers of the entertainment. It is only one more instance of the good name of our Mother, the Church, being besmirched, presumably by her own children and probably with the best intentions; but no familiarity with

such thoughtless disrespect can make it less painful to those who love her.

We can but wonder whether, if the aged mother of Mr. and Mrs. ——— were in sore need, it would occur to them to give a jazz dance at their "very lovely home" to relieve the old lady and keep her from going to the poor house! We wonder whether they would use this method for raising means to place a memorial to some dear loved one within the church! In either case, would not the community, even though it eagerly attended the dinner-dance, given and advertised for such a purpose, sneer in its sleeve at the filial love or tender remembrance which could adopt such cheap and unseemly means for its manifestation?

Or suppose Mr. and Mrs. ——— found themselves in need of a little ready cash to pay for their lovely residence; would they raise money for themselves in this fashion, and risk having their home known as The House that Jazz Built?

Furthermore; must we believe that the wise and good Lord, desiring a house built for His Name in a certain place, demanded that it be so costly and ornate that it was beyond the means of His people of the congregation at that place, giving freely as He had prospered them? Our Master is really not as unpractical as worldly people who do not know Him suppose. He has made the most ample provision for financing His Church by means both dignified and blessed, and it is a reflection upon Him when other and less worthy methods are adopted, even if they are cheaper. Did He make a mistake in this case and lay upon some little flock a burden too heavy for them? Or was it the architect, or the local pride, or too sanguine temperament of the congregation that made the mistake, so that they have to go quite beyond His approved means and borrow a leaf from the world's book, and a sadly discredited one at that, to make up a deficiency?

And the Church is dishonored, her name becomes a byword, her pretensions to high worth and other-worldiness and beauty of holiness are derided by a contemptuous world, because her children do not consider; because they think that nothing is too mean, too undignified, too unworthy, to be done in her name and, supposedly, in token of the reverence they have for her holy mission and the value they place upon the gifts of God through her ministrations. And they, having learned some cheaper way than Christ has approved for her support, are missing the blessing of those who give their free-will offerings to Him according to the abundance which He has given them.

It is no new thing. Long ago the prophet who bore the title Malachi, or My Messenger, had much to say on this very subject. For instance:

"Ye offer polluted bread upon mine altar. And ye say, wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. And when ye offer the blind for sacrifice, is it no evil? And when ye offer the lame and sick, is it no evil? Present it now unto thy

governor: will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts. . . Ye say also, Behold, what a weariness is it! and ye have snuffed at it, saith Jehovah of Hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this at your hand, saith Jehovah. But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing; for I am a great King, saith Jehovah."

But doubtless those people in Malachi's day thought they deserved the "thanks of the church" for "putting over" something so clever and successful!

— Southern Churchman.

CONFUCIOUS' BIRTHDAY CELEBRATED AT A MODERN MISSION COLLEGE

The writer has a vivid recollection of the first Christmas Eve he spent in China. The great Union University at Nanking, supported by several of the strongest American Missionary Societies, was celebrating its Christmas Holidays. The festivities that evening consisted of a Chinese play, given by the University students, which the missionary body attended en masse. After we had witnessed a few murders and other tragic scenes, we left the place alone, sick at heart and as homesick as it ever has been our fate to be in China.

Evidently the usual Reformed indifference to our Church Festivals was at the root of this peculiar "Christmas spirit." But an item in one of the Hankow daily papers a short time ago leads us to think that the indifference may have extended even farther than to the externals of our Church Festivals. For the birthday of Confucius was celebrated in such a whole-hearted manner by the students of Wesley College in Wuchang that one suspects they have little heart left for Jesus Christ or the true God. The report, written by a Chinese student, Mr. D. F. Senn, is as follows: — "Wesley College Students Celebrate."

"The 27th day of the 8th month (lunar year) was in the past ages as at the present time, and will undoubtedly be in time to come, observed and celebrated on account of the birthday of our great and wide-known sage and philosopher, Confucius, who was born B. C. 551. Usually on this day, the schools, some of the foreign firms, and a few government organizations all stop their routine work in order to show their respect to, and do honor to, the Great Man. To go by the regulations of the College and the prevailing custom in our country, the College staff has given to the students this grand and important day as a holiday, on which they are not only hoped to make the best out of it they can, but are also expected to tell the illiterates, with whom they have or have not acquaintance, that over 2,500 years ago there lived in our dear country a great sage, whose virtues and precepts are worth the while to be learned and put into actual practice."

"On the evening of the previous day (Oct. 10th), a celebrating meeting was held in the College Assembly Hall; teachers, students, and some outside guests just filling up all the seats and making the gathering very lively. Prof. P. S. Li presided. The meeting was opened by singing the "Hymn to Confucius." Then scripture reading followed, — selections from the book of Great Learning (a Confucian classic) were read by Prof. Hu. After this came the speech by Prof. Tuan, who although having a sore throat and being unable to speak, yet harangued to his attentive hearers. The speaker rehearsed about the origin of the Confucian religion, and how and where it and Christianity exactly correspond in their teachings. Exclamations of approbation were continually heard.

"After all this, the Wen-Ming plays made their appearance. — Without any dress rehearsal because of the lack of time, the performances were fairly well done and heartily enjoyed by the audience who could find no leisure to stop laughing and hand-clapping."

"The meeting was closed by shouting three cheers in honor of Confucius, and the hurrah of voices broke down the house. Long live the teachings of Confucius!"

The quaint English of the writer does not make this report less tragic, when one considers that it comes from one of the old, well-established Mission Colleges of Central China, to which this country has been looking for the light that is to lead it out of the political, intellectual, and spiritual darkness in which it gropes. And yet all too many of the Mission Colleges in China are of this stamp. If they do not put Confucius above Christ, they at least cater sufficiently to Chinese prejudices to make the students believe that Confucius is fully the equal of Christ, and his "religion" fully as good as Christianity. What these Colleges are doing, all too many missionaries are also doing, or at least neglecting to testify against. Even Lutherans co-operate with such un-Christian "Christians" and seek to correlate their work with that of these deniers of our Lord.

What should *we* do under these circumstances? It is not enough for us to decry the conditions on the mission fields and perhaps find in them a reason for not supporting foreign missions. It is not enough for us to point out the errors in the conduct of these other missionaries. We should rather work with holy zeal in every way open to us to bring the light of the pure gospel to heathen China. We should rebuke those who hide the Truth of God under the bushel of their "socialized Christianity," not merely by word, but also by deed showing them that the old Gospel is the only remedy for the evil under which the heathens suffer so much today. We must show our faith in the eternal Word of God by our works with it and for it. As we see other missions losing themselves in the externals of religion, — charitable deeds, union organizations, etc., — we should spend our whole energy in bringing those who perish in the darkness of heathenism or Confucian ethics or

modern evolutionistic philosophies, the saving gospel of Jesus Christ. What a challenge to our faith and courage are not the mission fields today! Are we going to shrink back from it? Or are we rather, though we be but a Gideon's band, to fight and work in faith in the Almighty God and conquer in His name? There can be only one answer for every true Lutheran.

—Lutheran Sentinel.

OUR NEW SEMINARY

Does the condition of the present seminary building demand that we erect a new seminary at this time? Many have asked this question. The answer depends on the view-point from which one regards the situation. The building as it now stands has not been condemned by the public officials. It will not come down on our heads.

But, is that all that the members of our synod demand of a building in which is housed its "school of prophets?" We cannot believe that this is the case.

Our professors and our students have always been satisfied with the accommodations the synod was willing and able to offer them and they would continue to do their work cheerfully even if the conditions were far worse than they are now. Do we, the many, however, want to permit the few to bear alone the burdens that belong to all? If we can effect a permanent improvement of the living and working conditions of our professors and our students by a single contribution that means no actual sacrifice to us, do we want to say that this expenditure is not necessary?

The first circular of the Building Committee should by this time have been read by every member of our synod. The second will follow soon. It will contain the article that appeared in our last issue and another giving a full description of the present building. Read it carefully, and you will be able to answer the question yourself.

THE SEMINARY BUILDING COMMITTEE

* * * * *

This man found the right answer.

An \$87,000 Christmas Gift to the Missouri Synod

The editorial penknife was employed in opening the Christmas mail this noon, December 25, and the greetings were accumulating on one little pile, the envelopes on the other, when out of one envelope there dropped a brief letter and, accompanying it, a note for eighty-seven thousand dollars. The note is payable when the contracts for the library of the new Concordia Seminary are to be let, and is an outright gift to the Missouri Synod for this purpose. The donor for the present desires that his name be withheld.

The story of the gift follows:—

On December 15 the Synodical Board of Directors held a joint meeting with the Building Committee at St. Louis. For the first time, drawings were submitted, showing the architect's conception of our group. These, as well as the Building Committee's work hitherto, were approved by formal

resolution of the Board of Directors. The meeting adjourned, and after supper a meeting of the Publicity Committee was held at the Seminary, with various members of Synod present who had been invited in for consultation. When it was suggested that, owing to our financial limitations, it might become necessary to eliminate the library, one of the visitors asked what the architect's estimate for the cost of this feature might be. Being told, he said in the most matter-of-fact way: "I will build the library." Today his pledge was made good with a note covering the cost of this building. The sum involved is the largest ever given to the Missouri Synod by an individual donor.

—The Lutheran Witness.

LAXITY IN MORALS AMONG AMERICAN YOUNG PEOPLE AND SOME REMEDIES FOR SAME

By Frank Nelson, President of Minnesota College

Thoughtful people are alarmed over the laxity in morals among the young people of America. The causes of this widespread immorality are deeply rooted in our social life.

Here are some of the causes: A decline in personal religion; a lack of an adequate sense of responsibility in parents; a failure to realize the ethical consequences of immodesty in girls' dress; a failure to appreciate the value of the higher and nobler things of life; a lack of moral courage to denounce Fashion when it conflicts with decency; an absence of reverence of sacred things; a defiance of decency in dress and speech and conduct; disrespect for law and authority; Sunday desecration; a looseness of ideas and ideals and a consequent looseness of conduct and character; the tendency to spend more money for luxury than for sane and sensible living; failure to take life seriously; cigarette smoking among boys and girls; frivolous living; dancing and the lowering of moral standards; moral laxity in our homes, in business, in our public schools, and in our colleges and universities.

Society is also at fault. It surrounds our young people with immoral conditions and immoral atmosphere. What can we expect from jazz music, the modern dance hall, auto joy riding, luxury and freedom, late hours in the home and in the school, the sensual and suggestive movies where immorality is exhibited in its naked and debasing forms with indecent exposure in dress and an utter disregard of the common conventionalities of society? There is altogether too much performance of sin in many of our theatres. And the alarming feature of it is that audiences put their approval upon the exhibits that are made of lewd and loose living. Sexual evils and immoral suggestions are flaunted with utter disregard of accepted moral standards. Leaders of public thought and those who are earnestly interested in the public welfare are alarmed because there is danger that under present conditions the public conscience will become so seared and paralyzed that immorality will go on without feeling the force of public restraint and the sting of public reproach.

The movies are the creatures of our age. Society, therefore, is charged with the responsibility to see to it that the movies are used for the right purpose. The state also has an important duty along this line in the interest of private and public morals. No state is as good as it should be so long as it allows agencies or institutions to exist within its borders that undermine the morals of the people.

What are we doing to improve the morals of the young people of America? What are we doing to stabilize American civilization? Have we learned to think in terms of the national good? What are the schools doing to improve the morals of our youth? Where is the voice of the pulpit on this great issue? Where is the influence of the press in the solution of this vital problem? It is not enough to point out the evils of our day. We must try to cure the evils. That is our duty. That is our task.

So far as our schools are concerned, we must return to higher ideals and better daily behavior. Religion and morality must be the basis upon which to educate and train our youth. An eminent authority has recently said: "What the colleges need is what all the world needs — religion." The atmosphere in which our young people live must be permeated with the teachings of Jesus Christ. The vision of the youth of America must be shaped and directed by religious and spiritual ideals. If we are to stabilize American civilization we must teach our young people to love God, to live clean lives, to respect law and authority and to be honest and upright in the performance of the daily tasks of life. This program of public service calls for the mobilization of all the forces of all our schools and for the support and co-operation of every man and woman who is interested in the moral uplift of the youth of America.

— The Lutheran Companion.

WHAT MEN THINK OF THE BIBLE

It is our only guide. It contains milk for the young and nourishing food for every year of life's journey; it is manna for those who travel in the wilderness; and it provides a staff for those who are weary with age. It satisfies a heart's longing for a knowledge of God; it gives meaning to existence and supplies a working plan to each human being.

"It holds up before us ideals which are within sight of the weakest and the lowliest, and yet so high that the best and the noblest are kept with their faces turned ever upward. It carries the call of the Savior to the remotest corner of the earth; on its pages are written the assurance of the present and our hopes for the future.

"The Bible differs from all other books in that it never wears out. Other books are read and laid aside, but the Bible is a constant companion. No matter how much we read it or how familiar we become with it, some new truth is likely to spring out at us from its pages

whenever we open it or some old truth will impress us as it never did before." — *W. J. Bryan.*

One man has said, "The Bible is a divine library consisting of many books, given forth by divers portion and in divers manners, each having had its special occasion and mode of composition, though all are inspired with one divine purpose. The books are manifold in their literary forms, diversified in their subjects; yet united they form a divine revelation, and are appropriately enough described as the 'Word of God'."

"This book reveals the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its decisions are immutable. Read it to be wise, believe it to be safe, practise it to be holy. It contains the light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Here Paradise is restored, heaven and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a river of pleasure, a paradise of glory. It is given to you in life, will be opened at the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

"The Bible is a book which separates itself from all other books and deserves to be spoken of alone. It is a book that has wielded a greater influence than all other books combined. * * * It is the most wonderful book in the whole realm of literature, with the atonement as its central thought and with Christ as its central figure."

"Its purpose was and still is to set up a kingdom of truth and righteousness not only in the hearts and the habitations of men, but among the nations of the earth. Its plain teachings and saving truths are suited alike for rich, poor, old and young, learned and unlearned, bond and free. It is not written for one age or one nation, but for all ages and nations alike. In sorrow or joy, in sickness or health, in life or death, this book fits into the needs of the human soul like a key into the intricate work of the lock whose bolt it is designed to throw back. * * * It lifts up the fallen, and by spiritual regeneration makes degraded man to stand up in the likeness of God. * * * Fire and flood, war and pestilence, have not been able to destroy it. Kingdoms have risen, flourished and fallen, but the Bible remains. * * * Every little while somebody blows up the Bible, but when it comes down it always lights on its feet and runs faster than ever through the world." — *Rev. Sylvanus Stall, D. D.*

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In a recent address to a graduating class the editor of the *Grand Rapids News* said, "The best thing in life is to know how to live." *W. J. Bryan* says, "The Bible

teaches the science of how to live;" therefore the best thing for all of us to do is to read our Bible.

"In this book," said Ewald Dean of Stanley, "is all the wisdom of the world." "That book," said Andrew Jackson on his dying bed, "is the Rock on which our Republic rests." "Bring me the Book," said Sir Walter Scott, when about to die. "What book?" asked Lockhart. "*The Book* — the Bible; there is only one."

The great chemist, Faraday, says, "Why will people go astray when they have this blessed book to guide them?" "If we be ignorant," said the translators of 1611, "the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if cold, inflame us."

Hooker said, "There is scarcely any part of knowledge worthy of the mind of man, but from the Scripture it may have some direction and light."

Theodore Parker said, "The literature of Greece which goes up like incense from that land of temples has not half the influence of *this* Book of a despised nation. The sun never sets upon its gleaming pages."

Heine, the infidel, said, "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven, sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, all are in this book."

Canon Farrar says, "After all these thousands of years of the world's existence, after all the splendors of literature, in all nations and in all ages, there is *no* book that can supersede it as an instruction for the young. Alone of all books it is circulated in hundreds of millions of copies in every tongue. Its eclipse will be the return of chaos; its extinction the epitaph of history."

Dr. Guthrie says, "Rob us of our Bible and our sky has lost its sun, and in the best of other books we have naught but the glimmer of twinkling stars. It is the guide book for every road, a chart for every sea, a medicine for every malady, a balm for every wound. It is the wealth of the poor, blessing poverty with contentment which makes it rich."

How shall the young secure their hearts
And guard their lives from sin?
Thy Word the choicest rules imparts
To keep the conscience clean.

When once it enters to the mind,
It spreads such light abroad
The meanest souls instructions find,
And raise their thoughts to God.

'Tis like the sun, a heavenly light,
That guides us all the day,
And through the dangers of the night
A lamp to lead our way.

Thy Word is everlasting truth;
How pure is every page!
That Holy Book shall guide our youth
And well support our age.

— The Free Methodist.

USE YOUR TALENT

The gifts which God bestows on mankind are varied in kind and degree. No one will be condemned for "what he hath not," but each one will be responsible for "what he hath." God knows men's "several ability" and bestows His gifts accordingly. Every talent is designed for use, and its proper exercise will insure reward; but unused talent only adds to the final condemnation of its possessor. Multitudes are hiding their talent and failing to meet the good purposes of their existence. "The brightest talent has been found in places of obscurity."

The work of rescuing lost souls is fraught with world-wide benefits and eternal consequences. When a soul is redeemed from the thralldom of sin who but God Himself knows what strength and breadth and beauty of talent is thereby uncovered. Who can determine the far-reaching results that will follow the emancipation of this captive and the consequent development of the long-buried talent?

"Go work, brother Christians, labor and pray,
For the time to labor is passing away."

— The Free Methodist.

NOTED IN PASSING

In one of your recent issues you asked for statements of opinion from your readers on the decision of the California Supreme Court in which they take exception to the use of the Bible in the public schoolroom on the ground that it is a sectarian book.

I have taught in the public schools in all grades for ten years and know something of the opportunity of the teacher to instil propaganda of every sort in the minds of the pupils. The opportunities are varied and constant, and teachers are but human. The remarkable thing is that they are fair-minded and open in their dealings with such matters as they are. Of course, the great incentive to be such, is the fact that they usually have all sorts of opinions among their patrons. But religious teaching is so easily coated over or camouflaged that it is often not recognized for its true influence.

The Bible is not a sectarian book but we all know that all sects go to it for the establishment of their particular and peculiar beliefs. Any teacher who was shrewd enough could very easily use it to sectarian ends. I am conceived that the recognizing of it as part of the school work in any way would only lead to confusion and strife.

—Edith M. Fraker—in The Baptist.

Some one, writing about the 145th psalm, remarks: "A bell without a tongue is useless." And Christians are like bells in this particular. Some bells are of use because of their history, like the famous Liberty bell. Some are gazed at because of their immense size or immense cost. But most bells are worth having only because they sing, peal, sound praises and let the world know that they can do the thing.

that their makers made them for. And Christians are like bells in this particular. A praiseless Christian is a poor Christian.
—The Continent.

As our bodies demand bread, so our souls cry out for spiritual food, and starve if they are not fed. The activities of physical and intellectual life may cause us to forget the needs of our souls until the still, small voice is no longer heard. Let us feed upon the Word, and by prayer keep our natures open to divine influences. Then we may spiritualize our daily tasks and in all things glorify God. Thus we grow strong and overcome the enemies of our souls.

“Let’s get the American boy and girl back to work,” said Secretary of Labor James J. Davis before the Commercial Club of Chicago. “Modern American youth is reluctant to work with his hands, as the result of a system of education which teaches false standards of life.

“We are teaching our children too much of the classical, too little of the practical and fitting them to occupy only white collar jobs. To import our labor from foreign countries, to create a class of clerks and professionals upon a substratum of alien labor will lead us to national destruction.”
—Woman’s Weekly.

From a recent issue of the Western Catholic, a Roman Catholic organ printed in Illinois, I take this fragment of a sermon by the Rev. Peter Crumbley, preached at the dedication of St. Joseph’s Home for Working-girls. It is comforting to find that clergy who permit themselves to be carried away by unwise enthusiasms into indiscreet and extravagant statements are not found only among ourselves.

“We priests of the Catholic Church, by reason of our ordination, by virtue of the power which we then receive, are empowered to offer sacrifice for the sins of men, and it is by this power, that when we stand at the Holy Altar, we command, not merely the faithful, who look upon us as their Father in Christ, their teacher and guide, but we command Almighty God Himself. Nor is this presumption on our part to make this statement; it is the truth. The angels of Heaven tremble, when they are called before the Throne of God to receive His commands, and hide their faces in awe and reverence. The Holy Mother of God, standing before the Throne of the Most High, pleads and supplicates for men. But the priest of God standing at the Altar, whispers over a piece of bread the words of consecration and these words re-echo throughout the realms of Heaven and up to the Throne of Almighty God, and He descends from His Throne of Glory, as soon as the command has been given, and takes up His habitation among men.”
—The Living Church.

FROM OUR CHURCH CIRCLES

Acknowledgments and Thanks

Our Indians of the East Fork Mission, Whiteriver, Arizona, were well remembered for Christmas by the following Mission friends:

Miss Clara Helfmann; Miss Elsie Gundlach, St. Paul, Minn.; W. Degel, Dale, Wis.; H. Walter, Appleton, Wis.; Mrs. Hein, Mt. Pleasant, Mich.; Mrs. Potzler, Morgan, Minn.; C. Pobanz, R. Anton, R. Wendland, Rev. E. Walther, Randolph, Wis.; J. Mueller, Hustler, Wis.; Emil Hass, Milwaukee, Wis.; J. Matzner, Gresham, Nebr.; Mrs. J. Huebner, Norfolk, Nebr.; John Carstens Jr., Newton, Wis.; Rev. J. Lauritzen, Knoxville, Tenn.; Mrs. B. Emmel, Mankato, Minn.;

Rev. J. F. Zink, Bay City, Mich.; Frank P. Falck, Morrison, Wis.; Ernst Kaufmann, Publ. House, Chicago, Ill.; Mrs. J. C. Johnson, Wabasha, Minn.

The congregations at Saginaw, Mich., Rev. A. Westendorf; Flint, Mich., Rev. B. Westendorf; Appleton, Wis., Rev. A. Werner; Oak Grove, Wis., Rev. Kliefoth; Green Bay, Wis., Rev. Zich; Milwaukee, Wis., Rev. H. H. Ebert; West Bend, Wis., Rev. Anger; Mt. Lebanon Mission, Milwaukee, Wis., Rev. E. Schultz; Grace Congregation, Milwaukee, Wis.; Confirmation Class, Rev. A. Zeisler, Milwaukee, Wis.; Ladies’ Aid at Norfolk, Nebr.; Rev. Witt, Manitowoc, Wis.; Rev. Machmiller; Austin, Minn., Rev. O. Hohenstein; Y. P. S., Watertown, Wis.; Rev. Stern; the congregation at Brillion, Wis., Rev. M. Sauer; Christ Luth. School, West Salem, Wis.; and from school children and teachers at Monroe, Mich.

Many of the donors also remembered our orphans with numerous articles. To all kind friends, hearty thanks and God’s blessings.

M. J. WEHAUSEN.

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Gifts for our Apache Orphanage were received from the Y. P. S., Rev. H. R. Zimmermann, West Salem, Wis., \$11.00; Miss Luella Sitz, New Ulm, Minn., \$5.00; the Detroit local of the Walther League, Detroit, Mich., \$18.60; Mrs. George Ernst, Milwaukee, Wis., \$5.00; Mr. Jean K. Stacy, Whiteriver, Ariz., \$10.00; Mr. Browning, Whiteriver, Ariz., (Indian), the father of our little Inona in the orphanage, \$7.00; Master Walter Rahm, Montclair, N. J., \$5.00; Mrs. F. P. Falck, Morrison, Wis., one complete outfit for an infant; pupils of St. Paul’s School, New Ulm, Minn., infant apparel, nursing bottles, hot water bottles, roll of rubber sheeting.

To all friends so willing to help us in this great work, hearty thanks.
M. J. WEHAUSEN.

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The following cash donations were received for Apache Christian at Whiteriver: Rev. Im. Albrecht, Fairfax, Minn., \$20.00; Rev. Theo. Volkert, Racine, Wis., \$9.00; Rev. W. H. Lehmann, Darfur, Minn., \$5.00; N. N., Racine, Wis., \$15.00; Rev. H. Schaller, Renville, Minn., \$13.36; Rev. Aug. Pamperin, Hazel, S. Dak., \$10.00; Rev. W. C. Albrecht, Sleepy Eye, Minn., \$20.00; Rev. Gerhard Gieschen, Edgar, Wis., \$7.00; Rev. Hans Koch, Prescott, Ariz., \$2.00; Christ Sunday School, Menominee, Mich., \$10.00; Rev. Fr. Koehler, Nicolet, Minn., \$14.55; Mrs. Otto Boerneke, Hutchinson, Minn., \$3.25; member of congregation, Morgan, Minn., Rev. Paul Horn: Mrs. H. Hasse, \$1.00, Elsie Hasse, 25 cents, Herman Kopischke, \$1.50, Julius Grabow, \$1.00, Ella Hasse, 50 cents, Paul Hasse, 50 cents, Agnes Hasse, 25 cents, Heinrich Hasse, 25 cents, Herman Hasse, \$1.00, Albert Beilke, \$1.25, Ervie Malzahn, \$1.50, Walter Schroeder, \$1.00, Otto Schroeder, \$1.00, Robert Dittbenner, \$1.00, Julius Hasse, 50 cents, Wm. Hasse, \$1.00, Albert Ziegenhagen, \$1.00, Elsie, Alma and Mr. J. Loose, \$1.50, Albert G. Otto, \$5.00, P. E. Horn, \$5.00, Emil Steinhaus, 75 cents, Fred Netzke, \$2.50, George Ulrich, \$1.00; Ladies’ Aid, St. John’s Luth. Church, Minneapolis, Minn., \$15.00; member of congregation at Renville, Minn., Rev. R. Schierenbeck: Young People’s Society, \$10.00, Carl Radke, \$1.00, Mrs. E. Sealblousky, \$1.00, Mrs. Blank, \$1.00, Albert Stricher, 50 cents, R. Schierenbeck, \$1.00, C. Zabel, \$1.00, Albert Lemke, \$1.00, Henry Lemke, \$1.00, Joe Schemel Sr., 50 cents, F. H. Berning, \$1.00, Clara Wilcken, \$1.00, Mrs. Goetz, 50 cents, F. Kleimenhagen, \$1.50, Aug. Grabow, 50 cents, John Wegner, 50 cents, Aug. Wilcken, \$1.00; N. N., \$1.00; member of St. John’s congregation, Minneapolis, Minn., \$8.00; member of congregation at Wellington, Minn., Rev. E. Fritz: Mr. Schmechel, \$5.00, Anton Kiecker, \$1.00, Gust.

Black, \$1.00, Gust Freyholtz, \$1.00, Otto Berger, \$1.00, Miss Mählke, 50 cents, Theresa Luedtke, 35 cents, N. N., 15 cents, Edmund Kiecker, \$1.00, Ernst Luedtke, 50 cents, Erdreich Kiecke, \$1.00, Frank Kandt, 50 cents, Gust Grams, 50 cents, Esther Fritz, 50 cents; Ladies' Aid, Hoskins, Nebr., Rev. F. Brenner, \$9.50.

Many other donations, clothing, toys, etc., were also received. Since they were all handled and distributed by Rev. Guenther, he will also acknowledge same.

Due to the large number of Christmas donation received from various sources, only a small amount of each was needed. The balance was used for chapel equipment, communion set, and Sunday School literature.

The Lord will reward all kind donors.

PAUL, G. ALBRECHT.

Installation

On Sexagesima Sunday, February 4th, Rev. John Jeske was installed as pastor of the Church of the Divine Charity. The undersigned officiated.

Address: Rev. John Jeske, 98½ Hadley Street, Milwaukee, Wis. E. PH. DORNFELD.

ITEMS OF INTEREST

Japanese Buddhists Resent Vatican Mission

The Buddhists in Japan are seriously objecting to the sending of a Japanese diplomatic representative to the Vatican, says a dispatch from Tokio to the Central News.

—Wisconsin News.

Texas Bill Opening Up Secret Societies Advances

The Burkett bill which would require all secret organizations in Texas to file membership lists annually with the county clerk of each county, was unanimously reported favorably by the state senate committee on civil jurisprudence late today. The measure is directed particularly against the Ku Klux Klan.

Catholic Prince-Prelate Who Married Unfrocked

Prince Charles Egon Hohenlohe-Waldenbourg, who was a well known Catholic prelate and doctor of theology in Hermannstadt, Transylvania, was unfrocked when he married Lily Gaspar, a professor's daughter, and then demanded absolution. The pope refused and the prince and his wife joined the Evangelical church, causing a great sensation among Hungarian nobility.

Anti-Catholic Monk Kills Head of Greek Church

The chief of the Russian church in Poland, the Metropolitan George, was assassinated February 8th by the Russian monk Smaragd Latyszenko. The assassin belonged to a group of the clergy which opposed the Metropolitan because of the latter's pro-Polish policies.

The assassination was the result of a bitter struggle between the orthodox faction of the Russian church in Poland and the faction lead by Metropolitan George, which co-operated with the Polish government, the Rev. Mr. Cchechila of the Russian orthodox church said today. Orthodox priests in Poland felt that the Metropolitan was allying himself with the Roman Catholic church. "Metropolitan George openly denied the authority of our Patriarch Tikhon, who is now being held in prison in Moscow by the soviet government. He declared the Russian church in Poland an independent body and threw its destinies in with those of the Polish state which is dominated by the Roman Catholics."

Shortage of Teachers for Indian Service

The United States Civil Service Commission states that there is a shortage of teachers in the Indian Service and that until further notice it will receive applications for such positions. The basic salary offered for such position is \$760 a year. Those who have had supervisory experience may be appointed as principals or inspectors at basic salaries ranging from \$900 to \$1,200 a year. To all salaries there is added the increase of \$20 a month allowed by Congress. In addition, furnished quarters, heat and light are provided by the Government free of cost, and at each boarding school there is a common mess where meals are furnished at cost.

Applicants are not required to undergo a written examination but are rated upon their physical ability, weighted at 10 per cent, and their education, training and experience weighted at 90 per cent.

Teachers in kindergarten, elementary, and high-school grades are needed. About 200 vacancies in all exist.

Full information and applications blanks may be obtained by communicating with the United States Civil Service Commission, Washington, D. C., or with the secretary of the local board of civil-service examiners at the post office of customhouse in any city. —The Indian Leader.

Oberammergauers in Distress

The Passion Players of Oberammergau are suffering great distress in consequence of the "catastrophic fall of the mark," as Wilhelm Rutz, the burgomaster, describes it. He has sent to the Rev. T. P. Stevens, succentor, of Southwark Cathedral, a full statement of the position. Box office takings in 1910 were, he points out, 1,500,000 marks, equivalent at that time to \$359,000. In 1921, 21,000,000 marks were taken, equivalent to only \$11,800. After deducting expenses of 3,500,000 marks for producing the play, the parish has at its disposal only 17,000,000 marks, equal to \$9,900. If each of the 1,000 players receives only \$9 as compensation for earnings lost during the last nine months—the whole fund will be exhausted. For civic requirements, however—some stipulated by the Bavarian government—55,000,000 marks, \$30,935, are required. An offer of a million dollars for filming the Passion Play has been refused by Oberammergau. "Can anyone ever accuse Oberammergau of being mercenary?" asks the burgomaster. "Has it not proved that its Passion Play, its sacred inheritance, cannot be bought at any price?"

—Milwaukee Leader.

Bible Printed in 1450 Placed on Exhibition

The Gutenberg Bible, the earliest and most precious piece of printing from movable types in the world, has just been placed on exhibition in the National museum. It will be found in the division of graphic arts in the Smithsonian building, where its owner, Gabriel Wells, of New York, will allow it to remain several weeks as a loan.

Printed sometime between 1450 and 1455 in Mainz, Germany, this book is among the very first works of Johannes Gutenberg, inventor of the art of printing from movable types. The last complete copy of this Bible on the market was sold in 1911 for 50,000, and if a similar copy were found today it would probably realize an even more fabulous sum, according to authorities. It is said that the artistic quality of the work is so exceptional that it remains even today one of the best specimens of printing ever produced. Because of a lack of funds the Museum of Leipzig has offered its copy of this famous Bible for sale. The Rijks Museum in Amsterdam has tendered a bid of 10,000,000 marks for it.

—Lutheran Standard.