

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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"UNTO YOU WHO BELIEVE HE IS PRECIOUS"

1 Peter 2, verse 7

O Jesus, precious Jesus,
Incarnate Son of God,
From Heaven Thou descendest
To shed Thy holy Blood
On Calv'ry's cross-crowned mountain,
That I, conceived in sin,
Might at the cleansing fountain
Be purged from every stain.

O Jesus, precious Jesus,
How couldst Thou love me so,
To purchase my redemption,
To wash me white as snow?
To clothe me in Thy raiment
Of righteousness divine?
How can I grant Thee payment
For this deep love of Thine?

O Jesus, precious Jesus,
Redeemer, Love Divine,
More precious than the jewels
Found in earth's richest mine!
Thou art my highest Treasure,
My noblest, purest Joy!
In Thee I find true pleasure
And bliss without alloy!

O Jesus, precious Jesus,
While here below I dwell,
Of all Thy loving-kindness
And mercy I shall tell!
In love's complete surrender,
My talents, silver, gold,
My All to Thee I tender,
O let me naught withhold!

O Jesus, precious Jesus,
My ever-faithful Friend,
When clouds of trouble gather,
Thy solace Thou dost send!
In sorrow, in affliction,
Or when oppressed by fears,
Thy comfort's benediction
Doth wipe away all tears!

O Jesus, precious Jesus,
Death has no terrors now,
Since Thou its power hast broken
Thou blest Deliv'rer Thou!
When soul and body sever
My spirit shall arise,
To share, O risen Savior,
Thy blood-bought Paradise.

O Jesus, precious Jesus,
Loved Bridegroom of my soul,
My Life and Resurrection,
Thy Name I shall extol!

Accept while here I wander,
My feeble hymns of praise,
Until in glory yonder
The triumph-song I raise!

O Jesus, precious Jesus,
In Salem's realm afar,
Thy Father's House awaits me,
Where many mansions are!
Here to believers precious,
What bliss, what ecstasy
Shall fill Thy loved ones, Jesus,
When evermore with Thee!

Anna Hoppe.

For Thine Is The Kingdom And The Power And The Glory Forever. Amen.

Matt. 6:13

I like a grand finale to a great choral opus these words make a fitting close to the greatest of all prayers. We find a correlate to these words in the doxology of David at the close of his reign: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all." 1 Cor. 29:11.

It is not our intention to descant on the greatness and glory of God, as expressed in the doxology of the Lord's prayer. We should darken counsel on such a subject by words without much knowledge. The very first excursion of thought here perplexes us with the immensity by which we are surrounded. It is our intention rather to consider these closing words with respect to their practical bearings, and to show in a measure the ends for which they are added to the petitions.

"For thine is the kingdom, and the power, and the glory forever." These words are the ground of our assurance that all of the petitions in the Lord's prayer are answered. We have been asking much in the few words of this prayer. It is all-comprehensive in its askings for the things we need for this life and the life hereafter. The deepest needs of our lives, the longings of our souls, our hopes for time and eternity, have all been brought before our heavenly Father. There is not a need, both spiritual and physical, not a single necessary gift which we do not present to God in this prayer. But is there a listening ear to our prayers? Is there a heart that feels for us? And has the one who has the listening ear, and the sympathetic heart, the power to meet our needs?

We find the answer to these questions in this doxology. That gives us assurance in God. We are not praying to one who may fail us. Nor are we basing our confidence in the fixed laws of nature, or in the power and skill of men; no, our confidence is grounded in Him, whom we address: "Thine is the kingdom, and the power, and the glory forever."

"Thine is the kingdom." Whose kingdom? The kingdom of Him who is the Father of our Lord and Savior Jesus Christ. That is none other than the kingdom of grace; and all the things we are bidden to pray for pertain to this kingdom. Or is it not there that the Name of our heavenly Father is hallowed? Is it not there that His will is to be done, His gracious and good will for man's salvation, as revealed in the Gospel of our Savior, His will of holiness, filling the hearts of all of the members of that kingdom? Furthermore, is it not the part of the King to care for the welfare of His subjects? Can our heavenly Father withhold anything that is needful for the welfare of life in this world? Again, is it not in the Kingdom of God and the Father of all mercy alone that forgiveness of sins is to be found; that there alone we can expect to overcome sin, the world, and the devil, to conquer temptation? Are not the bulwarks of this kingdom the only walls strong enough to repel the assaults of the Evil One, and within them the only place where we can surely find deliverance from all evil?

It is upon this ground we confidently expect the answer to our prayers: "Thine is the kingdom." Thou, O heavenly Father, wilt not fail to guard and prosper the things that belong to Thy kingdom; Thou canst not fail to hear our prayers when we ask for the things we need, and which Thou hast promised; Thou canst not deny our petitions when we ask for that without which it would be utterly impossible for us to remain in Thy kingdom, such as the gift of the Holy Ghost, the pure teaching of Thy Holy Word, the forgiveness, etc. O Lord, we are confident that Thou wilt hear our prayers when we ask for that which is for the increase and prosperity of the kingdom which it is Thine to govern.

Again we say, "Thine is the power." This is another ground of assurance for an answer to our prayers, as indeed God's power is nowhere more clearly shown than in His answers to prayer. We have reason often to resort to this great idea to support our faith in God's promises respecting our petitions. How often have we been, or may we be exposed to troubles where there is no help in sight, and where, if left to ourselves, we must utterly despair of extricating ourselves! How often may we be placed in circumstances of temptation, which, if left to our own strength, we cannot resist? What insurmountable obstacles may be placed in our way, — obstacles which defy every human means to overcome them! Whither,

then, are we to resort for strength to rise superior to all the trials and temptations, as well as obstacles of every sort which beset the Christian's path?

But is there no limit to God's power when answer to prayer is concerned? Can God change the laws of nature, of time, of space, should such be required in the case? Can He alter a heap of circumstances which we might be up against? Can He shake the fate of men, of nations, and the world, to answer a solitary prayer?

Our Father to whom we pray has authority over all men, nations, creatures. Our Lord asserts this concerning himself: "All power in heaven and earth is given into my hands." Thus also St. Paul says these wonderful words of our Savior: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, all powers: all things were created by him, and for him." Col. 1:16. If all things are created by our Lord, and for him, whether they be animate or inanimate creatures, whether they be thrones, or dominions, or principalities, then they must all serve His purpose in answering our prayers. All men, nations, creatures, even the angels in heaven, are at His command, and must do His bidding. They move and exist by His power, and are governed by Him.

God's power to answer our prayers knows no limit. See one or two instances of the past in proof of this. Moses, in extremity of peril, with the lives of his native people upon his shoulders, pursued by the army of Pharaoh, and the pathless waters of the Red Sea staying his feet, cried to God for deliverance. The answer was. "Stretch forth the rod that is in thine hand." And Moses stretching it forth, the waves parted, and the Israelites marched through safely, while the Egyptian army was swallowed up by the waters of the deep. You recollect the answer to Luther's prayer, when his friend and co-laborer Melancthon was apparently already in the very last moments of life, and it seemed as if death had already laid his seal upon him, while Luther deemed that man's services indispensable for the work of the Reformation — you remember how he then poured out before God all the promises to believing prayer that he knew of in the Scriptures, and then saw what all the physicians of earth could not have done — Melancthon restored to life, God's answer to his prayer.

That same power is His even now, and the humblest child of God can claim it as fully as any of the mighty men of prayer in past days. With simple prayer we grasp the power of God governing the whole universe by saying, "Thine is the power."

And "Thine is the glory." Another grand assurance for the answer of our prayers. Our Father to whom we pray is a glorious God. Not only is He glorious in His majesty divine, in His strength and

might, in His sovereignty, but above all in His character and name. We see the glory of God in the works of nature, in the infinite and wonderful wisdom which is revealed in the smallest part of His creation, but above all, do we see His glory in His immeasurable love toward His redeemed children. And coming to Him as His little children in our prayers, pleading with Him in the very words He has given us, will not His love prompt Him to hear us, to take our hands and lead us, to cheer us when we are sad, to give us whatever we need for body and soul, for time and eternity, to fit us for our homecoming to dwell with Him? Could a father do less?

It is for the glory of His most precious name by which He reveals Himself to the praying soul, when God hears our prayers. That name is "Prayer-Hearer." "O Thou that hearest prayer, unto thee shall flesh come." Ps. 65:2. That name which comprises all of His glorious promises with respect to prayer will never be forfeited, but for the glory of God shall be vindicated. In granting our petitions God's name is glorified.

Lastly. To all this we are taught to affix our "Amen." Once more we sum up all that we have prayed for, and our unflinching faith, by saying Amen. "Amen, Amen, it shall be so." The prayer is already registered in the records of heaven; and though the time of its complete fulfilment may tarry, the stamp and seal of God's approval is already placed upon it. This is verified by the words of St. John (1 Jno. 5:14-15), "This is the boldness which we have toward him; that if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him." J. J.

COMMENTS

The Other Side Much has been written in praise of the broadcasting of sermons and of entire services. It has been called a blessing to the shut-ins and to the isolated. Many are reached by broadcasting, we are told, who could never be induced to enter a church. The Rev. Phillips E. Osgood of Minneapolis in an article that appeared in *The Living Church* presents the other side of the question.

Increasingly, I hear from rural ministers and people that the Sunday broadcasting of services is keeping their people from church attendance, and hurting their allegiance to the local church. People say, "Why should we plod out in this bad walking, or drive into town to our salt-box-sized church with its small choir and its average preacher, when we can sit comfortably at home and hear a great chorus choir and a star preacher in Detroit, or Pasadena, or Chicago, or the Twin cities? We can get more by staying at home than we can get by going to our little church."

Now can they? What is Church worship? Is it pious entertainment? Is it only choir music and sermon? If church attendance is only for passive beneficiaries composing an audience, perhaps the wireless does little harm by enlarging the

scope of this passive beneficarianism. But is church attendance only this?

Personal presence in a congregation for purposes of corporate prayer, praise, and worship has some claims. The Communion service can never be administered by wireless. Somehow, the Creed loses out via wireless. Prayers are not in chorus of petition by wireless. Listeners-in seldom even say an Amen. I have known people who started to sing hymns with the distant congregation but they soon stopped; "it sounded so foolish without the congregation all 'round, all singing." The wireless hearer does not kneel for the prayers nor stand during praise; he sits in a rocking chair, blandly interested.

We consider the point well taken. Nothing can take the place of personal attendance at public worship. The church-goer is not merely a hearer, but a preacher as well, the listener-in, a hearer only, at the best. There is wanting the public confession, the contact of Christian fellowship and, it is to be feared, often the spirit of devotion. While we know that the work of the Spirit is not bound to time and place, experience proves that it is a blessed privilege to leave for a time the scene of our daily toils and pleasure and to spend an hour or two in the house of the Lord, where the mind is not every minute distracted from our devotion by the things of this world that have so strong a hold on our interest. The Christian shut-in will tell you how greatly he misses the opportunity to worship with his fellow-Christians.

The writer would not deprive these sufferers of the benefit of broadcasted services, but suggests that the broadcasting be done at a time when it does not interfere with the public services of the church.

So far he has steadfastly refused to broadcast his services for reasons that cannot but appeal to us. He states them as follows:

I judge no one else. Other ministers have as much right to their opinion as I have. More logically than I, they may have reasoned out that the blessings imparted by broadcasting Sunday services are greater than the risks involved. They may have a perfectly clear conscience toward the rural Christians; they may even see a way I do not see to use the wireless on Sundays to build up loyalty to those village churches. I may err in judgment; certainly, among the city clergy, and the wireless advocates, I am in a minority just now. Yet, with the potential power of such a church as St. Mark's, I feel very seriously the obligation not to turn its attraction into wrong channels. We could, if we dared to enter the field, become a strong rival to many church interests with which we ought to co-operate. We must not exploit our prestige and resources. The general Church has a hard enough time already with line-of-least-resistance folk. May we not help a bit along the right lines of worship and church loyalty by respectfully declining to participate in Sunday broadcasting until it can be proved more a help than a hindrance? What if St. Mark's would gain publicity and advantage by embarking on a policy of broadcasting its regular services? If this hypothetical advantage were a difficulty to our sister-churches we must abstain.

Would the writer of the Epistle to the Hebrews change his plea for the wireless? "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is."

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Would the Master alter His promise of His presence "where two or three are gathered together," adapting it to listening-in?

St. Chrysostom's collect still echoes beautifully in our hearts. "Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that, when two or three are gathered together in Thy name, Thou wilt grant their requests—"

No, the real worshipper will still say: "I was glad when they said unto me, We will go into the House of the Lord."
J. B.

* * * * *

"Religion and Moral Instruction of Youth" Under the above head the Chicago Tribune a few days ago printed an editorial which, because we think it will interest our readers, we present in the following:

The Chicago Sunday School Association, a Protestant interdenominational body, estimates that there are more than half a million of the youth of Chicago who are receiving no religious instruction of any kind, Jewish, Catholic, or Protestant.

As a corollary, the association believes, crime among adolescents in Chicago has increased 30 per cent since the war began. Bishop Nicholson is quoted as estimating that 85 per cent of Chicago's crime is committed by boys under 21 years of age. We do not know whether this figure has a statistical foundation, but the association cites Judge Humphrey of Queens County Court, New York, in the conclusion that "our crime is committed almost wholly by those whom the Sunday school does not reach," and he adds that "of the thousands of cases before me during the last sixteen years there has been only one offender actively connected with the Sunday school."

The association further asserts there are fifteen schools maintained by radicals in New York, employing Sunday school methods for the inculcation of radical ideas on religion and morality; that three have been reported in Chicago and that many more are planned for American cities.

We think the association is emphasizing one of the most serious problems before the American people. Roosevelt said, "people educated in intellect and not educated in morals and religion will become a menace to our nation," and we would add that moral and religious instruction, if it is to have effect, must be given in youth while mind and character are forming.

Powerful agencies exist for religious and moral education in the churches through their Sunday schools and many related activities, and the Catholics, the Lutherans, and in the

Atlantic states the Episcopalians maintain also a system of parochial schools in which secular education as well as religious instruction is provided. Among the Protestant churches interdenominational organizations like the Sunday School Association and the Sunday School council, now merged, are at work unifying and extending the educational forces of the Protestant churches. The service to the social health of American society of these many religious agencies is inadequately realized. If it were realized and if the need of the nation for it were realized it would be better supported. Certainly our country and its institutions, founded as they are upon the character of our people and not upon mere legal and political forms, cannot hope to prosper without the current of religious and moral influence kept flowing by these organizations.

But while we may hope the increasing scope and efficiency of religious agencies will progressively reduce the number of our youth which is out of their reach, the fact cited by the Sunday School Association, that over a half million of Cook county's youth get no religious or moral instruction of any kind, must remind us that we have here a special problem. We believe that instruction in morals must lack a good deal of force when divorced from religious inspiration, but morals have a validity apart from any religious sanction, and it is of the gravest social importance that all our youth should be taught the significance and value of those principles of right conduct upon which civilized society depends.

This is a duty of society to itself, a prime responsibility of the state. Our constitutional principle, which separates church from state, involves the problem of separating religious from moral instruction if we are to include the latter in the public schools. It does not imply that the state, because it keeps out of the religious field, can also afford to neglect moral instruction of its prospective citizens. President Emeritus Eliot, one of the greatest of American educators, says that ethical training is the most important subject to be brought back into American schools. "We desperately need," he writes for a symposium in Current Affairs, "to have the general principles of justice, honesty, truthfulness, mercy, and good will to men, to all sorts and conditions of men, taught in our public schools."

We, of course, are convinced that what our growing generation needs more than anything else is moral training; but we are just as strongly convinced that any training which is not based on religion will not fill the needs — will fall short of being real moral training. When the Bible asks obedience to God's Law "in singleness of your heart, as unto Christ," it is not suggesting a possible motive for experimental use, but mentioning the only true incentive to correct conduct which satisfies all requirements — to God, to your neighbor, to yourself.

The enemies of the Christian religion are well aware of what attempts are being made to introduce the Bible into the public school on the one hand, or to march the public school in closed formation over into the Bible camp, on the other. They resent such action as a violation of their constitutional rights, and very properly, too. Under the title "Religion Forced on New York School Children," the Milwaukee Leader recently printed the following:

Business, financial and church interests which have been balked for years in their efforts to install compulsory religious instruction in the public schools of New York City, at last

have succeeded, by a flank movement. Under the state's basic law they can't technically, do it. But there were shrewd heads among them with plenty of practice in getting around laws they can't get through. So now the children will be marched from the classrooms, at the close of the regular school day, to nearby churches and there be given instruction calculated, among other things, to look to a world hereafter for happiness. The instruction will be administered by about 6,000 public school teachers who are members of the Protestant Teachers' Association. G.

"YOUR ZEAL HATH PROVOKED MANY"

"Your zeal hath provoked many" — the apostle writes to the Corinthians, referring to a collection for the suffering brethren at Jerusalem. "Let us consider one another, to provoke unto love and to good works," is the admonition of Hebrews ten. That is the service a Christian owes his brother. It is the service every one of us is called to render the brethren in our synod especially at this time. We want to build a new seminary and to free our synod of its debts. For this twofold purpose we will have to have \$700,000. Our object is to raise this sum. But that is not our chief object. To collect \$700,000 among our many members should not be regarded as a really strenuous task, that is, as far as the money itself is concerned. The money is not wanting, and the money itself would do us very little good. What our deficit plainly shows is this, we have been wanting a consuming zeal for the cause of our Lord and a burning love for the souls of men. Romans ten, Paul says: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Paul says this from his whole heart, and that is sufficient for the cause of the gospel. It matters not whether or not he has money, Paul will preach the gospel somewhere and somehow, for he has learned to live it. If we all had been filled with the spirit of the apostle these late years, there would be no deficit today, and we would have done by far more work in the vineyard of the Lord. Whatever has been done by us, has been done not chiefly because we have had money, but because the Spirit of God has filled our hearts with love for the Savior. Upon that everything depends. What is required now is not so much a financial effort, but a spiritual effort. We must shake off the lethargy that has been stealing over us and learn again to respond more readily to the prompting of the Spirit. This is the chief object of our present work. Its result is not to be a dead pile of stones, but a living body of Christians that have been renewed in their zeal for the service of the Lord. A mausoleum may have its use, but our seminary is to be a house of the living, that throbs with the life with which the gracious Lord has again endued us. Therefore we are to provoke one another unto love and to good works. The rest will follow naturally, easily.

Let us make this our chief aim. Let us work in this spirit. Let us address ourselves to the faith in

the brethren and thus render each other the most blessed service.

Many have already made a good beginning. They have struck the right note in their appeal at home and have provoked unto love and to good works. In order to broaden the field of their influence, we quote from a few of the many letters so far received by Mr. Gamm:

—I am glad that the seminary project has at last assumed a concrete form and will joyously work for the cause in the hope of gaining the joyful participation of my congregation.

—The matter was duly considered in a meeting of the congregation, and the general opinion was that a special collector would be able to raise a greater amount within the congregation than if we ourselves raised the collection by one of the suggested methods. This spirit is commendable and augurs well for the collection.

—Permit me to say that the one and one-half per cent plan appealed to all because of its fairness. The sending of a special collector into the congregation was deemed unnecessary. The congregation decided by a unanimous vote, "We will do the work ourselves. The church council acts as receiving committee; four Sundays are set aside for the work; and we will bring our gifts to them."

Some couldn't wait for the committee to start and right at the meeting they decided to give the committee proof of their willingness to do the work themselves, and in a few moments a considerable sum was subscribed.

May God grant us success in our undertaking, so that the New Seminary may stand before the world as a living monument of the gratitude of those who have experienced the blessings of His soul-saving Gospel.

—The second roll of pamphlets have arrived. They hit the spot. Just what our people want. Your announcement that the one and one-half per cent also includes the indebtedness of the synod pleasantly surprises me.

—Above all I am pleased to hear that our seminary will not be built in a wilderness. Some think of postponing the project as if we would have more money two years from now. The site has been bought, the architect is at work—let us go on in the name of God.

—Both of my congregations have now voted to take up this collection for the seminary and the deficit and have asked me to do the collecting, which I will gladly do.

J. B.

—We will not forswear the sun till we find a better light, nor leave our Lord until a brighter lover shall appear; and, since this can never be, we will hold Him with a grasp immortal, and bind His name as a seal upon our arm.

—Spurgeon.

THE AMERICAN CONSTITUTION AND SOME AMERICAN CHURCHES

Closely allied with the movement toward the centralization of all the functions of government are the efforts of extensive religious combinations and a multitude of reform organizations to seize the reins of government, subject civil authorities to ecclesiastical control, repeal all constitutional guarantees of civil and religious freedom, declare that Jesus Christ is the civil ruler of this nation, and write his precepts into the laws of our land. The success of this program of the religious bigots and legal reformers depends upon the continued centralization of all authority in an autocratic government at Washington. The sponsors of this movement, which is nation-wide, could not hope to succeed if they had to depend on forty-eight different State governments.

I hold in my hand an eight-page leaflet issued by the National Reform Association telling "What It Is. What It Does. Who Leads It." According to this leaflet the National Reform Association is "the oldest existing reform organization in the United States, organized in 1863." Its purpose is "to maintain existing Christian features in government, to promote moral reforms, and to bring governments to an acceptance of the moral laws of the Christian religion." It is "seeking to accomplish its purpose by education and legislation." "It spent over \$160,000 in its various activities during 1921," the first and foremost of which was to proclaim the kingship of Christ over individuals, families, industries, and nations," not as a spiritual Ruler, enthroned in the hearts of men, but as a "Civil Governor." Its program covers the entire field of reform from the enactment of national marriage and divorce laws to the legal establishment of the millennium on earth without waiting for the second coming of the Messiah. It proposes not only to legislate men into heaven, but to legislate Christ to earth as a Civil Ruler. All the other reform organizations in America are merely its adjuncts or auxiliaries, each covering some particular phase of reform, but all articulated with the parent reform association. In its various activities it represents the combined reform forces of America. Among "its leadership" (general officers, executive officers, secretaries, and speakers), the executive committee, and vice-presidents are the names of officers of the Woman's Christian Temperance Union, of the Lord's Day Alliance, of the National Order of Antipolygamy Crusaders, of the Federal Council of Churches of America; prominent ministers of the various Protestant denominations, including three bishops of the Methodist Church, of which I am a member; attorneys of national reputation, college presidents, and public officials, including such men as Senator Arthur Capper of Kansas and Governor William C. Sproul of Pennsylvania, who sought the Republican nomination for President in 1920.

I give you this very complete description of the National Reform Association — its purpose, its method, and its leadership — that you may know it speaks authoritatively, not only for the other reform organizations of the country, but also for the Protestant churches of America. I beg you to bear this in mind as we proceed further with the discussion.

You can now fully appreciate that which I shall present to you next — a copy of the *Christian Statesman*, the official publication of the National Reform Association. Across the outside cover or title page, in large black-face letters, appears this statement: "Jesus Christ is the Civil Governor among the Nations." On the inside cover page is printed a brief statement of the origin, growth, and object of the association, which, among other things, says: "It has for its object the Christianization of nations and their governments, as an aid to the ultimate establishment of the kingdom of God."

The national reformers, who are secularizing the Church in an effort to Christianize the government, characterize the Federal Constitution as God-less and Christ-less, and as "a dangerous weapon" in the hands of those who support civil and religious liberty. Hence the first step taken after the adoption of the Eighteenth Amendment was to propose the "Nineteenth Amendment," providing for the proper acknowledgment of God as the Source of all power, of Jesus Christ as the Civil Ruler of this nation, and of His Word as supreme in the fundamental law of the land." In support of that amendment I read from page seven of this publication as follows: "Jesus Christ is the Civil Governor of this nation. Then it is not unjust to say so in the written Constitution and law."

In this age there is no reason why even the irreligious should misunderstand or misinterpret Christ's mission on earth. His kingdom is not of this world. He was and is a personal Savior. His Gospel is not a law of the realm, but a law of the soul; not for the government of the State, but for the guidance of the individual. Jesus was a Lover and not a legislator. He was a Redeemer and not a policeman. He was a Teacher, not an officer. Christianity is inspirational, not legalistic.

The greatest need in this country today is not reform legislation, but spiritual power; not Christ enthroned at Washington as a "Civil Ruler," but Christ enthroned in the hearts of the people as a spiritual Ruler. God alone can save this nation from the whirlwind of its own follies. But in order to give God a chance, the Church must about face, don its sackcloth and ashes, and pray earnestly for a baptism of His holy power.

Our moral weaknesses and religious infirmities are due to the fact that the Church, with a complaisant smile, has turned over to the State the enforcement

of the Moral Law, and the State has failed, as it always will, while the man on the street sneers at the Church. The man on the street is not tired of the words of the Nazarene, but he is tired of political harangues from the pulpit and of fake reform movements sponsored by the Church.

When the Church takes back the disciplining of the moral and religious life of its members; when it divorces itself from all legal reforms and is willing to "render unto Caesar the things which are Caesar's, and unto God the things that are God's"; when it ceases to uproot the wheat in an effort to destroy the tares; when it teaches self-control instead of legal restraint; when it preaches the power of love instead of the force of law; when it finds more joy in the salvation of souls than in the imprisonment of sinners, when it discards its carnal weapons of warfare for those weapons which are not carnal, "but mighty through God to the pulling down of strongholds," — then, and not until then, will there be a great spiritual awakening, which will do more to restore the mental and moral equipoise of the nation than all of the reform legislation ever conceived by the mind of man.

The reformers who call themselves 100 per cent Americans, and denounce all others as traitors, pro-Germans, disloyal, unpatriotic, and un-American, are themselves only 18 per cent Americans. They have no regard for the fundamental principles of government nor for any clause or section of the Federal Constitution — except the Eighteenth Amendment.

On July 4, 1921, a peaceable demonstration was held in New York City, by those who are opposed to the oppressive provisions of the Volstead act, to petition the Government for a redress of grievances. Resolutions by the Antisaloon League denouncing this meeting as "treason" were published in the Central Christian Advocate, a Methodist paper published in Kansas City. Treason is an infamous crime against the Government punishable by death. According to these 18 per cent Americans those who exercised their constitutional right "peaceably to assemble and to petition the Government for a redress of grievances," should be made to pay the death penalty.

In the current number of the Sunday-school Home Quarterly, published by the Methodist Book Concern, appears a lengthy article written by the Federal Prohibition Commissioner Roy A. Haynes. In a paragraph headed "A Treasonable Propaganda," he says: "This propaganda tries to show that under prohibition crime has increased." He does not deny that crime has increased, but if he had the power, he would inflict the death penalty on all those who attribute the increase in crime to prohibition.

Which is breeding most disrespect for law, the bootlegger and moonshiner or the lawless public official? In other words, which is the most dangerous

to good government, the violation of the Volstead act by private individuals or official mob violence, vandalism, and brigandage in the name of the law enforcement? If it cannot be enforced by orderly processes of law and by regularly constituted authorities, which shall we abolish, the Volstead act or the palladium of human liberty?

If we are going to discard all our constitutional guarantees of personal rights in our pursuit of a bootlegger or a bottle of beer, how far shall we go? Just where shall we draw the line? During past crusades of a similar character the torch has been applied to the homes of offenders, and their bodies have been burned at the stake. In our efforts to enforce prohibition, shall we go to that extent? Already such threats are being heard from the bench. A dispatch from Pittsburg, Kan., published in the Kansas City Journal under date of April 10, 1922, reads as follows:

"You have been here too often for such offenses," Judge A. J. Curran told Charles Chaussard, of Ringo, in District Court today when he pleaded guilty to violating the prohibitory law. "If any more violations are reported in your home, the court will order your house burned."

According to press dispatches from Washington, Roy A. Haynes, the Federal Prohibition Commissioner, officially approved the threat of the Kansas judge to burn the homes of offenders. Would you call that 100 per cent Americanism or just plain old Russian Bolshevism?

The truth for us to remember at all times, and especially in these times, is the truth that the hope of a nation is not in its form of government nor in the multiplicity and stringency of its laws, but in the elevation and redemption of individual character among its people. In this truth alone is to be found the solution to all the perplexing problems of the age. What we need first, worst, and most of all for the solution of all the problems of our time is more men and women of character.

We want more men of character in the factory and in the workshop, in the mills and in the mines, and on the great railways of our country, that the laboring classes may not be so easily converted into howling mobs and violence reign where arbitration should rule. We want more men of character in the business houses, that the public trust may not be destroyed, confidence lost, the credit system ruined, and our national credit weakened. We want more men of character in the legislative halls, that the voice of the people, and not the demagog, may be heard and their wills executed, lest the great cords that bind our republic together shall decay through the corruption of politics, the Union be dissolved, and the Stars and Stripes trailed in the dust of a disgraced soil. We want more men of character in the pew and in the pulpit, that the spirit of the living God may find ex-

pression in the modern Church, lest it become the cloak of hypocrisy, the school of infidelity, and the power of Christ be lost to the world.—Mr. S. A. Clark, of Carrollton, Mo., speaking at Lexington, Mo., May 27, 1922.—From The Lutheran Witness.

SHOULD CHURCH AND STATE BE UNITED?

A brother sent us the address of a certain judge in Ohio, whose name for good reasons we do not want to mention, delivered on the above subject, at one of the noonday Lenten meetings held in the Episcopal Church of the city. We are giving some excerpts from it, believing that it sets forth the correct position on a matter that is becoming more and more, it would seem, a burning question among us. The article may do good especially because it comes from a layman, and from one who is not a member of the Lutheran Church, for that the Lutheran Church is unalterably opposed to the union of Church and State ought to be pretty generally known in this country.

The judge, as a matter of course, discusses the subject primarily from the civil or political and the historical viewpoint, while the Lutheran Church deals with it from the basis of God's Word. What that Word says on the subject is not only right but of necessity the very best also for both Church and State. Yet the judge arrives practically at the same conclusion, and his method of reasoning well deserves study and consideration.

"Let him who thinks there is no occasion for the discussion of the question of Church and State union, think again. If he cannot see the rise of this question on the political horizon, let him look again. Already it is an issue in some states, not a clean-cut issue, but, when reduced to its ultimate elements and to its operative effects, an issue just the same.

"The attitude of the Christian Church seems to revolve with time and we are again facing the old question, 'Is this nation legally a Christian nation, do we want it to be such?'

"The answer of these two questions involves the solution of the greatest question of policy vital to both the Government and the Christian Religion that could possibly confront either. There has always been some differences of opinion as to the former, and much as to the latter. Hence, I anticipate that my views will not be in accord with all who may hear me. It is not my purpose to force my views upon any one. I only want to reason with myself, and I have no objection to your listening in on my thoughts. If they have no other effect upon you than to set you thinking, you may not regret the time spent.

"This nation is not legally a Christian nation. There is not and cannot be an adopted religion under our Federal Constitution. 'Congress shall make no law respecting any establishment of religion, or pro-

hibiting the free exercise thereof, is the language used. This only restricts the law-making power of the Federal Government, leaving the respective states free to exercise their respective wills on this question. This language was adopted by ratification by every state in the Union, either when first presented or when the states came into the union as states. This does not, however, restrict the several states within their respective borders. They can adopt Christianity or any other religion as the legal religion of that state.

"It is perhaps undisputed that the American institutions have been and are influenced by the Christian religion more than by all other religions combined, and in that sense we can say this is a Christian nation and a Christian state, but not legally so.

"Turning now to the second question, we can anticipate three possible determining conclusions. If we conclude that it would be better for the church but worse for the state, to combine state and church, we must then determine to legalize or not legalize Christianity; but, on the other hand, if we conclude it is best for both we will then undoubtedly determine to legalize the Christian religion; but, if we conclude that it is not best for either, we will then determine to leave them separate, as they are now.

"It is but a relative argument to cite the fact that our forefathers reached the latter conclusion and determined the question against legalizing the Church. The combined wisdom of ancestry is not to be ignored, set aside or opposed without some good reason apparent. This attitude of our forefathers, at least, in reason, creates a presumption in favor of the wisdom of the permanent separation of church and state, casting upon those who would combine them, the burden of proving the wisdom of the change.

"Judge Welsh, in the supreme court of Ohio, once said, in speaking of the laws and constitutions of Ohio on this question: 'Isn't the very fact that these laws do not attempt to enforce Christianity, or to place it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion without partiality; and therefore a religion without hypocrisy. True Christianity asks no aid from the sword of civil authority. It began without the sword and wherever it has taken up the sword, it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not ashamed to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or ashamed is, that it is not the power of man, but the power of God on which it depends. True

Christianity never shields itself behind majorities. Nero and the other persecuting Roman emperors were amply supported by majorities; and yet the pure and peaceful religion of Christ in the end triumphed over them all; and it was only when it attempted itself to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws, ought to die, and sooner or later will die. Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government, beyond mere impartial protection, it denies itself. Its laws are divine, and not human. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us the more widely and completely they are separated, the better it is for both.'

"The temporal and spiritual welfare of men are so inter-dependent that each must be and is influenced by the other. A religious man sees the temporal welfare of man through his religious eyes, and therefore, is found ready, and sometimes too anxious, to have the law assume the burden of enforcing his religious ideas as to temporal matters. If it is unwise to legalize a religion, ought not we to move cautiously in legalizing one of its set tenets or principles? If all men were of one faith, it would not hurt to legalize it. The forcing of religious rules or tenets on those who do not believe in them is dangerous. 'Men forced to obey against their wills, are of the same opinion still,' is an old adage. Men may be controlled by force, but they cannot be Christianized by force. Force has the opposite effect. Think of a mere majority trying to compel almost half the people to do what their conscience or religion tells them they should not do!

—Lutheran Standard.

A CAST OF THE MOABITE STONE. HOW ARCHEOLOGY IS SPEAKING OUT TODAY

The Moabite Stone was discovered by Dr. Klein in 1868 at Dibon or Dhiban.

When the doctor first saw the stone he did not then realize the importance of his discovery, and only copied a few words, which he sent to the Berlin Museum. A year later, however, a large sum was offered for it and men were sent to take squeezes of the stone. The cupidity of the Arabs in whose possession it was, began to be aroused and they feared they would lose the priceless object. Their chief demanded it himself that he might either keep it or command a high price for it, and pouring cold water on it, thus broke it to pieces, which were distributed as charms throughout the tribe. Most of these fragments were recovered and put together by the help of the imperfect squeezes taken before the monument was broken up. The language in which the stone is written is of particular interest. It shows what were the forms of the

Phoenician letters used on the eastern side of the Jordan in the time of Ahab. The forms employed in Israel and Judah on the western side did not differ much, and we can therefore see in these venerable characters the precise mode of writing employed by the earlier prophets of the Old Testament.

The stone contains the inscription of Mesha, King of Moab, who revolted against Ahab. We have the story in 2 Kings 3:4: "And Mesha, king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel."

The inscription was much as follows:—"I, Mesha, son of Chemoshmelech, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. I made this monument to Chemosh at Korkah, a monument of salvation, for he saved me from all invaders, and let me see my desire upon all my enemies. Omri (was) king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son followed him, and he also said: I will oppress Moab. In my days (Chemosh) said: I will see my desire on him and his house. And Israel surely perished. Omri took the land of Medeba and (Israel) dwelt in it during his days and half the days of his son, altogether forty years. But there dwelt in it Chemosh in my days." In the rest of the inscription, too long to detain us here, Mesha goes on to describe his capture of various cities, from one of which he says: "I took from it the arels of Jahveh and tore them before Chemosh." This shows that the name of Jehovah, so sacred to Israel was known to the surrounding nations. The worship of the abomination of Moab, "Chemosh the god of the Moabites" (1 Kings 11:7, 33) was introduced by Solomon, and because of this God's wrath fell upon the land of Israel.

It is worth noting that though Mesha boasts a good deal he nevertheless had quite a severe drubbing according to the Scripture (2 Kings 3).

Prophecies concerning Moab are contained in Isa. 15 and 16, and also in Jer. 48, where the names of cities mentioned in the Moabite Stone constantly recur. "Send ye the lambs for the ruler of the land" (Isa. 16:1) may have reference to the king of Moab's tribute of lambs. It may be that in some passages in these prophecies there are references to this very stone which so boastfully proclaims the victory of Moab over Israel.

"We have heard of the pride of Moab; that he is very proud; even of his arrogancy and his pride, and his wrath; his boastings are nought" (Isa. 16:6).

"For was not Israel a derision unto thee? . . . for since thou speakest of him, thou skippest for joy. O ye that dwell in Moab, leave the cities, and dwell in

the rock, and be like the dove the maketh her nest in the sides of the hole's mouth. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord" Jer. 48: 27, 28, 42).

This prophecy was fulfilled much later and was so rapid and complete that Moab was overwhelmed. The cities have truly remained even unto our time, but the people were missing, for they had fled. The cities are described by many travelers.

Captains Irby and Mangles, the celebrated authors of "Travels in the East," say: "The whole of the plains (of Moab) are covered with the sites of towns on every eminence or spot convenient for the construction of one, and as the land is capable of rich cultivation, there can be no doubt that the country, now so deserted, once presented a continued picture of plenty and fertility." (P. 370.)

Burckhardt, the traveler, refers to the towns of Eleale, Heshbon, Meon, Medeba, Dibon and Aroer, as illustrating history. ("Travels," p. 38.) Professor Porter, A. M., writes thus: "The best, the fullest and the most instructive commentary on the 48th chapter of Jeremiah I ever saw, was that inscribed by the finger of God on the panorama spread out around me, as I stood on the battlements of the castle of Salcah.

. . . The harmony between the predictions of the Bible and the state of the country is complete. No traveler can possibly fail to see it, and no conscientious man can fail to acknowledge it. . . . For more than one hour I sat gazing on that vast panorama; wherever I turned my eyes, towns and villages were seen. Bozrah there on the plain; the towers of Bethgamul and several deserted towns (not named); upon the hill Abd-el-maaz, a large deserted town; six miles off, on the top of a hill, the deserted town of Maleh; on the plain between south and east I counted fourteen towns, all, so far as I could see with my telescope, habitable, like Salcah, but deserted. From this one spot I saw upwards of thirty deserted towns. The people had told us that though the country is thickly studded with towns and villages, yet "not a single individual dwells in them." We rode through an old cemetery, passed the ruins of an ancient gate at Salcah, and entered the streets of the deserted city. The open doors, the empty houses, rank grass and weeds, long straggling brambles in doorways and windows, formed a strange picture which can never leave my memory; the tread of our horses awakening mournful echoes and startling foxes from their dens in the palaces of Salcah." ("Giant Cities of Bashan," p. 74, etc.)

—The King's Business.

—If there be no likeness between you and Christ on earth, there can be no friendship between Christ and you in heaven.

—William Secker.

OUR MISSION IN DAKOTA AND MONTANA

The winter, with its short days and long nights, with its snowstorms and its blockaded roads, is again a thing of the past. Those of us who are called to do the Lord's work out here in the wild and woolly west heave a sigh of relief and thank God for protecting us on our long and often dangerous trips to our various preaching places. Surely the Lord is good and His mercy endureth forever. He still makes good His blessed promise: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Due to inclement weather, poor roads, and unsatisfactory train service several of the missionaries were obliged to cancel a few services, and at times the services were not so well attended either as they could and should have been, but considering conditions in general we cannot but thank God that He has dealt with us so graciously, and that through His grace and mercy we accomplished as much as we did during the cold winter months.

Due to the removal of the Pastors Schumacher, Haar, Eggert, and Lindloff from our mission field our work suffered greatly during the past winter. Although the mission board sent out several calls to prospective available missionaries, our efforts were not crowned with success in a single instance. Surely, there is no change in conditions since our Savior spoke those memorable words: "The harvest truly is plenteous, but the laborers are few." O let us therefore, dear reader, pray the Lord of the harvest to send us more laborers into His vineyard. We are sorely in need of them in our mission work in the Northwest. The Rev. J. Baur from Sanborn, Minnesota, was kind enough to leave his family behind and assist us for several months in Tolstoy, South Dakota, but the other vacancies had to be supplied by the neighboring pastors and the superintendent as best they could. God grant that we get a sufficient number of pastors from this year's graduating class to fill our present vacancies and to divide two fields which are too spacious to do efficient work.

The young men, Voss, Blakewell, Kuske, and Sprengler, who were added to our staff of missionaries last summer have acclimated themselves and are exerting every bit of energy to build a Lutheran Zion in their respective places. Our mission in Florence, South Dakota, where Rev. Voss is stationed, is no longer an experiment but a reality. The good Lord has visibly blessed the untiring, faithful work of this His young servant. Pastor Blakewell's newly organized congregation of ten members in Aurora, South Dakota, has decided to erect a beautiful church. The work is to begin at once. The church will cost several thousand dollars, but the love for their Savior constrains the few families to gladly shoulder the load without material outside assistance. There are pros-

pects for Rev. Kuske to open a new mission station in Atboy, South Dakota, and Rev. Sprengler has been asked to canvass the Eagle Butte territory. Both men are quite busy with their present preaching stations, but the invigorating air of the Dakotas gives the young missionaries so much "pep" and enthusiasm that there is practically no limit to their abilities.

Pastor Lau who has worked in our mission somewhat over a year had the pleasure of dedicating a church to the service of the Lord in Altamont, South Dakota, last fall. A detailed report was printed on the pages of *The Northwestern Lutheran*. Pastor Sievert's newly organized congregation in Willow Lake, South Dakota, bought and moved a vacant school house into town this winter and remodeled it to serve as a chapel. Our young missionaries are practical. They know just what to do, so as to make mission work a success. No doubt, our dear professors in Wauwatosa deserve the credit for molding our boys into such practical missionaries. Pastor Baer in Hazelton, North Dakota, finally grew tired of moving from place to place and of drawing \$25 rent every month from the mission treasury, so he urged his small flock of nine members to buy a house. They responded, and we now have a fine roomy house worth \$2300 in Hazelton. Where there is a will, there is a way. These people love their Lutheran Church and are willing to bring actual sacrifice to make the life of their pastor pleasant and save money for the Synod. In Ipswich, South Dakota, we are sorely in need of a church. A vacant church has been offered Rev. Meier for a reasonable price, but his congregation is too small to turn the deal alone, and it has practically been impossible for us to get even small loans from the church extension fund, so that nothing could be done. But we shall not despair, nor grow weary in our work, trusting that the good Lord will help us in His time and in His way.

And since the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy;
With all our hearts we trust in Thee.

A. W. Fuerstenau.

WHAT WE ARE OFFERED TODAY

We have before us an application for the position of a teacher at our institution in this city. The applicant has written it himself stating his qualifications — he is so many years of age, a member of a secret college fraternity, a member of the masonic order and of a Lutheran Church, of which his father is pastor. Then follow his academic qualifications.

That is what we are offered in our church institution. But hold! Undoubtedly this man is writing to a number of Lutheran institutions and he assumes that it will help him gain employment if he is able to

say, I am a free mason, a Lutheran and, in addition, the son of a minister. This again throws light on the spiritual condition in the United Lutheran Church. It is only in this body that it could be considered a recommendation for a person to be a free mason. Only in this body would a mason be preferred or even employed at all, as teacher in an educational institution.

With supreme effrontery this application is sent also to other institutions of our church. This means that the applicant blandly assumes that we are all "Lutherans" of that type — members of the masonic order and of the Lutheran Church. Our stand, published in the constitution of our synod, that we are opposed to all lodgery is simply brushed aside in supreme ignorance. This is an educated man, even the son of a minister; but things like the knowledge of the Lutheran Church, or at least of the Lutheran Church in America, have not been included in his education. So he prides himself on being a member of the masonic order. It is an old experience with such people that they simply assume that all Lutherans must be like them.

Perhaps this man will be given a position, possibly even in a "Lutheran" institution. This ought to be absolutely impossible, but it is no more impossible. We know that the free masons have long ago gained entrance into the General Synod, and they now occupy prominent positions in the United Lutheran Church. What the influence of such masonic teachers on our youth will be, does not have to be stated. The students will follow their teachers. They, too, will later consider it an honor to be able to call themselves free masons. In this manner freemasonry is eating its way into certain parts of the Lutheran Church and is eating the Lutheran heart out of them. God have mercy! —*Lutherische Kirchenzeitung*.

MODERN PAGANISM

In this excellent book, "Christianity and Liberalism," Dr. Machem writes of the modern preacher: "Modern preachers are trying to bring men into the church without requiring them to relinquish their pride; they are trying to help men avoid the conviction of sin. The preacher gets up into the pulpit, opens the Bible, and addresses the congregation somewhat as follows: 'You people are very good,' he says, 'you respond to every appeal that looks toward the welfare of the community. Now we have in the Bible — especially in the life of Jesus — something so good that we believe it is good enough even for you good people.' Such is modern preaching. It is heard every Sunday in thousands of pulpits. But it is entirely futile. Even our Lord did not call righteous to repentance, and probably we shall be no more successful than He."

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

This modern view he contends is pagan. "Paganism is the view of life which finds the highest goal of human existence in the healthy and harmonious and joyous development of existing human faculties. Very different is the Christian ideal. Paganism is optimistic with regard to unaided human nature, whereas Christianity is the religion of the broken heart. In saying that Christianity is the religion of the broken heart, we do not mean that the characteristic Christian attitude is a continual beating on the breast or a continual crying of 'Woe is me.' Nothing could be further from the fact. On the contrary, Christianity means that sin is faced once for all, and then is cast, by the grace of God, into the depths of the sea."

—Lutheran Church Herald.

BUILDING COSTLY CHURCHES

There never was a time when the erection of costly houses of worship has become so widespread a passion as is the case today. This is an evidence of general prosperity which may well cause Christians to be grateful. What has intensified this church building passion is the comparative ease with which money is being raised and the wonderful enlargement of ideas that has taken place since the war. What would have been considered princely sums before the war now look like pittance. A fifty-thousand-dollar church ten years ago was regarded as a possibility in the case of large and well-to-do congregations only. Now missions cannot hope to meet their humble needs with anything that looks smaller than \$50,000, while the more favored congregations (speaking financially) are talking in terms of several hundred thousand dollars, and here and there imposing cathedrals costing millions are in prospect of being erected. But it is almost amazing how many churches costing from \$250,000 to \$500,000 are springing up in all sections of the country.

We wonder whether this passion for costly churches where huge debts are inevitable is altogether healthy. We are confident that in many cases congregations will be so burdened with debts as to cripple their usefulness in the promotion of education and missions at home and abroad. It is bound to react unfavorably upon the spirit of benevolence in many cases and reinforce the selfishness which says: "We have too much to do here at home to enable us to look to the extension of Christ's kingdom beyond." Just at pres-

ent when the Church in Europe is in poverty and distress almost hopeless, and when deficits are threatening our Boards in the United Church, may we not sound a note of warning against a policy that may increase the number of debt-burdened churches and diminish the power of the Church to heed her Lord's command to preach the Gospel everywhere and rescue a sin-cursed world from the dominion of the world, the flesh and the devil?
—The Lutheran.

THE MISSION OF OUR CHRISTIAN SCHOOLS

(Extract from President Frank Nelson's report to the annual meeting of the Minnesota Conference, March 16, 1923.)

There never was a time when there was such urgent need of our Christian schools as right now. There is unrest throughout the world. This unrest is invading the religious and educational spheres of life. Our young people are a part of the world and as such they come in contact with interpretations of the Bible that are contrary to the truths of the gospel and to the doctrine of our Lutheran Church. Men, in Europe and America, who are supposed to proclaim the gospel of Jesus Christ deny the divinity of the Christ whom they are supposed to serve, and the press is quite diligent in spreading the news. Attempts are even made to deny the divine and scriptural authority of the ten commandments. Look at the situation for a moment! Remove from the religious conception of mankind faith in the divinity of Christ and in the divine authority of the ten commandments, and the moral and religious standards of life will slip and fall away. There will be no foundation left upon which to build. When faith in religion and moral standards has been destroyed there will be no respect for authority either within the sphere of the Church or the State. Not enough with that, but skeptics and liberals sneer at the teachings of the Church and try to substitute the philosophy of doubt for the gospel of Jesus Christ which is the gospel of Faith and Hope. The advocates of evolution are placing their text books in our public schools and crowding their theories into the pulpits and the pews of the Church itself. Shall we be silent while all this is going on? Freedom of thought and freedom of speech have their proper place, but when men and women use freedom of thought and freedom of speech to pollute the religious life of the age, to question the creative power of Almighty God and to undermine faith in the Bible as the revealed Word of God, then it becomes the duty of Christian people everywhere to gird on the armor and to contend for the faith of the living God — the faith that saves.

Here then is the mission of our Christian schools. The religious life of the student body must be guided and safeguarded. It must be kept clean and pure and in perfect harmony with the teachings of the Bible. Christ must be the ideal for the youth of America and the youth of the world. Scholarship and religious

faith must go hand in hand. The Christian school must speak the voice of the church. To the doubts and false doctrines that are afloat, the answer of the Christian school must be "I know in whom I have believed." When worldly wisdom attempts to substitute mere theories for a faith founded upon biblical truth, the Christian school must declare with Paul, the Scholar and the Saint, "I determined to know nothing among men but Jesus Christ and Him crucified." The times in which we live are such that instead of doing less we should do more, not only for our Christian schools but for every branch of work of our Lutheran Church. In no other way can we meet the issues that are before us. The challenge has been made. We must accept it and defend our cause.

—The Lutheran Companion.

NOTED IN PASSING

It is plain that, if things go on as they are now going, the time may come when a preacher will be regarded as doing something extraordinary when he discourses of righteousness, temperance, and judgment to come. It is easy to imagine the headlines of the future — "Noted Divine Declares Sinner Must Repent," "Bishop Asserts That Only the Pure in Heart Shall See God." It all depends upon what the public considers startling. After people have been fed long enough on sensational utterances they may come to think of commonplace Christian teaching as a tremendous sensation.

—New York Times.

"Thou art not yet fifty years old, and hast Thou seen Abraham?"

Jesus had not said that He had seen Abraham but that Abraham had seen Him: however, He met their challenge and sent a thrill down all the ages.

The name of God in Hebrew was an awful and a very precious thing. When Moses asked it at the burning bush, the answer was at once a refusal and a name. God, declaring His infinite power and eternal self-existence, said, "I am that I am," and added "Tell them that I AM hath sent you." The name of God conveys the idea of eternal self-existence and means I AM. We anglicize it into "Jehovah," but the Hebrew is not so pronounced. It was the most awful secret of the ancient Jew. A man who spoke it unguardedly was killed. Lest it should be unguardedly spoken, it was rarely spoken at all. When necessary, one man said one syllable and another another. If one man had to speak it, he said, "Adonai," which is not the true name. We do not know the true name, though we have the consonants, not the vowels. They are J H V H. But the crowd then present knew the name, knew that it meant I AM, and trembled at the knowledge. I AM applied to Himself by one who knew its meaning, is assertion that He is Jehovah of the Hebrews, the Fear of Isaac, the Angel of the Lord who spoke to Moses from the Burning Bush, the Lord God who walked with Adam in the garden in the cool of the day. He who uses it is God — or else the greatest blasphemer who ever defaced this globe. If true, it is the very present declaration and effulgence of deity. If false, no blasphemy possible in English can approach it. As a man holds it true or false, so must he abide the consequence for ever. Jesus said:

"Solemnly, in the presence of God, I say unto you, Before Abraham was, I AM."

There is no middle ground. He was demonized or divine. If good, He is God.

When the Jews recovered from their stupor, they took up stones to cast at him. At last He had given them legal grounds! It was the legal, the patriotic, the religious duty of every man who did not believe Him to stone Him. But to get stones, they had to rush outside the Temple — the stones where they were being paving-stones and fastened down. In the meantime, He mingled with the vast crowd pouring out of the gate, and when they came back, He was gone.

—The Rev. Louis Tucker in *The Living Church*.

OUR ASCENDED LORD

Our Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky.

There His triumphant chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heavenly gates;
Ye everlasting doors give way!"

Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions are His right,
Receive the King of Glory in.

"Who is the King of Glory, who?"
The Lord that all His foes o'ercame,
The world, sin, death and hell o'erthrew,
And Jesus is the conq'r'er's name.

Lo, His triumphant chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heavenly gates;
Ye everlasting doors give way!"

"Who is the King of Glory, who?"
The Lord of boundless power possesst,
The King of saints and angels, too,
God over all, forever blest! —Selected.

SOMETHING MORE THAN MONEY

The Church's work is increasing. The things that need to be done are multiplying. It does seem that as society grows more complex, as new forms, customs, conveniences, pleasures come into our living, obligations and duties and dangers multiply in like ratio. Not every discovery or invention of a convenience or pleasure is all gain. The invention of the automobile has resulted in wonderful conveniences and in new forms of amusement and pleasure, but it has also thrown upon our hands additional duties and responsibilities almost unthinkable. And every such invention throws upon the Church additional duties and burdens in order to keep society and life salted with the spirit of the Gospel.

Then again, all these multiplied duties, these increased responsibilities, these ever-increasing activities

call loudly for both more workers in the Church and more money. The call for the latter is especially loud and long. Cost of church work has gone up as well as cost of other work, and a dollar in the Church goes no further than a dollar in the market. The Church's dollar, at least in the external things of the Church, is worth only one hundred cents. And more and more the idea seems to be getting out that money will do the work. Money makes the world go, we are told, and quickly the slogan is taken up that money makes the Church go.

Say it with money therefore. The call for money grows louder and more persistent. The congregation is calling for money. Synod is calling for more money. Finance committees are calling for it. Missionary conferences are talking about it. Brotherhoods are discussing it. It's a topic for discussion in the home, in the shop, in the office, on the street corner. The winds seem to be singing it. The birds are whistling it. The Church needs more money.

And what shall we say? that we do not need more money? By no means. At least we are not going to say that. Or shall we say that we are already giving too much? Nothing! As long as we give on an average only twelve or fifteen dollars for the Lord per year but three or four times that amount for mere luxuries do not expect us to say, Yes, we dear people are really giving too much.

What then are we to do? We need to keep on giving, and we need to keep on urging more and better giving, but we also need to look, and that carefully and prayerfully, back of our giving to see whether there may not be something wrong there.

The "Lord loveth a cheerful giver." Giving is not hard when we do it cheerfully. Such a giver, too, is a liberal giver. A man will spend liberally for what he wants, whether for a necessity or a luxury. A man will often spend his last penny in that way. A man will mortgage his home for a thing he wants. Many a home has been mortgaged for an automobile.

Our giving to the Church is not what it should be because we do not want the things of the Church badly enough. The things the Lord offers us through the Church are not precious enough for us. Or to make the object personal, we do not love the Lord enough to give liberally. Our hearts are not fully enough His own. There is not enough of the Spirit in us and still too much of the flesh. We are not drawn enough toward heaven. We still stick too close to this earth. We are like the running vine that creeps along the ground, and hence our hearts remain earthy and cold.

More work therefore needs to be done on our hearts. Every-member canvass, duplex envelopes, more outward system are all right. Not for a moment would we discourage the movement among us for betterment in these things. The Lord has no pleasure in

slipshod methods in His Church or elsewhere. "Not slothful in business." But let us keep an eye on the foundations. Let us aim to keep in fuller touch with God's Holy Spirit. After all the whole work of the Church is the work of God's Spirit. He uses us, but He can use us only as we bend to His will. That means a fuller surrender to His will, that Christ may dwell in us in all grace and power.

—Lutheran Herald.

CHRIST IN THE CONSTITUTION

We are in receipt of an appeal, coming from "the Witness Committee" of the Reformed Presbyterian Church, from their office of 119 Federal St., N. S., Pittsburgh, Pa., for our public endorsement and support of a movement to secure recognition of Jesus Christ in the Constitution of our country. Of course, we cannot for a moment give encouragement to any such movement. That does not mean that our Lord Jesus Christ should not, in His way, rule this country. It simply means that Jesus Christ never established His Church or kingdom in this world to exercise authority, either in part or in whole, in civil affairs, and just that is what the name of Jesus Christ in our Constitution would mean if it were to be anything more than a mere phrase.

When will these Reformed or Calvinistic churches come to see the meaning of Jesus' words: "My kingdom is not of this world?" Will these people persist in their efforts until they have set up a church-state in this country and thus ally themselves with the Papacy and rob us of our religious liberty? Have not the eras of persecution, even in our own Colonial times, the reign of Puritanism, taught them the needed lesson? Besides, how could the mere recognition of the name of Christ in our Constitution make this country a Christian nation? Is that name supposed to work as by magic?

If once the name of Jesus Christ were written upon the hearts of all the people of this country, then would we be in the true sense a Christian people. To write the name in the Constitution, however, as we are would only be a wearing a phylactery on our national garment.

—Lutheran Standard.

"NO PLACE LIKE HOME"

So reads the heading of a brief editorial in a daily paper. The writer places the responsibility for training the child, not upon the Church or the Sunday School, of which he makes no mention, but chiefly upon the home. He, however, mentions the schools and colleges. He evidently takes it for granted, as he should, that the Church is the teacher of the home, just as the home should be the trainer of the child." He says:

"In determining the responsibilities of the modern education a group of researchers gave but 5 per cent to the college. The schools were given credit for 20 per cent and the home for 75 per cent. With so much of responsibility for the future of the child placed upon it, it is sad, indeed, that the home should be failing in its share. The influence of the home in the up-bringing of the child is becoming less and less, yet it is in the home that character should be formed and made. The things that take the place of home in the training of the youth of America are seldom to be warmly approved."

It is generally admitted, and deplored, that discipline or training, such as children need, is fast passing out of fashion. Two editors agree with Solomon, that the rod to inspire respect for authority is a modern need — if not in every case, at least in many. One has an editorial which quotes a jurist as advocating the use of the whip, and another believes that "spanking" would do much to teach children respect for authority and reverence for superiors. Anything that will help to accomplish that result is devoutly to be wished for.

—The Lutheran.

FORGIVING

How sure we are of our own forgiveness from God. How certain we are that we are made in His image when we forgive heartily and out of hand one who has wronged us. Sentimentally we may feel, and lightly we may say, "To err is human, to forgive divine;" but we never taste the nobility and divinity of forgiving till we forgive and know the victory of forgiveness over our sense of being wronged, over mortified pride and wounded sensibilities. Here we are in living touch with Him who treats us as though nothing had happened — who turns His back upon the past and bids us journey with Him into goodness and gladness, into newness of life.

—M. D. Babcock.

FROM OUR CHURCH CIRCLES

† **MRS. MARIE ZUBERBIER** †

It has pleased God to call Mrs. Marie Zuberbier, wife of Pastor Adolf Zuberbier, to her eternal rest. She died on March 10, 1923. Her death was caused by pleural pneumonia, which developed after she had suffered from an attack of influenza.

Funeral services were conducted in her home congregation at Hemlock, Mich., on March 11, by Rev. L. Mielke. The body was then taken to her former home at Owosso, Mich. On March 13 private services were conducted by Rev. F. Krauss in the home of her parents, whereupon funeral services were held in New Salem's Church at Owosso. Rev. Theo. Hahn, the local pastor, preached the German and Prof. E. J.

Berg, of the Michigan Lutheran Seminary, the English sermon. Interment took place at Owosso, Mich.

Mrs. Marie Zuberbier was born on December 15, 1894, at Owosso, Mich. She was baptized and confirmed in New Salem's Church at Owosso. On June 24, 1914, she married Rev. Adolf Zuberbier, who was then missionary among the Apaches at Cibecue, Ariz. She was a faithful and self-sacrificing helpmeet to her husband in his many hardships as missionary. After she had spent five years in Arizona, her husband accepted a call to St. John's congregation at Hemlock, Mich. Here she enjoyed the love and respect of the members of the congregation because of her Christian spirit and her devotion to her duties.

Her loss is mourned by her bereaved husband, Rev. Adolf Zuberbier; three children, Vivian aged 8, Eleanore aged 6, and Dorothy aged 4; her parents, Mr. and Mrs. Albert Wietzke; five brothers and one sister.

May the Almighty God comfort the bereaved with the truth of His word that His thoughts toward them are thoughts of peace, and not of evil, to give them an expected end.

E. J. B.

Lake Superior Conference

The Lake Superior Conference will meet at Sault Ste Marie, Mich., with Rev. J. C. Masch, on June 5th and 6th.

Sermon will be delivered by Wojahn (Heidtke). Confessional address: Gutzke (Roepke). The service will be conducted in the English language.

Paul C. Eggert, Sec'y.

Delegates of the Nebraska District to the Joint Synod Convention, 1923

1. Rev. E. C. Monhardt (Rev. Ph. Lehmann).
2. Rev. W. Baumann (Rev. Theo. Bauer).
3. Teacher F. W. Eggers (Teacher E. Trettin).
4. Congregation: Plymouth, Nebr., (Congregation: Grafton, Nebr.).
Ph. Martin, Secretary.

Delegates of the Dakota-Montana District to the General Synod

1. Pastors:

Delegate	Alternate
O. Klett	E. Kalonder
Aug. Pamperin	F. E. Traub
A. W. Blauert	Edgar Gamm
W. J. Lindloff	
2. Laymen:

Delegate	Alternate
Havanna	Akaska
Mound City	Zeeland
Watertown	Goodwin
	F. E. Traub, Secretary.

Call for Candidates

The College Board of the Dr. Martin Luther College hereby calls for the proposal of candidates for the second professorship granted by the Synod in 1919. The professor to be called must be able to teach methods, as well as to do work in the practice school. The names of the candidates must be in the hands of the undersigned before the 15th of May.

New Ulm, Minnesota. Herbert A. Sitz, Sec'y.

Received with Thanks

From the Globe, Arizona Mission through its pastor (Rev. M. A. Zimmermann) the sum of \$15.10 to be used to defray debt of our synod. God bless the givers. Chas. E. Werner, Cashier E. Wis. Dist.

ITEMS OF INTEREST

Bar Women as Ministers

The New York annual conference of the Methodist Episcopal church voted, 35 to 31, against ordaining women as ministers in that denomination. —Milwaukee Journal.

Bible Sales to Chinese in 1922 Broke Records

Chinese in China paid \$37,995 (Mexican) for Bibles in 1922, buying more than in any previous year, according to reports given out in Shanghai by the agency of the American Bible society. The number of Bibles issued was 19,356.

That the so-called anti-Christian movement has awakened a new interest in the Scriptures in China is attested by the fact that in 1922 a half dozen book shops in Peking alone sold more than 2,000 Bibles and New Testaments. It is said these went almost exclusively to non-Christians, largely students in the government schools.

A total of 1,987,326 volumes were circulated in China by the American Bible society. These were in 16 languages and dialects of the country and in eight foreign tongues.

Buddhists Fight Christianity With Its Own Weapons

Buddhism is combatting Christianity with its own weapons in China, according to Dr. Theodore Bliss, a medical missionary in the orient, who has come to the United States on leave of absence in connection with his work at the Episcopal Church General hospital at Wuchang.

"The inroads which Christianity have been making among the Chinese," says Dr. Bliss, "have stirred the priests of Buddha to the inauguration of an evangelistic movement which is one of the marked manifestations of the awakened China. In large measure the Buddhists, led by men who have graduated from American or European universities, are adapting to their own use the methods which have resulted in winning to the Christian religion thousands of converts among the Chinese. They have their evangelists who are going about through the provinces preaching the doctrines of Buddha, they are establishing mission stations modeled after those maintained by the Christian churches, they are opening schools, and latterly, they have built at Hankow, directly across the Yangtse river from our hospital at Wuchang, a modern hospital with 150 beds, and strictly up-to-date.

"Their aim, frankly, is to illustrate to the natives that Buddhism, at least in material things, is able to supply them with everything Christianity has carried to their doors."

—Milwaukee Leader.

Three Biblical Towns Found in Near East

Three biblical towns have been found in the Near East by archeologists, according to James Alan Montgomery, University of Pennsylvania, president of the American Schools of Oriental Research.

Bethany, the home of Mary, Martha and Lazarus of the old testament, has been identified as Beth Ananiah and the biblical towns of Shiloh and Jeshanah have been discovered in the Near East.

The site of Bethany has been known during the Christian era and has been a place of pilgrimage for Christians through the ages, but the real Bethany of the old testament has only been lately fixed.

Ananiah is mentioned in the book of Nehemiah along with other suburbs of Jerusalem. It is now believed that the full name of Bethany originally was Beth Ananiah.

Shiloh is where the ark covenant was kept by the Hebrews after the conquest of Canaan. It has been found at Khirbet Seilun by Danish excavators.

The town of Jeshanah, said to have been taken by the pious Abijah of Judah from Jeroboam, was identified by the scholars of the American school along much the same lines. An Arab town remaining from the middle ages, 3,100 feet above sea level, at Buriel Isannah, is now believed to be the site of the ancient Hebrew village. —Milwaukee Journal.

Christian China, the Great White Hope

When we sent missionaries to China, the object was to redeem individuals by bringing them into a knowledge of the saving gospel of our Lord.

The 420 millions of the Chinese needed the truth. They represented the strongest numerical group in the world. They were of an intense, reflective character. They had stability and endurance and devotion to accepted ideals and customs. And, hard as was the lot of the early missionaries in gaining a hearing, they soon saw that the work had a promise of glorious results.

And now something else of blessing has followed. In seeking to spread the gospel of the kingdom of God, our missionaries have probably upraised a force for the protection of the Western World.

China represents in her man power a force so great that its alignment for or against the white race might determine the event. At one time Japan was ambitious to so officer, so control, and so direct the almost unlimited man power of China that, under the leadership of Nippon, the yellow race could dominate the world. But the most potent individual forces in China today are Christians. The greatest generals are Christians. And the gospel grip on the Chinese is probably such that she can be used to save the white world instead of being used to destroy it.

How marvelously our Lord hath wrought through the agency of the self-sacrificing missionaries! Who could have thought forty years ago that the preaching of the gospel of Jesus Christ to the Chinese would now appear in its fruits as an almost assured preservation of the white race from an exterminating attack.

The Chinese are thorough in whatever they undertake. When they accept Christianity they accept it in its length and breadth and fullness — the whole gospel of our Lord. One of their leading thinkers said recently that the West had brought to China the traditional Christianity and that the Chinese were now probing the depths and discovering the richness of the gospel of our Lord Jesus Christ.—The Christian Statesman, March, 1923, in Christian Cynosure.