

# 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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## PENTECOST

O Spirit of the living God!  
In all Thy plenitude of grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Be darkness, at Thy coming, light,  
Confusion, order, in Thy path;  
Souls without strength inspire with might;  
Bid mercy triumph over wrath.

Baptize the nations; far and nigh,  
The triumphs of the cross record;  
The name of Jesus glorify,  
Till every kindred call Him Lord.

God from eternity hath willed,  
All flesh shall His salvation see;  
So be the Father's love fulfilled,  
The Savior's sufferings crowned through Thee.

## COMMENTS

**Old Wounds Healed** At the Saratoga convention of the Methodist Episcopal church all steps have been taken to consummate an effective reunion with the Methodist Episcopal Church South. A unanimous vote provided for the appointment of a commission to work out the details of the readjustment. It was in 1844 that the two bodies severed connections and the division arose over the question of slavery. In the North the Methodists were violent abolitionists, in the South the matter was viewed from quite the opposite angle. As loyal Southerners the southern Methodists encouraged the secession movement, while in the North men such as the senior Bishop Cranston of Washington shouldered the musket for the cause they thought to be just. If this plan of reunion is consummated and other bodies of lesser importance are brought back under the one head of the Methodist Episcopal church, the Methodists will represent about eight million souls.

H. K. M.

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**The Denominational College** At a recent Baptist convention there were earnest protests against the practice of making concessions to so-called benefactors of colleges and seminaries. Gifts coming from private sources not infrequently have a condition attached that makes the donation contingent upon the dropping of denominational character. If you make your institution non-denominational, says many a "benefactor", I will give

you so much money. In the past these offers were usually accepted. Now it is being realized that they represented a loss, not a gain. Many churches practically lost control of institutions that they nursed along and built up with great effort and with great sacrifice. They allowed their hands to be tied in matters that should never be compromised if educators with religious convictions take their pledge seriously to raise the youth of the land in the fear of the Lord; you can not do that in a non-denominational school. In somewhat similar spirit Beloit college has now asserted its intention to live according to its standards of denominational rectitude. Last year the Roman Catholic authorities decided that Catholic students attending Beloit must be excused from chapel exercises and other religious instruction. Beloit then conceded the point, plainly desiring to hold its Catholic students. This year the concession has been revoked. All students must attend the prescribed exercises and religious courses. That means that Catholic students will not attend Beloit and signalizes Beloit's intention to work for its own people more intensively than heretofore. If American parents ever begin to think seriously about the education of their children, they are going to realize the desirability of the smaller college, so-called, rather than the great irresponsible university. When that time comes—for many thinking people it has come even now—that small college which has definite moral standards will be accepted as the best of all. And such moral standards can only be upheld and recognized where the banner of uncompromising denominationalism flies without apology. Then a father may know where to send his boy or girl.

H. K. M.

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**Text Books for the Parochial Schools** In one phase of the parochial school question the Roman Catholic is decidedly in advance of the Lutheran. With him it is a principle that all Catholic children must have church schools, be their mother tongue a foreign language or be it English. With us the principle is quite the same, but the practice in regard to the English language is often lagging far behind. Unfortunately that has given rise to the mistaken impression that we support our church schools more for the sake of the foreign language in which most of our preaching is done. And there have been cases reported where families have left one Lutheran church to join an English Lutheran church just

to avoid the necessity of taking their children out of the public schools. We should not tire of asserting that the church school is entirely independent in its reason for existence of all considerations of language. In fact very much prejudice against the church school might be removed if this principle were asserted and practiced more vigorously. There may have been a time when the church school was a foreign language school, but now, even in our foreign speaking churches, that time has passed. Our schools use text books that are written in English for all branches that are usually taught in the public schools, what other books are used are confined to the instruction in religion and in the separate and independent study of any foreign language that may have standing in the congregation. The new Archbishop of Chicago has just issued an order which compels Catholic schools in his diocese to conform to this rule throughout; it applies to those schools where foreign languages were formerly taught almost to the exclusion of the English language. It calls our attention, however, to the question of text books for our schools. Our school boards should treat this important question as seriously as it deserves to be treated. Now is the time to get ready for the next school year, and if for any reason a change here or there has seemed necessary, get ready to do it now. Have your teachers look over the field and make suggestions, then examine the books they submit for your approval and do not hesitate to make changes. The public schools need not guide you exclusively in making your decision, though the preferences shown there should be considered. They can not make your decisions for you because they are often in the hands of theorizing experimenters with an abundance of funds, and we are not quite ready to do any experimenting in our schools—our children are too valuable to us to be subjected to such methods. But do look into the matter; take an interest in it; build up the school; above all, do not let the matter of expense (in this case really trifling) stand in the way of improvement. And do wean yourself of the primitive notion that our church school is with us because we have to cultivate any foreign language and becomes unnecessary as soon as the English language is taught exclusively.

H. K. M.

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**The War and Its Lessons** The terrible struggle between the European nations is being carried on still with unabated fury and naturally is the subject of much discussion; even large church bodies, assembled in annual convention, are considering this matter in its different phases. It is interesting to hear the different views expressed, especially when they bear on the future, on the conditions which will obtain after the great conflict is over. The executive commission of the Alliance of the Reformed

Churches Throughout the World reporting to the general assembly of the Presbyterian church (assembled in Atlantic City, N. J., for its one hundred and twenty-eighth annual meeting) says:

"Instead of showing the failure of Christianity, this war has revealed the strength of Christianity, for Christianity has been the only bond that has not snapped because of this war. Out of the present conditions in Europe three facts are emerging that bear on the religious situation. The first is that religion over there has become largely philanthropy. The people have passed from faith to works. All the countries are full of charitable efforts to relieve poverty and suffering.

"The second peculiarity is evangelization. The 24,000,000 men of the different armies afford a grand opportunity for the spread of the gospel. The 2,400,000 prisoners in Germany, most of whom are Russians, open a great field for the evangelization of Russia.

"The third feature is personalness, that is piety more than ever has become a personal thing. The work is making Europe learn that religion is a personal matter rather than a formal one."

After the war, the report points out, there may be a great call for Americans to take up the continuance of English church work on the continent of Europe, particularly in Germany and Austria, where prejudice may militate against Britishers resuming their activities.

This same subject occupied the attention of the Methodist Episcopal conference but recently assembled in Saratoga Springs, N. Y. Here the matter was brought before the convention by a commanding figure of interest, Bishop John Nuelsen, who supervises Methodist work in European nations. Having visited every war front he is well able to speak on the conditions that exist there. He gave amazing testimony of the misery of the men in the field, and the desolation and sacrifice of the people of the fighting nations. Regarding the probable duration of the conflict he said: "The war must continue many years unless the unexpected happens. Germany has completely conserved her energies. In peace times she raises 80 per cent of all her food; now the parks are turned into gardens. The surgeons have wrought miracles and 90 per cent of the wounded recover." Regarding the religious aspect his opinion was as follows:

"The war has brought all the European nations to their knees. It has driven formal religion down into the heart and developed a vital personal piety never before known. At the first sweep of the war there was a religious revival, but that was shallow. The later awakening is very deep and permanent. They see now that in the pursuit of prosperity they forgot God. This ought to be a warning to America." G.

## HOW ARE WE TO BAPTIZE?

How are we to baptize? This question is one of great importance. Baptism is an efficacious means of grace, not a mere ceremony. By it God conveys to us inestimably great benefits. It is the seal of our justification. These blessings and benefits are given us by the promise of the Lord. If we would be certain that they are ours, we must know without a doubt that we are administering the sacrament according to His command.

This command we find recorded in Matt. 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here are given as the essentials of Baptism, the use of the words of institution and the application of water to the body of the person to be baptized. Omit either of the two, and you have no Baptism. But beside the Word and the water nothing can be considered necessary.

The question has been raised whether or no a change in the words would affect the efficacy of the sacrament. Scripture does not give us a direct reply, but we would consider it an act of irreverence and presumption if any one were willfully to substitute a different form for the one the Savior gave us.

In the time of the Apostles and immediately after their days, the rites of Baptism were simple in the extreme, but it was not long before the sacrament was surrounded with elaborate ceremonies, some of which were of a rather doubtful nature.

No one was admitted to Baptism unless he had submitted to a long course of instruction in the Christian faith. A person entering the class of catechumens was received with the imposition of hands and with prayer. In the Western Church, salt was given him, this giving of salt being considered to be a special sacrament for catechumens. Toward the end of the period of his instruction, the catechumen received from the lips of his teacher the Creed, which he committed to memory. At that time the Creed was not put into writing.

In the early days there was no fixed time or place for Baptism, though the first Christians preferred to baptize in flowing water. But as soon as churches were built, the administration of the sacrament was made a part of the public worship and was generally performed in baptisteries, which adjoined the church. The time between Easter and Pentecost was considered the proper season for administering Baptism, though exceptions were made in cases of necessity.

At the appointed season the candidates for Baptism were selected from the class of catechumens. They appeared clothed in a white garment, which they continued to wear for a period of eight days. They were solemnly received and given their Christian names. They renounced the devil and all his pomp.

After this, the priest exorcised them by laying his hands upon their heads and breathing into their faces, using words like these: "Come out, thou evil spirit, and make room for the Holy Ghost." After the exorcism came the opening of the ears and nose, whereupon the candidates were anointed with oil. The priest recited the Lord's Prayer and the Creed, which they repeated after him. After this, the candidates were baptized in the name of the Father, and of the Son, and of the Holy Ghost, being immersed three times. The sick were sprinkled with water instead of being immersed. The neophyte was given to taste a mixture of milk and honey, and was again anointed. With the unction was joined the sign of the cross made on the forehead. Then followed the laying on of hands, which, in later years, was done only by the bishop. In the course of time more symbolical ceremonies were added.

The Roman Catholic church has retained many of these old ceremonies. That Luther did not abolish all the forms used in his time is evident from our own ritual, with which we all are acquainted. But we must bear in mind that nothing is necessary but the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and the application of water to the body of the person to be baptized.

But how is the water to be applied? The Baptists and others insist that we must completely immerse the candidate three times if we want to baptize according to the command of the Savior. They point to the Baptism of Jesus as an example of immersion. They refer us to Church history, which records the fact that for many centuries immersion was the prevailing practice. They declare that the Greek word baptizo, from which our English baptize is derived, means nothing but immersion. Romans 6, they tell us, assumes immersion as the only proper mode of baptizing.

We reply: The manner in which Jesus was baptized by John does not bind us to a certain mode of applying the water. Even if He had been immersed, no one could deduce from that fact a general rule for the Church. But was Jesus immersed? The words which tell of His baptism, say nothing of immersion, we find, in fact, that most of the Scripture references to John's Baptism read that he baptized with water, not in water. It is more than probable that the candidates descended into the stream, which was very shallow at Bethabara, and were, as they stood in the water, baptized by sprinkling or pouring.

Thus there is nothing in the Scriptural account of the Baptism of Jesus that would compel us to assume that he was immersed.

As to history—we know that immersion became the prevailing practice near the close of the second century and that Baptism by sprinkling or pouring was not legalized before the Council of Ravenna in

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1311. But it was not even in those centuries considered the only mode permissible. Cyprian says: "It should not trouble any one that the sick are seen to be sprinkled or poured upon . . . when the Holy Scripture says, Ezekiel 36:25: 'I will sprinkle clean water upon you,' etc. Let them not be deceived so as to be baptized if they recover from their sickness; for experience shows that those baptized in sickness, under pressing necessity, both obtain grace and live worthily in the Church, 'daily growing in grace.'" Knowing that during this period many errors crept into the Church, we ask where is the evidence that the Christians of those times in introducing immersion followed the example of the Apostles? We are not told in the Bible how they baptized, yet we find instances where all indications point strongly to sprinkling or pouring. It is, at the least, doubtful that the three thousand who were converted on Pentecost were baptized by immersion. Eusebius, Jerome, and modern scholars tell us that there was not enough water to make immersion possible at the place where the Ethiopian eunuch was baptized by Philip. Acts 8.

Of Saul we read, Acts 9:18: "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." This would preclude almost with certainty that Ananias took him to some place where he could immerse him.

And the word baptizo, does it, as the Baptists claim, always mean to immerse? Every good lexicon will show that this is not the case. Profane Greek literature does not support the Baptists in their view. Ancient writers used the word baptizo to denote immersing, sprinkling, pouring, moistening, inundating, sinking, dyeing, etc. The Church Fathers appear to use this word more frequently to express the act of pouring and sprinkling. In the New Testament baptizo is used 79 times, and here too, as a careful study will show, the meaning to wash, to sprinkle, or to pour predominates. In Mark 7:4 the word evidently means to wash, "the washing (Greek baptizing) of cups, and pots, and brazen vessels, and tables." How was this

promise fulfilled, Matt. 3:11: "He shall baptize you with the Holy Ghost and with fire"? Read the story of Pentecost with particular attention to the words of Peter, who quotes the prophet: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

The Holy Ghost was poured out upon the disciples, and thus they were baptized with Him.

The Rev. H. M. Brown, who treats this subject exhaustively in his brochure, *The Mode of Baptism*, summing up the results of his investigation, says: "Baptizo is never used interchangeably with any word that means to immerse. . . . Baptizo is used interchangeably with katharizo, to purify, nipto, to wash, and, according to the text of Westcott & Hort and some manuscripts, with rantizo, to sprinkle. Hence, if we translate the word at all, we must read purify, wash, or sprinkle. Indeed, such is the reading of the Word of God when Baptism is referred to, and another word is used instead of Baptize: 'The washing of regeneration', 'Sprinkle clean water upon you'."

But how about the argument from Romans 6? There we read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The Baptists point to the word "buried" and declared that it demands that the person to be baptized must be immersed entirely. But this is not the case. This text treats of the effect of Baptism, not of the mode of baptizing. Paul is speaking of the sacrament of Baptism as it was known to his readers, referring to it in answer to the question: "What shall we say then? Shall we continue to sin, that grace may abound?" He reminds his readers "we were baptized into Christ." These words express the same thought we find in Gal. 3:26,27: "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." The thought is this: Baptism changes entirely our relation to God. In Baptism we put on Christ, appropriate Him, become partakers of Him through faith. In this manner His death also becomes our own. Now He died for the sins of the world, His death destroyed sin. Thus we are by Baptism freed from the guilt of sin, from all its consequences, and from its power. Baptism does not represent this change, it effects it. He who is really baptized into Christ has died with Him and lives with Him: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6 does not demand immersion.

How are we to baptize? The answer is, we are to apply water to a living person by sprinkling, pouring, or immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

J. B.

### FIGURES THAT MAKE US THINK

There are about twenty-five million Catholics under the American flag. That is a staggering total. It is one-fourth of our entire population. The figures are taken from Catholic compilations and may therefore be somewhat liberal, but they are approximately correct. It is plain that in a republic like ours such numbers insure a decisive control of public affairs. In some instances these numbers translated into votes represent an absolute majority, in the others they represent the balance of power. There are always politicians that are willing to dicker with a powerful element of their constituency that is able to deliver votes, to the disadvantage of their less organized constituents. It is not necessary for the Romanist to make a papal delegate president; he may attain his ends in quite a regular way. Our institutions make it a simple matter for him to do so.

In New York state there are nearly three millions, Michigan is sixth in the list of Catholic states with 597,000, Wisconsin is ninth with 577,000, Minnesota with 470,361 is twelfth. These numbers represent results; they show that the means employed to conserve the Catholic stock of population are effective. And that is what the figures should make us consider and realize. The Roman church has an inexhaustible source of strength in the great numbers of men and women in orders; these monks and nuns work for the glory of Rome and have no other interest in life. Furthermore, their work is gained at very little cost, if they but receive enough to keep body and soul together they have all the pay they require. And even that becomes a source of profit because the Catholic public is constantly reminded to remember these unselfish workers and does so remember them with gifts and bequests that the orders in the course of time invariably become rich and add wealth to the Roman coffers. This does not happen in Spain and Italy only, it is going on increasingly in our own country.

But how is the Catholic work organized? One word gives us the whole answer: Schools. — There are, to begin with, in the United States 85 seminaries with 6201 students, all preparing for the priesthood or for teaching positions in other Catholic schools. And in these other schools lies the future and inviolability of Catholic strength. There are 5588 parochial schools attended by 1,497,949 pupils. But the interest of the church does not end there; there are 210 academies, colleges, and universities for men, and—what is typical of the shrewdness of the Catholic propaganda—685 academies, colleges, and seminaries for women.

This vast number of schools for women would seem to be disproportionate, especially in view of the fact that the Roman church is not known to be particularly favorable to modern views on the training of women. But it does show that the Catholic church realizes the tremendous influence the woman exerts over the American home and knows that if it has the woman, the rest of the family is more likely to be theirs than if only the man were under Catholic influence.

Orphanages to the number of 283 do their share in conserving the Catholic strength and in many cases are used to take over children from our civil courts, not necessarily Catholic, which, of course, become so. Every reader knows that more than half the hospitals of the country are more or less under Catholic control and may easily realize that experienced campaigners like the Catholics know how to make the most of this opportunity to parade as dispensers of charity, while impressing all visitors and patients with their almost universal power and influence.

That is the great Roman machine and figures can but faintly outline its scope and strength. There is nothing to be gained by railing at it. It can afford to smile at all attempts to blacken its aims and purposes; it controls the levers and the machine does the work. Campaigns of vituperation only tend to knit the elements that go to make it up more closely together. It is strong enough to thrive on persecution and joyfully pounces on any evidence that it is being persecuted to add the martyr's halo to the other tricks in its bag.

If the future under the knout of Rome is a picture that fills you with dismay, it might be the right moment to realize that if your opinions and your faith are worth preserving at all, they should enlist your eager support by applying means not entirely dissimilar to those employed by the successful Catholic propaganda, always bearing in mind that in conformity to your better faith you will have unselfish and truly wholesome aims in mind. **You must have schools.** In the proportion in which you are supporting schools of the right kind in that proportion will you have succeeded in supplying a counterinfluence to the Roman menace. You can not assign this work to the public school; that is at best colorless and neutral. It can never become anything else, unless Rome, secure in its power, makes it Catholic. You must have decided and positive schools of all grades that consciously and purposefully train Americans to true liberty, not only of the ballot but—and that is much more important—in the liberty of the conscience. The best ally of Rome is the American public school, because of its negative character; the next best is the American Lutheran, who has some few schools, but allows them to languish for lack of wholehearted support.

Such misguided Americans often are eager to sup-

port Catholic hospitals and even assist in raising colossal funds for Catholic colleges, as recently happened in Milwaukee, but they will stare stonily if they are approached to do something for a Lutheran school or college that asks for no favors and makes no promises that are of political value, but which represents in its entire spirit and influence everything that goes to make up liberty, spiritual and political.

The effectiveness of Catholic work forces our admiration; they know what they want and they do it in the best and most effective manner. To scold and rant against them is the protest of weakness. We should do our own work with a little of that Roman singlemindedness, then we would have less cause to fear Rome and would be doing something for our country and for our own faith. Rome has wiped out generations of critics by its effective work; its pernicious activity has only been stayed when it encountered constructive and purposeful methods. Every time you are tempted to say something harsh about Rome—don't say it. Instead, go down into your pocket and produce a quarter or a dollar for some Lutheran school or college, that's more effective. H. K. M.

#### AN EX-DANCING MASTER ON DANCING

When preachers warn the young people of their congregations against dancing, they are often accused of being narrow-minded, of opposing a thing that they do not understand, etc. Accordingly it is well to occasionally hear the opinion of another man who may be presumed to have a fuller knowledge of the subject. Now, most assuredly an ex-dancing master, who has conducted a dancing-school for years, ought to "know what he is talking about" when he speaks of modern dancing, and his judgment on the subject, based on years of experience, ought to count for something.—A book, written by such a former dancing-teacher has recently fallen into the hands of the writer, and a few excerpts from it are herewith presented for the thoughtful perusal especially of such young people—and their parents!—as see no harm in this form of amusement.

To state it at the outset, the author uses plain language in dealing with his subject,—which is, indeed, the only way of dealing with it, if an impression is to be made. And yet people so often "have their modesty shocked" by, and "become disgusted" at, this mode of treatment. (By the way, not a very flattering compliment for our modern dances when a person cannot even talk about them without shocking people's modesty, is it?) The Bible does not "beat about the bush" in describing and reproving "the unfruitful works of darkness." Witness its description of the sad fall of Lot and of David, and of the terrible sin of Onan, as well as of other cases. Consequently we are following the example of Holy Writ in describing in

plain words the dangers and temptations of modern forms of dancing.

First it will be of interest, naturally, to learn

#### How This Book About Dancing Came to Be Written

Let the author tell us in his own words:—

"I met on a train, while leaving town one day, a young woman who, a few months before, had been a member of my select dancing-academy. She had been ruined there, and was one of the discarded ones when the school was closed for a few weeks, as dancing-schools have to be every little while to get rid of those girls who have met with a fate similar to hers.

"I entered into conversation with her, and found she could no longer endure being shunned and slighted by her old companions, and was running away from home. I knew that her parents would be heart-broken, and that she, without the protection of a home, would soon sink to utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect, and all for which life was worth the living, was lost to her forever—I tried to save her from further degradation.

"After I had argued for some time with her, she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said with a look and tone of reproach which I shall never forget: 'Mr. Faulkner, when you will close your dancing-schools and stop the business which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then, will I think of reform.'

"I was stirred by her words as I had never been stirred before. But for them I might, perhaps, not have been writing this book today. At this I know many may sneer, and say that I have myself done more than most men towards the furtherance of the evil I so strongly condemn.

"I bow my acknowledgements. I own it all. I sinned against heaven and in the sight of God and man, and was in no wise worthy to become a child of Him to whom I came ten months ago, and He received me just as I was, all stained with many, many sins, and in His boundless love and mercy He fully and freely forgave them all."

Now let us hear some of the charges that this former dancing-master prefers against the modern dance, and every one will have to admit that his is

#### A Most Terrible Arraignment

Here are some of the things he says:—

"It is a startling fact, but a fact nevertheless, that two-thirds of the girls who are ruined fall through the influence of dancing. Mark my words,—I know this to be true.

"There are in San Francisco 2,500 abandoned women." (The book, by the way, was written over

twenty years ago.) Prof. La Floris says: 'I can safely say that three-fourths of these women were led to their downfall through the influences of dancing.'

"The matron of a home for fallen women in Los Angeles says: 'Seven-tenths of the girls received here have fallen through dancing and its influence.'

"I know of a select dancing-school where in a course of three months eleven of its victims are brothel inmates today.

"I have for several months been working in a mission of Los Angeles, and where I have before seen causes at work, I have now ample opportunity of seeing the effect, and I have often heard some of these unfortunate ones cry out in bitter anguish: 'Would to God I had never entered a dancing-school!'

"The most accomplished and most perfect dancers are to be found among the abandoned women. Why? Because they are graduates of dancing-schools."

Surely, a most terrible arraignment! Christian mothers, can you think without a shudder of exposing your daughters to such dangers?

But perhaps you will interpose: Well, this may be true, perhaps, of the dancing-school and the public dance-hall, but surely no such dangers lurk in the private

#### Parlor-Dance

Listen again to what our ex-teacher of a select dancing-school has to say:—

"Do not delude yourself, my dear reader, with the thought that such scenes occur only at low public dances. Some of the lowest and most disgusting deeds of which I have any knowledge have occurred at, and in connection with, the most fashionable parlor-dances.

"Parents, I know whereof I speak when I say that just such villains as I have described are to be found in, and are leaders of, the select dancing-school, in the ball-room, and at the parlor-dance, figuring in what is called the best society, as the most refined and highly polished society gentlemen of the day."

And even if this danger did not lurk in the parlor-dances which you, mother or father, allow your son or daughter to attend, there is still another, which ought to make you stop and think. It is thus put before you by our author:—

"Some contend that there is no harm in parlor-dancing. How many persons are able to restrict their children to parlor-dancing only?

"Dancing is too fascinating, and they who were at first content with parlor-dancing soon want something else, and will, for the sake of dancing, go to almost any place.

"If private dancing is allowed, and all else strictly forbidden, the child will often deceive his parents, and dance at times and in places that they know not of.

"I have known young people to be at Sunday night

dances and in low company when their parents (who allow only parlor-dancing) thought they were at church.

"This is usually the result of teaching the children to dance, and then restricting them to home-dancing. If they once become fascinated with it, they must and will, by some means, fair or foul, have more of it than their homes afford."

When the tiger has once tasted human blood, he will have nothing else, and becomes a "man-eater." And again I would say to you, Christian parents: Are you not afraid to let your children learn the fascination of dancing in the private parlor-dance, lest it should lead them to satisfy this passion in places to which you do not want them to go?

What, then, is

#### The Lure of the Waltz?

In plain words, it is nothing more nor less than the sex-passion. Says our ex-dancing-master:—

"How long would dancing be kept up if they were to whirl alone, or if men were to dance with men and women with women? Ah, no! It is not the whirling, but the liberties the waltz affords, which forms its chief attraction.

"It is a horrible fact, but a fact none the less, that it is absolutely necessary that a woman shall be able and willing to reciprocate the feelings of her partner before she can graduate a perfect dancer."

All this is borne out by the fact that in almost all modern dances positions are assumed which are designed to stimulate and arouse these feelings, positions that would be tolerated nowhere else in decent society but on the dancing-floor."

"Or what lady," to quote again, "would allow any man, in any other public place, except the ball-room, to take the liberties with her that he takes there? Would a lady with a spark of self-respect, at any other place, lay her head upon his shoulder, place her breast against his, and allow him to encircle her waist with his arm, place his foot between hers, and clasp her hands in his?"

Most certainly she would not. Why, then, are these liberties permitted on the dancing-floor? The answer has been already given: Because the modern dance is a device of the devil, designed to arouse feelings the exercise of which the Creator has wisely restricted to the holy estate of matrimony.

But, it is sometimes objected by well-meaning parents,

#### Dancing Is a Healthy and Graceful Exercise

Graceful, did you say? Perhaps, after a fashion, but —! Says our author:—

"Grace-giving, forsooth! I have known many and many a non-dancing mother to encourage her child to learn to dance, because she wanted her to become graceful, and in many a case that daughter has lost

grace, health, virtue, and all that a woman holds dear."

But healthful? No, never! Listen again:—

"One may work six days in the week and arise fresh every morning, but let him attend a dance for only a few hours each evening, and see what will occur. Health and vigor vanish like the dew before the sun.

"Did you ever know a lady who danced to excess to live to be over twenty-five years of age? If she does, she is, in most instances, broken in health physically and morally. Doctors claim it to be a most harmful exercise physically for both sexes. The average age of the excessive male dancer is thirty-one.

"Besides the harmful exercise there is great danger from the exposure a girl is so often subjected to in a ball-room. She gets in a perspiration during the dance, and as soon as it is over, rushes to an open window with arms and chest exposed. Is there any wonder that so many women today are unhealthy?"

#### Your Example

The Master admonishes Christians: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Now, do you think, my young Christian friend, that you are "letting your light shine before men," that, in other words, you are setting a good example to others, and leading them to Christ, if you indulge in the worldly amusement of dancing, even supposing that you are restricting yourself to the "respectable" parlour-dances?

"You say that you dance very properly. What have you to say for those, who, looking to you for a Christian example, see that you, a church-member, dance, and conclude that there can be no harm in it for them? So they indulge, and are ruined by it, and in after days are to be found leading a life of shame, all because of your example, which led them to take the first step on the downward road. Do you believe that when you shall both stand before the bar of God for just judgment, none of her sin will be laid to your charge?"

#### In Conclusion

The book from which the quotations in this article are taken was written over twenty years ago, as already stated. At that time the latest abominations in dancing, such as the "turkey-trot" and the "bunny-hug," had not yet issued from the workshop of Satan. If the author were writing now, with these before him, his strictures would evidently be still more severe. For these latest forms of dancing are as much worse than the old-fashioned waltz as the latter is worse than the still older square dances. If those waltzes were so disastrous in their effect upon morals, what shall be said of a Christian who can uphold, or even indulge in, these later forms?

Virtil, in The Lutheran Witness.

#### NOTICE

The Lutheran Associated Charities will convene July 25th to 27th at the Parish House of Emmaus Ev. Luth. Church, 210 Southamptn St., Buffalo, N. Y., E. E. Mueller, pastor. Dr. A. A. Kraus will discuss "The Blessings of Reformation in the Field of Christian Charity." The Rev. C. M. Noack will present "The Pastoral Care of Inmates of the Home for the Aged." The Rev. F. M. Rudi will furnish the Conference with "Vital Statistics in the Field of Charity." Tuesday evening, July 25th, separate sessions of the various representations of Charity will be held. Questions, pertaining to the various branches of Charity to be considered at the Conference must be in the hands of the president before the Conference convenes.

All charitable institutions affiliated with the Association are requested to send their annual dues of \$5.00 to the Treasurer, Mr. Aug. Freese, sr., 618 W. Creighton Ave., Fort Wayne, Ind., in order to close the books on the right side of the ledger.

Those wishing to attend kindly notify the Rev. E. E. Mueller, 210 Southamptn St., or the Rev. C. H. Franke, 115 Glenwood Ave., Buffalo, N. Y., before July 10th.

The Rev. E. G. Nachtsheim, 609 18th Ave., N. Minneapolis, Minn., succeeded in getting a liberal reduction in rates for the Conference. Anyone desiring to take advantage of his kind efforts will please write him **before** July 1st. It is **necessary** to make the request early.

J. R. Baumann, Secr.

—Lord Bacon says of the difficulties of the Scripture, "If they teach us nothing else they teach us our own blindness".

—"The Cross once seen is death to every vice".

Cowper.

#### ITEMS OF INTEREST

##### Laying of Corner Stone

On May 21 the corner-stone of St. John's ev. Luth. church at Markesan, Wis., was laid. Rev. E. Benjamin Schlueter, the pastor of the Markesan charge officiated at the ceremony and Rev. G. E. Bergemann of Fond du Lac, president of the Wisconsin synod, delivered an address. The new house of worship is being erected at a cost of approximately \$25,000.

##### A New Way

The Rev. C. T. Melly, a frontier missionary at Imperial, Sask., travels to three of his churches every Sunday by the aid of an Indian motorcycle and side car, which runs on the rails of the Canadian Pacific railroad. Instead of pneumatic tires the wheels have leather bands around the rims to keep them on the tracks. The minister has made trips to preach when it was 50 degrees below zero and the machine has proved satisfactory throughout the winter.