

The Northwestern Lutheran

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Ridge
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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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A HYMN OF THE WILDERNESS

When temptations throng and press
Through a lonely wilderness,
In my doubt and deadly fear,
Jesus, Savior, be Thou near;
Thou hast all temptation known,
All temptations overthrown.

The first temptation:

When the sky is brass o'erhead,
And I fear for daily bread,
With the fullness of Thy peace
Bid my fainting folly cease;
Though the wilderness is bare,
Thou wilt spread a table there.

The second temptation:

When ambitions bid me stray
From the straight and narrow way,
Thou, the Lord of all the earth,
Teach me what is better worth;
Show the gain of loving loss,
And the glory of the cross.

The third temptation:

When the very work I do
Brings a subtle danger too,
And I fain would speed alone
In a pathway of my own,
Then, O self-denying Son,
Not my will, but Thine, be done!

—AMOS R. WELLS.

COMMENTS

Are You One of Them? We mean the cheerful givers, whom we find in every congregation. Among them are men, women and children.

No, they are not all wealthy, some deny themselves things that others consider necessities of life. When we glance over their ranks, we find that the widow of the Gospel is not extinct. An announcement is made that moneys are needed for the cause of the Lord—and they bring their offering. Sometimes they do not even wait for a special appeal, but bring a gift for this or that purpose which has come to their mind as needing their help. Yes, they bring their gift; they do not wait for the collector. They do not feel that the pastor is seeking anything for himself when he asks for collections, but consider him a Christian brother who is, in doing this, giving his service to our common cause. They do not hold that they are entitled to special attentions and honors as a reward for their contribution. Their reward has come to

them before they gave; the Lord is their reward; their gifts are the expression of their joy in Him. They do not tire of giving. Again and again they come. Their faces are quite familiar to the pastor, for they come so often and there are not too many of them. Always the same little faithful band bearing the greater share of the burden that ought to rest equally on all. God bless them for the joy and encouragement they give to all the workers in the vineyard of the Lord! Are you one of them? We hope so. If not, what is the cause? Has the Lord withheld something from you that he has given them to enjoy? Hardly. "For the same Lord over all is rich unto all that call upon him," Rom. 10:12. The cause must lie in you. Give it prayerful attention, and you will soon be one of them, and happy that you are. J. B.

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Lutherans in the National Army In Camps Dodge and Grant a recent census to determine the religious affiliations of the men of the national army showed one thing that was quite well known without the census—that the Roman Catholic church furnished the greatest number of recruits. Other results of the census were not anticipated. For example the unexpected strength of the Lutherans in these two camps. Out of 24,869 men at Camp Grant 7,678 were registered as Roman Catholics; second in order were the Lutherans with 3,943, leading their nearest rival, the Methodists, by more than three hundred. There were fifty-two denominations made by the censustakers. The three groups mentioned, however, accounted for many more than half of the total number. We might call attention to the fact that among these 4,000 Lutherans there are no "conscientious objectors." And we vouch for the fact that there are no better soldiers than they, nor any that cause the camp discipline less trouble. Weight of numbers is no argument. But should it not occur to those other churches who are so secure in their belief in their own wide influence and work that Lutherans (and Roman Catholics as well) are able to keep their following because they take them into their schools? That is our explanation. The two or three denominations that are usually considered the typical "American" churches are but feeders to sects and fad religions; they are losing ground far more rapidly than they realize. The soldiers of their church armies are marching with thinned ranks—they bulk large because

they may have a large number of camp-followers.—The Camp Dodge figures coincide with those of Camp Grant: Of 12,633 men there were 2,588 Roman Catholics; this time the Methodists were second with 2,346 men, and the Lutherans third with 1,810; other denominations trailed along with considerably smaller groups. The region from which the Camp Dodge men come is not considered nearly as strongly Lutheran in proportion to the other denominations as this census shows.—In Camp Grant there were 21 agnostics and 133 atheists listed, besides one “infidel” and 112 freethinkers; at Camp Dodge the tabulation showed that 10 per cent of the division, 1,348 men, entered their names in the rubric for those who would state “no preference” and therefore claimed affiliation with no denomination.—These figures alone show that there is much work to be done by Lutherans for their brethren in the camps—and for others that are there.

H. K. M.

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Must a Soldier Swear? Must a soldier swear. A certain bayonet instructor in the American

army in France seems to think so, and J. W. Pegler, correspondent for the United Press, deems it worth while to cable this information to the American press for the comfort and edification of the Christian fathers and mothers who have given to their country what is dearer to them than life. We read in the Journal of Jan. 27: “Sammy swears, but he swears for a good cause”, said the bayonet instructor. ‘You start your bayonet practice feeling kind of passive toward the Boches. By the time you’ve been jabbing and cussing for fifteen minutes, you find you’ve cussed yourself into a hot rage against the enemy.’

“The instructor signalled and they crouched. ‘Go,’ he shouted. ‘Get the blankety blanks. Cut their blankety blank hearts out.’ With fierce yells the militiamen sprang at the swinging row of dummies. All down the line bayonets were flashing and thirty American boys cursed like madmen. They swarmed into the shell holes still howling in their profane war cry and skewering the prostrate Huns.”

We refuse to believe that such instruction is sanctioned by our military authorities; but why does the censor permit items of this kind to be cabled to America, and why does the same press that otherwise is continually speaking of the high ideals for which we are fighting print this stuff, that can appeal only to the rowdy element in our country? Why damn the “Huns”, and then make Huns of our soldiers by leading them to believe that one must be profane in order to be a good soldier. He who does not respect the command, “Thou shalt not take the name of the Lord our God in vain”, will feel no different toward the commandments, “Thou shalt not commit adultery”, and, “Thou shalt not steal.” We take this occasion to remind our young Christians in the army and navy that

the Decalogue is not suspended for the time of the war, and that God says to the soldier as well as to the civilian, “Be not deceived, God is not mocked.” The Lord Jesus who bled for soldiers also and whom they so sorely need on the battlefield and in the camp admonishes them: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”

And, besides, how utterly foolish, the idea that profane bravado and murderous frenzy are identical with patriotism and heroism! The man who serves his country in the fear of God and enters into battle with a prayer on his lips will prove himself faithful and courageous on the battlefield, and will bring honor to our beloved land by his conduct in the countries in which he represents us.

J. B.

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They Keep on Killing 'em Sioux Falls, S. Dak., November 17.—

The playing of a practical joke may cause the death of Peter Peterson, of Butler, who now lies in a hospital at the point of death. The joke was perpetrated during a session of the Woodmen lodge, while a number of candidates were being initiated. A contrivance known as a “spanker” was used, and to make it “pop,” the case of a shotgun shell was utilized in one side of the “spanker.” The impact was so terrific when the “spanker” was “popped” on Peterson that the greater portion of the flesh was torn from his hip and the bone injured. Even if he lives, it is feared he will be a cripple.

Minneapolis Morning Tribune, Nov. 17, 1917.

And so the benevolent work goes on. Lest any one should think that the Woodmen in Sioux Falls have a monopoly on the devilish machine which maimed poor Peterson, it might be well to state that a catalog of Woodmen lodge-supplies in our possession lists an article called “Lifting and Spanking-Machine,” which consist of a platform with two lifting handles on one end and a “spanker,” or lengthened paddle, at the other. The victim is blindfolded, is led upon the platform, and then must stoop down and pull up the handles. When he does this, says the catalog, “a trigger is automatically released, which causes the spanking paddle to spring into place and strike him on the seat, at the same time exploding a 32-caliber blank cartridge with a loud report.” At the same time the victim of this disgraceful horse-play receives an electric shock through the handles. The price of this machine, with 50 blank cartridges, is twelve dollars.

Prospective candidates for any lodge might do well to order one of these “spankers,”—a cheap one, without the electric attachment, can be had for \$7.00, and go through a home-course in spiritual training before joining the lodge. Twenty or thirty cartridges should render a person almost immune.—G. in Lutheran Witness.

Direct Giving We could learn a valuable lesson from what Maude Radford Warren writes in *The Saturday Evening Post* on our war-charity folly, in a plea for direct giving. She says: "Too much money is spent in raising money—that is, the cost of production is too high, this being largely the result of our custom of indirect giving and of giving in petty amounts; secondly, there is too much reduplication in war objects and too little co-ordination of the agencies now at work." That bazaar at New York, which she mentions, may be an extreme case. It netted but \$754, with gross receipts amounting to \$71,475. Indirect giving is costly. Fairs, bazaars, movies, theatricals, concerts, bowling alleys, and similar means of raising money for the church, are expensive affairs, to say nothing of the labor involved and the disturbance created in the life of a congregation. It may cost from twenty-five to fifty cents to get a dollar for the use of the church, and that extra cost comes from the pocket of people whose supply is easily exhausted. We cannot afford to get our moneys in this manner. The writer points out another result of these attempts to gain contributions: "A certain man, representing a prosperous business, gave fifty thousand dollars to a certain excellent national war relief on the occasion of a national drive. Then he was solicited five or six times to buy tickets or make small contributions to something that had a bearing on this same war relief. He was so irritated at being picked at in these petty ways that he indicated that if he were to be subjected to such annoyance he would give no further aid. If he were to withdraw his support, all the local efforts of petty peddlers of charity the country over would not make up his loss to the cause." We have always held that many sources of large contributions for the church were stopped in a similar manner, by exhausting the patience of the giver. Why should it be necessary for the ladies' aid, the various choirs and young peoples' societies to pluck piece-meal out of our members what they would give more cheerfully in a lump sum, if the matter were presented to them in the right light? If we trust our Christians to do their utmost for the cause of the Lord, deciding for themselves what amount they are able to set aside for the church during the year, they will give cheerfully and plentifully, nor will they, in that case, grumble if they were asked to give a trifle more when an emergency arises.

We refrain from expatiating on the abuses that are often connected with the indirect raising of money for church purposes, e. g., the exploiting of business men, neighbors and acquaintances, even if they are not of our faith.

But our chief objection is this that the means employed to obtain money often hide the object itself from the eye of the giver. Christian giving is the fruit of our faith in Christ. Only then have our gifts any value whatever in the eyes of the Lord when they are

brought to Him as an offering of our love toward Him. Giving to the Lord is a sacred act, and nothing connected with our giving ought to tend toward dragging it down to the level of an ordinary expenditure of money. A person may grow very enthusiastic over a bazaar without caring in the least for the church to whose support the proceeds are to go. Let us work for, and practice, direct giving. J. B.

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Deserved Exposure "Lutherans have to thank our sensible contemporary, *The United Presbyterian*, for this deserved exposure of ignorance. It says: "A late issue of *The Outlook* has a stinging editorial against the Lutheran Church in Germany, and places among its ministers Harnack and Eucken, speaking of the latter as professor of theology at Jena. Neither of these men is or ever was a Lutheran. They are the enemies of orthodox theology and belong to the Prussian Union Church. Eucken is professor of philosophy, not of theology, at Jena." A journal that affects as much on conscience on so wide a range of subjects as *The Outlook* should not have fallen into such an inexcusable display of ignorance."—*Lutheran Church Worker and Observer*.

THE AUGSBURG CONFESSION

Article XXVI—Of the Distinction of Meats, and of Traditions.

It hath been a general opinion, not of the people alone, but also of such as are teachers in the Churches, that the differences of meats, and such like human traditions, are works available to merit grace, and are satisfactions for sins. And that the world thus thought is apparent by this; that daily new ceremonies, new orders, new holidays, new fasts, were appointed: and the teachers in the Churches did exact these works as a service necessary to deserve grace; and they did greatly terrify men's consciences, if aught were omitted.

Of this persuasion concerning traditions, many disadvantages have followed in the Church. For first the doctrine of grace is obscured by it, and also the righteousness of faith, which is the principal part of the Gospel, and which it behoveth most of all to stand forth and to have the pre-eminence in the Church, that the merit of Christ may be well known, and faith, which believeth that sins are remitted for Christ's sake, may be exalted far above works. For which cause also Paul lays much stress on this point: he removeth the law, and human traditions, that he may show that the righteousness of Christ is a far other thing, than such works as these be, namely, a faith, which believeth that sins are freely remitted for Christ's sake. But this doctrine of Paul is almost wholly smothered by traditions, which have bred an opinion, that, by making difference in meats, and such like ser-

vices, a man should merit grace and justification. In their doctrine of repentance there was no mention of faith; only these works of satisfaction were spoken of: repentance seemed to consist wholly in these.

Secondly, these traditions obscured the commandments of God, because traditions were preferred far above the commandments of God. All Christianity was thought to be an observation of certain holidays, rites, facts, and attire. These observations were in possession of a most goodly title, that they were the spiritual life, and the perfect life. In the meantime, God's commandments, touching every man's calling, were of small estimation: that the father brought up his children, that the mother nurtured them, that the prince governed the commonwealth. These were reputed worldly affairs, and imperfect, and far inferior to those glittering observances. And this error did greatly torment pious consciences, which were grieved that they were held by an imperfect kind of life, in marriage, in magistracy, or in other civil functions. They had the monks, and such like, in admiration, and falsely imagined that the observances of these men were more grateful to God than their own.

Thirdly, traditions brought great danger to men's consciences, because it was impossible to keep all traditions, and yet men thought the observation of them to be necessary services. Gerson writeth, "that many fell into despair, and some murdered themselves, because they perceived that they could not keep the traditions:" and all this while, they never heard the comfort of the righteousness of faith, or of grace. We see the Summists and divines gather together the traditions, and seek qualifications of them, to unburden men's consciences: and yet all will not serve, but meantime they bring more snares upon the conscience. The schools and pulpits have been so busied in gathering together the traditions, that they had not leisure to touch the Scripture, and to seek out a more profitable doctrine, of faith, of the cross, of hope, of the dignity of civil affairs, of the comfort of conscience in arduous trials. Wherefore Gerson, and some other divines, have made grievous complaints, that they were hindered by these strifes about traditions, so that they could not be occupied in some better kind of doctrine. And Augustine forbiddeth that men's consciences should be burdened with observations of this kind, and doth very prudently warn Januarius to know, that they are to be observed as things indifferent; for he so speaketh. Wherefore our ministers must not be thought to have touched this matter rashly, or from hatred of the bishops, as some do falsely surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospel compelleth men to urge the doctrine of grace, and of the righteousness of faith, in the Church; which yet can never be understood, if men suppose that they can merit remission of sins, and jus-

tification, by observances of their own choice. Thus therefore they teach us, that we cannot merit grace, or justification, by the observation of man's traditions; and therefore we must not think that such observations are necessary service. Hereunto they add testimonies out of the Scriptures. Christ excuseth his disciples, which kept not the received tradition (which yet seemed to be about a matter not unlawful, but indifferent, and to have some affinity with the baptisms of the law); and saith, "They worship me in vain with the commandments of men:" Matt. 15: 9. Christ therefore exacteth no unprofitable service. And a little after, he added: "Whatsoever entereth in at the mouth defileth not the man:" ver. 11. So also Paul: "The kingdom of God is not meat and drink:" Rom. 15: 17. "Let no man judge you in meat or drink, or in respect of the Sabbath-days, or of a holiday:" Col. 2:16. Again: "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye subject to traditions; Touch not, taste not, handle not?" ver. 20, 21. Peter saith, "Why tempt ye God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers, were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they:" Acts 15: 10, 11. Here Peter forbiddeth to burden the consciences with many rites, whether they be of Moses' or of any others' appointing. And Paul calleth the forbidding of meats, "a doctrine of devils:" 1 Tim. 4: 1, because that it is against the Gospel, to appoint or do such works, to the end that by them we may merit grace, or justification, or as though Christianity could not exist without such service.

Here our adversaries object against us, that our ministers hinder all good discipline, and mortification of the flesh; as Jovinian did. But the contrary may be seen by our men's writings. For they have always taught, touching the cross, that Christians ought to bear afflictions. This is the true, earnest, and unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ. Moreover they teach, that every Christian must so bodily discipline, or bodily exercise and labor, exercise and keep himself under, that plenty and sloth do not stimulate him to sin; not that he may by such exercises merit grace, or satisfy for sins. And this corporal discipline should be used always, not only on a few, and set days; according to the commandment of Christ: "Take heed lest your hearts be overcharged with surfeiting:" Luke 21: 34. Again, "This kind (of devils) goeth not out but by prayer and fasting:" Matt. 17: 21. And Paul saith, "I keep under my body, and bring it into subjection:" 1 Cor. 9: 27, where he plainly showeth, that he did therefore chastise his body not that by that discipline he might merit remission of sins, but that his body might be apt and fit for spiritual things and to do his duty, according to his calling. Therefore we do not

condemn fasts themselves, but the traditions which prescribe certain days and certain meats, with danger to the conscience, as though such works as these were a necessary service.

Yet most of the traditions are observed among us, which tend unto this end, that things may be done orderly in the Church; as namely, the order of Lessons in the Mass, and the chiefest holidays. But, in the meantime, men are admonished, that such a service doth not justify before God, and that it is not to be supposed there is sin in such things, if they be left undone, without scandal. This liberty in human rites and ceremonies was not unknown to the Fathers. For in the East they kept Easter at another time than they did in Rome: and when they of Rome accused the East of schism for this diversity, they were admonished by others, that such customs need not be alike everywhere. And Irenaeus saith: "The disagreement about fasting doth not break off the agreement of faith." Besides, Pope Gregory, in the 12th Distinction, intimates, that such diversity doth not hurt the unity of the Church: and in the Tripartite History, lib 9, many examples of dissimilar rites are gathered together, and these words are there rehearsed, "The mind of the Apostles was, not to give precepts concerning holidays, but to preach godliness and a holy life (faith and love)."

THE CAPTURE OF JERUSALEM

Intense interest is centered at present on the recent capture of Jerusalem by the British forces. Men seriously ask: Are the prophecies of old being fulfilled? Is the hour of the Restoration and Conversion of the Jewish race at hand? Will Israel again be gathered as a nation to live in the land of their fathers? And does this bear any relation to the second coming of Christ?

Those that would accept an affirmative answer to these questions point to such passages of Holy Scriptures as these: Ezek. 37, 21: "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

Is. 66, 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Reference is also made principally to the following two texts of the New Testament:

Romans 11, 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 26: And so all Israel shall be saved, as

it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Luke 21, 24: "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled."

In view of the fact that Jerusalem has been freed from Mohammedan control, covering almost thirteen centuries, it is claimed that these prophecies are now being fulfilled as an outcome of the present war; that the time for the restoration of Israel to the land of Palestine has come. And that Zionism—a movement on the part of the Jews throughout the world to go back to Palestine and reconstitute themselves as a nation, rebuilding Jerusalem, erecting the temple, and restoring the faith of the fathers, has found a new impulse. Says a writer in the "Presbyterian": "On all hands it is now agreed, that a Jewish state, under the protection of either England, France, or America, will be established.—The Jews, who have suffered even more grievously in the Great War than when the Roman Eagles flew across the smoking ruins of the Holy City, are now eagerly looking towards the fanes of their fathers. A Zionist banner is already in existence, and the vast resources of the children of Abraham will warrant the stupendous undertaking of a national restoration, deserted though the Pleasant Land may be.

"One of the most remarkable of our Lord's prophecies is Luke 21, 34: 'Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.' The erection of a Jewish state would therefore be equivalent to the declaration of Christ Himself that the times of the Gentiles have expired. What is the significance of this?

"The closing of the Times of the Gentiles and the restoration of the Jewish people involve the setting up of the Messianic kingdom in its glory form."

Another writer says: "We rejoice with the Zionist Jews in the taking of the Holy City by the British army, and trust that no covenant of war will give it to the Turks again. * * * The dispersed of Israel shall yet be gathered into Zion."

Such are the hopes which some Christians in our day attach to the events developing in Palestine.

Now, not to enter at any length on an exposition of the Scripture passages quoted, we ask: Do they really have any bearing on the statements made in the premises, i. e., on the restoration of the Jewish race, and the conversion of the Jews as a nation to Christianity in the latter days immediately preceding the return of Christ in glory?

The thoughtful reader of the Bible will not fail to see that an interpretation of the prophecies in question to that effect is based on mere assumption. It is true, the prophecy of Ezekiel, for instance, concerning the bringing of Israel into their own land has a concrete object in view. But what is that object? Not the establishment of the Jewish nation as a body politic in

the latter days, but rather the deliverance of the Jewish people from the Babylonian captivity. But then the prophecy looks beyond this concrete object; it plainly indicates an event more glorious in its accomplishments, more permanent in its effects, and more spiritual in its nature. It points to the Messianic kingdom, particularly to the Church of God under the Gospel-dispensation from the birth of Christ to His final coming at the Last Day. The gathering of Israel into the land spoken of in the passages, quoted above, can mean none other than the spiritual gathering of God's elect from among the rejected Jewish people during the whole of the New Testament age. "Israel" is a term often applied by Scripture to God's elect among the Jews, the remnant of God's people. Thus in Is. 10, 21, it is said that "the remnant shall return, even the remnant of Jacob unto the mighty God. Though thy people Israel be as the sand of the sea, yet a remnant of them shall return." The remnant of God's elect, however, are those who believe in the promises of the Messiah, they are the true "Israelites," the chosen people of that race.

Furthermore that the gathering of Israel to "Jerusalem" or "Zion" can mean nothing else than the bringing of God's elect under the blessed dominion of Christ during the Gospel-times, is clearly indicated by the words of the Prophet Ezekiel, immediately following the prophecy quoted from his 37th chapter, v. 22: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. * * * 23: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." 24: "And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

This certainly looks forward to the kingdom of Christ; He is that one Shepherd and one King, in allegiance to whom all God's spiritual Israel shall cheerfully unite, and under whose protection they shall be gathered.

The restoration of the Jewish race, in the sense that Israel will again be gathered as a nation in Palestine, is not an established fact supported by the prophecies of old.

Nor has the theory of a general conversion of the Jews before the Second Advent of the Lord any scriptural ground. It is true, that in the passage quoted in support of this theory by its adherents, Paul says, Rom. 11, 25: "All Israel shall be saved." But what does "All Israel" signify? Does it mean the Jewish nation as a whole? Turning to the preceding chapter we hear the Apostle speaking of the rejection of Israel as a nation, but in the chapter containing our text he

says: "God hath not cast away his people **which he foreknew,**" v. 2, meaning His elect will be saved, also out of Israel; and furthermore he says v. 5: "Even so then at this present time also there is a remnant according to the election of grace." So that if Paul speaks of "All Israel" being saved it is obvious that he means all of God's elect among the Jews, those whom God in His infinite mercy has chosen to everlasting life in Jesus "the Deliverer come out of Zion."

A general conversion of the Jews before the end of time, as intimated, can, therefore, not be based on this passage of Paul. Aside of this, its theory is unscriptural, inasmuch as it implies irresistible grace. Scripture also knows of no conversion of nations en masse.

To conclude: we hold that the Restoration and Conversion of the Jewish race is an assumption not founded on Scripture, that its theory is a dangerous delusion, inasmuch as it fosters chiliastic errors of the present time.

For the sake of further instruction, however, in the subject-matter we would refer to a book, recently edited by Prof. Th. Graebner under the title: "Prophecy and the War," a book we desire to recommend to those who are interested in the matter, and which we assure will be read with profit.

J. J.

IN THY HAND

'Mid cannon roar and ghastly strife,
Midst death on sea and land,
I yet can lead a restful life —
"My times are in Thy hand."

When oceans rage and billows roll,
When mountains shake like sand,
What storm can e'er disturb my soul? —
"My times are in Thy hand."

If dire disasters lay us low,
Things hard to understand,
Back to the Rock I gladly go —
"My times are in Thy hand."—Selected.

THE CHRISTIAN

"A Christian is one who believes things his reason cannot comprehend, and hopes for things which he never saw: he believes three to be one, and one to be three: he believes himself to be precious in God's sight, and yet loathes himself in his own: he is so ashamed that he dares not open his mouth before God, and yet comes with boldness to God."—Lord Bacon.

—"He who receives a good turn should never forget it; and he who does one should not remember it."
—Charron.

LUTHERAN TUNES FOR LUTHERAN CONGREGATIONAL SINGING

Our Lutheran Church is pre-eminently the Singing Church of Evangelical Christendom. No other church can rival her in the rich, soulful music in which she sings her immortal hymns. Countless other songs and melodies have been composed in their day, delighted their audience for a short while, and then passed into hopeless oblivion. Our majestic Lutheran chorals, however, have survived the wrecks of time, and are still today the delight of all true lovers of sacred music, irrespective of creed or language.

"The Lutheran Church," says Dr. Schaff, the noted Reformed theologian, "draws the fine arts into the service of religion, and has produced a body of hymns and chorals, which, in richness, power, and unction, surpass the hymnology of all other churches in the world." The late Alexander Guilmant, a Frenchman and devout Catholic, the unrivaled master of the organ in his day, declared that **the Lutheran chorals are the most heart-stirring and inspiring tunes in the whole realm of sacred music.** And the noted Episcopal choir-master and organist of St. Louis, Mr. Charles Gallo-way, prizes the edification he receives, when serving at one of our church-concerts and hearing our congregations singing our Lutheran hymns, more highly than his stipulated fee.

Now what is it that gives to our Lutheran chorals or church tunes their imperishable charm? Knowing their history as we do, we must say that it is the spirit of **heroic** faith, singing in every note its profound adoration of the merciful and omnipotent God that makes these old Lutheran chorals so universally and solemnly **impressive** in their character. **They are alive with pure and holy devotion. They thrill the very depth of the Christian heart because they are born from the deepest and holiest passion of their inspired singers.** With few exceptions, they were composed in the heroic days of the Reformation and the Thirty Years' War, days that called for heroic courage to believe and confess the truth as it is in Jesus; days that demanded heroic submission to the inscrutable ways of our God and Redeemer. The same spirit of sublime, God-given heroism that inspired the texts of our immortal hymns also inspired their heart-stirring tunes. Hence the tunes are an integral part of our hymns. **Deprive our hymns of their historic musical setting, sing them to a newer, modern tune, and you have deprived the rose of the fragrance she alone possesses, you have robbed the nightingale of her most rapturous note.** You may then have a sorry hybrid of a poem and some sort of tune, but nevermore the original, forceful, edifying, compact **hymn!** For in our Lutheran hymns the text and the tune are welded as inseparably together as body and soul in man. **The reason is that one and the same spirit of holy devotion gave birth to the texts as well as the chorals, or tunes, of our Lutheran hymnology.**

Broadly speaking then, our Lutheran chorals are pre-eminently **devotional** in character.

It is different with the hymns and tunes of the eighteenth century. That was the time of decaying orthodoxy, and it witnessed the rise of Pietism in Germany and of Methodism in England. Speaking of English tunes in particular, it is a well-known fact that the Reformed Churches of Great Britain at first possessed no chorals of their own. Some of them (e. g., the Episcopal Church!) originally borrowed their sacred tunes and even many hymns from the Lutheran Church of Germany. Others (e. g., the Presbyterians!) contented themselves with chanting the Psalms of the Bible. They declared all "man-made" tunes and hymns to be inventions of the Devil. When, however, Methodism swept over the British Islands, it produced the two greatest hymn-writers of the English-speaking world, Isaac Watts (1674-1748) and Charles Wesley (1708-1788). They were followed by other hymn-writers, both in England and America, whose songs have been set to original tunes. But what is their character? Like the emotional spirit that fostered them, they are, with a few classical exceptions, shallow, insipid, and lacking in that deep reverence of feeling, that solemn harmony of tone which characterizes our old Lutheran chorals.

It is true, they call themselves Gospel-hymns, but upon closer inspection you will find that very many of them contain very little Gospel and much less of true choral music. Many of them are unevangelical in text, urging and exhorting the sinner to consecrate himself to God by his own powers. Others are so silly and meaningless that sincere Christians in these churches, among them President Woodrow Wilson, have publicly protested against their further use. In their musical setting, particularly, these sensational Gospel-hymns are but little removed from the degenerate and discordant "rag-time" tunes with which the Salvation Army fills the streets of our large cities at night. How much these decadent church-tunes of a more recent date have served to **vitate** the popular taste for sacred needs no further comment.

But there is another class of popular church-tunes to which we wish to call attention here. We mean the **sentimental art-songs** of the nineteenth century that have succeeded in creeping into the hymnology of the Church at large, via the Christless opera. Writers of text-books on the standard operas of our day point with no little pride to the fact that so many airs of the operatic stage have become favorite tunes in the Church. We sincerely deplore this fact. Pleasing, captivating as these airs may be, we hold that they have no birthright in the Church of Christ. They were never intended by their composers for the sanctuary of God. Many of them are so sentimental, even sensuous in their character, that they ought to be forever banished from the chaste lips of the singing Bride of

Christ. We hold with Dr. Frank Damrosch of New York who declared: "I do not want an operatic melody when I enter a church."

Now if all the above concerning church-music is true, as it is, we believe the slogan: "Lutheran Tunes for Lutheran Congregational Singing!" to be of insisting force for every loyal Lutheran. We were very much surprised, therefore, at a criticism that recently appeared on a newly published Lutheran Hymnary (hymn-book with tunes!) and which held the book to be impossible for the English Lutheran Church at large because, forsooth! one-third of the hymns were translations and half of the tunes German and Norwegian chorals. For the life of us we cannot see why the great number of original Lutheran hymns and chorals should prove a drawback to the general usage of the hymnal in question. We for one want to register our unqualified approval of our Norwegian brethren taking these chorals into their English hymnary. We for one would have held them disloyal to the best interests of our dear Lutheran Church if they had omitted to embody these matchless hymns and chorals in the hymn book intended for their children using the English tongue. We know that these old Lutheran hymns and tunes are not popular with the English-speaking people. But how can they be? Our English populace does not know them and therefore has them still to learn. And they can be learned by English people just as readily as they are learned by German or Norwegian folks. For the last ten years we are conducting a mission school in the tenement district of St. Louis, and we invite everybody and anybody to convince himself if our old Lutheran tunes cannot be learned by children of almost every nation under the sun! Again we can point to the negroes in our Colored Mission, who are originally neither German nor Norwegian, and who sing our Lutheran hymns with a vim as though they had learned them at their mother's breast. We know it takes time and patience to teach our rising English-speaking generation these noble hymns, but the joy at hearing our English youths finally singing the grand old hymns of the Reformation and glorifying their God and Redeemer in them richly repays you for all the trouble. When we hear of a Lutheran pastor who studiously avoids giving out our historic hymns and chorals in public worship, we cannot help thinking that he is either very vain and chasing after cheap popularity, or that he is very ignorant concerning the nature of true church-music, or that he is reprehensibly indolent and shirks the labor of teaching these grand tunes to his people. We hold it to be one of the missionary duties of the Lutheran Church in America to acquaint the American public not only with the saving doctrine of our Church, but also with its sacred hymnology. If we Lutherans fail to do this, if we prefer the light, emotional operatic tunes of the present day to the devout, edifying tunes of our fathers, and thus suffer our

historic hymns with their chorals to be forgotten, we are depriving our own posterity of the sweetest choral music this side of heaven. Therefore: "Lutheran Tunes for Lutheran Congregational Singing!"

F. W. H.

TEMPTATION

"Worms and other insects take up their habitation under the surface of the earth. A plot of ground may be outwardly verdant with grass and decorated with flowers. But take a spade in your hand, and turn up the mould, and you soon have a sample of the vermin that lurks beneath. Temptation is the spade which breaks up the ground of a believer's heart, and helps to discover the corruptions of his fallen nature." —Salter.

NOTICE!

(By request, we print the following:)

Department of justice, office of United States Marshal, Milwaukee, Wisconsin, January 25, 1918.

For the benefit of all German alien enemies who must register during the week of February 4, to 9th, 1918, I wish to state the following:

All registration officers are reminded that many registrants will need assistance and advice in filling out their registration affidavits and they are requested to aid such persons in every proper way. Registrants are not to be treated as persons of evil disposition, and the registration officers are urged to deal with them in a courteous and friendly manner.

No fees whatever are to be charged to, or gratuities accepted from registrants by registration officers for administering oaths or for any other assistance rendered registrant.

All German alien enemies, regardless of whether they hold permits from the United States Marshal or not, must register during the week of February 4, to 9th, 1918.

SAMUEL W. RANDOLPH,
U. S. Marshal.

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