

# The Northwestern Lutheran

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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

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No. 6

## PALM SUNDAY

Hail Hosanna! David's Son  
Enters Zion's festive portal!  
O prepare an Honor-throne!  
Come, adore the Lord immortal!  
Strew with palms His hallowed way,  
To His Name sweet homage pay!

Hail Hosanna! Come, dear Lord!  
Come, Thy Zion longs to meet Thee!  
All prepared through Thy blest Word,  
Thy redeemed with joy now greet Thee!  
At Thy feet we long to bow,  
Enter, welcome Savior, now!

Hail Hosanna! Prince of Peace!  
Mighty Hero! King victorious!  
Thou didst bid the battle cease!  
Thou didst grant us laurels glorious!  
Justice Thy blest reign secures,  
And Thy Kingdom e'er endures.

Hail Hosanna! Precious Guest!  
Thou hast chosen us forever  
Members of Thy Kingdom blest!  
Let it be our heart's endeavor  
E'er to bow before Thy throne!  
Reign in us, and reign alone!

Hail Hosanna! Near and far!  
Haste, O Blest One! Haste to enter!  
See our welcome gates ajar!  
In Thee all our hopes we center!  
Hallelujah! Thou hast come!  
Sing Hosanna,—Christendom!

ANNA HOPPE,  
Milwaukee, Wis.

(Translated from the German)

## And They Crucified Him, and Parted His Garments, Casting Lots. Matt. 27:35.

They crucified Him. Pale and bleeding, His hands and feet pierced with cruel nails, He is hanging upon the cross. Burning fever is raging in His veins. His body is trembling in excruciating pain. He is parched with thirst. Bitter agony!

And they are seated beneath the cross gambling for His garments. They have no eye for His mercy, no ear for His groans, no thought for His agony; they are too deeply engrossed in the partition of His clothes, every one of them bent on getting his just share and hoping that the coat will fall to him.

How cruel the love for things material will make a man. So to-day many are so utterly lost in the

pursuit of riches and of pleasures that they have no eye for the misery surrounding them, no ear for the groans of their suffering fellow men, no thought for their distress. Earthly-mindedness makes hearts cold and hard as flint.—

They crucified Him. Here is more than mere physical suffering, more than merely a human life ebbing out drop by drop in the agony of death. He is speaking, love is pleading for His tormentors: "Father, forgive them, for they know not what they do." Again He raises His voice, this time in gracious reply to the prayer of the penitent malefactor: "Verily I say unto thee, To-day shalt thou be with me in paradise." And then there rises from the depths of hell the plaintive cry: "My God, my God, why hast thou forsaken me?"—

It is the hour of judgment, God is judging, condemning and punishing the guilty world in Him who has offered Himself as its substitute. The law is cursing Him, death is claiming Him, hell is tormenting Him. Heaven and earth are moved as the King of Light is striving in mortal combat with the prince of darkness for the prize of the souls of all men. The Eternal Son of God is, in infinite love for men, suffering and dying the death of one accursed in order to save them from the torments He is enduring and to merit for them the joys of everlasting life. Never again will the earth witness another transaction of such momentous importance to mankind.

And they for whom He is laboring, groaning, dying are calmly casting lots for His coat. They are unmoved by the evidences of the consuming wrath of God against sin, untouched by the grace of the dying Savior. They desire only His garments—not Him. From the precious, blood-bought treasures, the grace of God, life and salvation, they turn to the bit of earthly property. They leave Golgotha with nothing but their share of the garments of Jesus. Pitiable, damnable blindness, the blindness of those whose hearts are enthralled by the love of gain; terrible, destructive power, the power that mammon has over the heart of man!

How many are there not to-day who are following these men in their pernicious foolishness. Gold-hungry and pleasure-mad, they are deaf to the awful threats of the holy law of God and, as well, to the inviting words of saving grace. They are so deeply engrossed in the pursuit of pleasure and gain that they neglect

entirely the welfare of their soul and despise the riches that are in Christ. They love the things God has made, but turn their backs on the Creator himself. Woe unto them! "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" "One thing is needful," says the Savior.

May the Lord graciously preserve us from such pernicious blindness and teach us to say:

O Lord, I love Thee from my heart;  
I pray Thee ne'er from me depart,  
With tender mercy cheer me;  
I scorn the richest earthly lot,  
E'en heav'n and earth attract me not,  
If only Thou be near me.  
Yea, tho' my heart be like to break,  
Thou shalt my Trust, that naught can shake,  
My Portion and my Comfort be,  
Who by Thy blood hast purchased me:  
Lord Jesus Christ!  
My God and Lord! my God and Lord!  
Forsake me not who trusts Thy Word.

J. B.

### COMMENTS

**The Knights to the Rescue** For such Lutherans as are unable to suppress the desire for "some social and philanthropic organization more congenial than the more comprehensive and, therefore, unwieldy membership of the church," it will be well to ponder the development of that eminently patriotic and devout order of the Roman church, the Knights of Columbus.

That order was founded to give railroad men, traveling salesmen, and businessmen of the Roman church a substitute for the Masonic order. The Roman church would not allow its members to become Masons, so an imitation of the Masonic lodge was permitted to grow up. The Catholic layman who saw the prosperous of the world adorned with Masonic emblems of assorted sizes in the lapels of their coats, saw the huge and gaily enameled pendants that hung from the massive watchchains, saw the mystic symbols that shone from colored lanterns and signs beckoning the brethren of the Masonic brotherhood to assemble for mysterious and intriguing conference and presumably solemn conclave.—seeing all this the Catholic layman just had to have a plaything like the neighbor boys. He got it.

With a sour smile the Catholic clergy tolerated the new Knights and hoped for the best. So often the old church had seen movements arise that were not congenial but by methods in which it is adept had succeeded in diverting them to perfect Roman usefulness, that they thought their hopes for a similar transformation of the spangled knighthood of Columbus were quite reasonable.

The war gave the order its great chance; it was used by the church as a counterpoise to the Y. M. C. A. and was made official almoner during the war. Now that it is shorn of these duties and honors it reaches out for other worlds to conquer.

Its most recent activity is quite amusing: it is setting itself up as the champion of the downtrodden and persecuted Jew. Because Ford in his weekly has launched an attack against certain fancied dangers that lurk behind the Jew, there has been quite a discussion of the question—by those who know little or nothing about it. Quite a few of our astute public men have undertaken to safeguard the nation against the damaging inroads of racial prejudice with touching solicitude. How fearful they are lest unjustified criticism and persecution harm the beautiful harmony that is supposed to prevail among the various elements that make up our national citizenship. We might enthruse with them if we felt a little more sure of their sincerity. Not many years ago, if we are not mistaking, there was a very real racial antagonism in evidence in our midst. It was directed against a race that was surely quite as integral a part of American nationality as the Jewish race could ever hope to become. When the American of German descent was attacked and persecuted, not a voice was raised. That is why we distrust these champions of liberty that are anxious for the Jew, who has never yet seemed to be incapable of taking care of himself.

And now the Knights of Columbus are mobilizing 2,200 lecturers to combat the evil of anti-Semitism, so-called. They have undertaken quite a number of things that did not strike one as being typically Catholic; but these and the present campaign may be intended to secure the order in the American consciousness as an unselfish and wholly American organization. Then the time will come when the Catholic church will have something important to carry out. That will be the signal for the Knights to cash in on their reputation and call on Jews and all the other victims of their unselfish chivalry to pay back with interest the debt of honor they incurred when the gallant Columbians entered the lists for them.

It would not be the first time in history that the pope and the Jew had business dealings with each other. On those occasions the Jew came nearer meeting his match than in all of his other experiences in the world of finance and political jugglery. We doubt if even Henry Ford has the hardihood to give his Jewish story a twist that will carry it into touch with Rome, though it would be very interesting to observe the reactions that would result.

The whole business of secret or semi-secret organizations within any certain body or within the commonwealth is most unwholesome. It lends itself to manipulation by unscrupulous leaders and must arouse

distrust in those who disdain to pursue their objects in the dark.

For the Lutheran church we wish for nothing better than to remain absolutely free from every sort of organization within its membership that even remotely patterns after the orders that infest other bodies with their particular and particularizing activities.

H. K. M.

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**Two Tragic Figures** With the passing of the late President two tragic figures on the present world stage at once present themselves to ones mind—Woodrow Wilson and the Ex-Kaiser. Both have met a tragedy unequalled in the history of men. Both have enjoyed in their respective official capacity the highest leadership in the world, the one as the most powerful monarch in modern times at the head of an enlightened, industrious and efficient people, controlling the whole of European political affairs for over twenty-five years, accused of seeking world domination,—the other as president of a great and mighty republic, the strongest political body in the world—who at one time was believed to have it within his grasp to mold the remaking of a shattered world, giving vent to visions and ideals the world never dreamed of before, and who was heralded by millions as the man who was to usher in a new era in the political life of nations, viz: the League of Nations and with it universal peace and democracy.

But alas! What tragic figures these two men, once so great and admired by the world, now present! The Kaiser dethroned, his imperial power and dominion annihilated, a fugitive from his own people, living at an obscure place in total seclusion, given over to oblivion by the rest of the world!—And Woodrow Wilson, whose world fame had comparatively been of short duration, now presenting a spectacle pitied by both friend and foe, all of his prophesied visions and ideals having been shattered, his famous fourteen points lost, the proposed League of Nations defeated by his own people! Imagine the man once exercising an autocratic power unheard of in the annals of American history, performing the last formal act as president of the United States in receiving a committee of both houses of congress asking him for the final communication of congress, and dismissing such committee with the cold words, "I have no further communication."

Two tragic figures indeed! and more than ever are we reminded of the words of the Psalmist "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Once more the world is called upon to listen to the prophetic voice of old: "The voice said, cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass

withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Is. 40:6-8. J. J.

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**The People and the Angels** Said Dr. G. B. Smith of the University of Chicago to a gathering of Baptist ministers: "People are no longer concerned about the existence of angels. Modern theologians are interested in more human and vital problems, are more anxious to get down to the direct facts of life." Dr. Smith is in the habit of talking to Baptist ministers, or such that intend to become Baptist ministers, for he is a leading professor of the divinity school of his university.

There was a time in the history of the Christian church when more fruitful study and thought was impossible, during the dark ages of catholicism when rather silly questions concerning angels and other more remote topics were discussed with much solemnity. It was the age of scholasticism and the eager intellects that were forbidden to exercise themselves on more meaty subjects exhausted their ingenuity in sterile subtleties. But that time has long passed. If Dr. Smith means to say, as it would appear, that those who are faithful to Scripture in their theology are wasting their time in bootless arguments about the intricacies of angelology, then he is guilty of slander that we will charitably attribute to a woeful lack of knowledge of scriptural Bible study as carried on by Lutherans and some others.

That day is long past, it passed with Luther, when theology was considered no more than an intellectual exercise by such who professed to be students of the Bible. If it is approached by any to-day, it is by such who, like Dr. Smith, are after "human and vital problems and are anxious to get down to the direct facts of life." These gentlemen are busy chasing things far more elusive than the facts about angels and far less profitable. It may be startling to see to what lengths the old scholastic theologians went in their idle speculations, but it is more than startling, it is stupefying, to follow the modern theologians through their windings and contortions, each one trying to say something that has been said by everybody else in such a way that it appears new. A congress of modern theologians is more nearly like a gathering of anarchists than anything else to which it could be compared. Like the anarchists, they are agreed that there are to be no rules for the game, but like them they feel called upon to make the rules for everyone else. Modern theology is intellectual bedlam and has no more right to call itself theology than any other group of wreckers has to call itself builders.

Angels? There are some things said about them in the Bible. Considering the wealth of instruction

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on other matters in the Bible the allusions to angels are quite scant. That is plainly in proportion to the place they should have in our valuation of sacred revelations. The facts concerning the angels have never really troubled the Christians; he knew he was to rest content with what was written. They are creatures of God and do His bidding; in our Morning Prayer we pray: "Let Thy holy angel be with me" and that prayer has given true comfort to generations, without leading us to try to explain details that are beyond our ken.

It is on the whole so trifling and unworthy an accusation to bring against Bible theology that it would not be worth while to stop over it, if Dr. Smith had not offered as the more desirable modern activity of modern theologians the elucidation of "human and vital problems." What is more human than the saving of sinners? What is more vital than redemption of sinners through Christ? What fact of life is more direct than this: "Our Savior Jesus Christ gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?"

If the Bible's view were no larger than Dr. Smith's there would be ample room for doubt, but all that he and those who are like him will ever produce to aid in defining the vital and human problems of this and every age will be found to have been stated by the Bible long ago as the problem of sin for which only the grace of God in Christ offers the solution. The Bible starts where Dr. Smith some day will stop.

H. K. M.

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**Not Entirely a Joke** "The latest Bolshevik outrage," says The Nation humorously, "stiffens the remaining hairs of our heads. The Soviet, it appears, has ordered everybody in Moscow to go to the theater to see certain Communist propaganda plays. The penalty for refusal to attend the show is a fine to be paid not in products of the Soviet money-presses but in food tickets, a sort of starvation penalty. Well, against anything like this we fight to death."

To us this is not entirely a joke. We wish the Nation had not printed this item, as we fear that it will reveal infinite new possibilities to those among us whom we do not care to see aided and abetted in their endeavors. We are referring to those who start from the idea that human life in all its various phases is primarily and chiefly the concern of the State, who, therefore, want the State to control and direct the entire education of the citizen, to regulate him in his personal affairs and, in short, to take charge of him quite generally. It seems that many of our esteemed fellow citizens are no more able to read solemn, vital truths out of the paradoxes of Mr. Chesterton, who lectured in our country recently. We quote from the Literary Digest.

"Suppose," said Mr. Chesterton, "he were to precipitate himself into the audience and break a leg. A doctor would set the leg, or perhaps, with ill-concealed enthusiasm, would amputate it. He would be doing his work as a doctor; but the modern idea seemed to be that he was to take charge of the unbroken legs, to say when they were to be used to walk and when they were to be used to dance.

"Take the policeman. He is there to punish crime. When you and I indulge in murder, he takes charge of us and deals with us according to the Law. But just imagine what you would say if told that the policeman was there to encourage virtue. What would happen if you and I were always followed by a policeman, and we heard his voice over our shoulder telling us when to do this and not to that? I think we should soon begin to look upon it as rather a bore.

"The trend of the world to-day is to treat human beings like machines and see how much they can produce, which was the method of the planters of South Carolina.

"If Patrick Henry could arise from the dead and revisit the land of the living and see the vast system and social organization and social science which now controls, he would probably simplify his observation and say: 'Give me death.'"

We are afraid the Nation started something.

J. B.

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**Church Census for 1920** According to statistics published by the Christian Herald and gathered by Dr. Carroll whose long experience in church census matter fits him for such work, the year 1920 showed a fair increase in church membership throughout the country. The larger denominations are listed and their gains for the year total 667,000. This is a substantial gain over 1919 when the totals were only 44,000.

In detail such denominations as the Presbyterian, Baptists, and Methodists are shown to have overcome their tendency to report losses and are again reporting gains.

The Roman Catholic church showed an increase for the year of 125,579. The large gains of the Catholics are bound to continue unless immigration restrictions are imposed.

According to the schedule prepared by a senatorial committee there seems to be an accepted understanding among our lawmakers to restrict immigration in a manner that will permit more North Europeans to come over than such from the South. If that becomes law there will be no inconsiderable influx of Lutherans from Germany, Scandinavia, and the Lutheran sections of Poland. That would point out our duty towards these newcomers in unmistakable terms.

In any event the number of immigrants permitted will not be so large as to swamp us; they will come at a rate slow enough to permit us to assimilate them. Our port missions should be able to deflect many of these homeseekers to such localities where conditions for their welfare in every respect could be reasonably safeguarded. That would surely meet with the approval of the immigration officials and would permit existing churches to absorb kindred elements without creating new missionary posts.

Our churches are not in such a bad way that they must depend upon immigration to keep up their memberships but as missionary bodies they dare not remain indifferent to the opportunity of service which is offered.

H. K. M.

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**Yes—** "A. C. M. S. priest has written well of the heathen folk among whom his work is set, in 'Among the Ibos of Nigeria' (Lippincott). On p. 206 I find an account of one of the secret societies which are such powers for evil on the West African coast. This is the Ekumeku:

"For a period the society was wont to remain quiescent; its members disbanded and pursued the ordinary vocations of normal citizens. The oath of allegiance was not necessarily life-long, but was repeated with every revival of activity. These outbreaks of violence were not governed by any fixed rule, but were quite spontaneous. When the spirit moved any one member, he would communicate with eight or ten other members, and they met together and conferred in some secluded spot in the forest. They laid their guns crosswise in a pile on the ground, and over these the men clasped hands and took a solemn oath of loyalty and secrecy. The oath stipulated that any member revealing the watchwords or plans of the society should be shot, the executioner to be chosen by the leader of the particular band of which the traitor was a member. After the first meeting the members separated and forthwith took steps to augment their forces. A sufficient number having been recruited, they proceeded to waylay travellers and market-women, and entered upon a course of systematic pillage,

inspiring such fear that none dared report his losses openly. Their main movements were carried on during the hours of darkness, wild, wet, and intensely dark nights being usually chosen for their nefarious purposes. Should the men of any town refuse to join in the movement, the members made it their special business to persecute the inhabitants of it.

"How much it sounds like Sinn Fein methods!"

—The Living Church.

Yes,—secrecy does seem to tend in that direction.

J. B.

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**The Humor of Religion** It seems to be a great American sport to scent a joke in everything that pertains to the church or to religion. Americans like to think of themselves as having a keen sense of humor. The trouble is, it is too keen. It laughs where it ought to be silent; it guffaws where it ought to weep; it applauds where it ought to kick the foulmouthed jokesmith into oblivion.

Whatever it was that started the American habit of getting a laugh at the expense of holy things it now stands as a well established rule that any reference to the Bible, the church, the clergy, or anything connected with them is considered a sure-fire help to set off some silly jape.

Ford's weekly asserts that Jewish control of theaters and of actors and of the movie industry has brought this about. We can only see that it may have intensified the perverted taste. The world has been doing that since Noah's day and probably sometimes before that. It is the Devil up to his old tricks.

The earliest records of antiquity testify to the low taste of man in general as shown by his habit of laughing at sacred things. Before Christianity the heathen showed his sophistication by making sport of his gods and goddesses. That does not outrage our sense of propriety. But it serves to identify the present day humorists in this so-called Christian era.

When Christianity came it was a popular sport to lampoon the humble followers of the Galilean. The first heathen attempts to combat the new religion were nothing more than efforts at low comedy at the expense of those things that were dear to the Christians. They failed of their purpose; they did not shake the faith of the true Christians. But they served Satan in keeping his motley crew content with the cap and bells which he hangs on them and for which he will collect his due in Hell. They had resolved the question of Christ into a question of humor. And when it comes to clowning there is no argument. Christ and Christianity do not enter into such competition. The laurels belong to the humorists. The humor of Noah's day found a rather sudden and unexpected end when the knowing chuckles of the majority were changed

to gurgling shrieks of fear—when it was too late. The Flood is a picture of the judgment,—the judgment that comes upon them that laughed at holy things.

When next you hear some cheap comedian—or some highpriced one—utter mirth-provoking inanities at the expense of holy things preserve your own respect by showing that you do not enter into an agreement with any agent of Satan.

Life is sad enough. Let us laugh when we can. A hearty laugh is not an indication of depravity. Fun is not taboo. A sense of humor is as necessary to a Christian as it is to any other well-balanced man. But humor is lacking in the man who tries to make a fool of you in order to make you laugh. And humor and selfrespect is lacking in you when you laugh at another's attempt to make an ass of you. A man who would make a fool of you is not a humorist but is a debaucher, a corruptor. The next time you are tempted to laugh at the sordid and slimy humor of the conscienceless joker, stop long enough to think whether you can afford to confess to yourself that you are making yourself some comedian's fool.

It has been our misfortune to hear and read such applications of Scripture that challenged Heaven to visit a generation guilty of them with a second Flood. For example, it is almost a formula with a certain set of alleged humorists to express a certain form of rapture, the vilest and dirtiest rapture, by quoting the doubly holy words, "O Death, where is thy sting." Other similar practices in developing this side-splitting American humor are by no means rare.

If a commentary were needed on the frequent assertion that this is a Christian country and a Christian age, one would not need to go further than our alleged humorous journals and our humorous stage to expose that assertion as one of the saddest jokes of history.—Here is humor for you humorists, why don't you laugh? You think you are Christians and prove yourselves to be a grade or two below any savage and barbarian tribe yet reported. Isn't it funny? Let us laugh, for we are a nation of humorists.

H. K. M.

#### BEVERIDGE, BISHOP OF ST. ASAPH.

"Whatsoever we lost in the first, we gained in the second Adam. Are we accounted sinners by Adam's sin imputed to us? We are accounted righteous by Christ's righteousness laid upon us. Are we made sinners by Adam's sin, inherent in us? We are made righteous also by Christ's righteousness imparted to us; his Spirit being our's for the sanctification, as well as Adam's sin our's for the corruption of our nature; and his new merit ours for the justification, as well as Adam's transgression our's for the condemnation of our persons.

"By this merit it is that we are accounted righteous before God; where we may take notice by the way, how our being justified is here expressed by our being accounted righteous, and not by our being made righteous. For it is not by the inhesion of grace in us, but by the imputation of righteousness to us, that we are justified; as it is not by the imputation of righteousness to us, but by the inhesion of grace in us, that we are sanctified. Thus we find the Apostle speaking of the justification of Abraham, saying, 'Abraham believed God, and it was counted to him for righteousness!' Rom. iv. 3; and again 'but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' And if faith is accounted for righteousness, we must needs be accounted righteous by faith, and so we be justified by faith, that is, it is accounted for righteousness to us by grace, not as a principle of righteousness in us. Which also further appears in that justification is here said to be of the ungodly,—'who justifieth the ungodly.' For so long as a man is ungodly, he cannot be said to be justified by any inward and inherent, but only by an outward and imputed, righteousness; so that justification is properly opposed to accusation. So, St. Paul plainly, 'who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died,' Rom. viii. 33, 34. Who shall accuse or lay any thing to the charge of God's elect? The devil, their own consciences? But it is God that will justify and pronounce them righteous. How? Because they are righteous in themselves? No; but because Christ's merits are imputed to them, who is therefore said, 'to be made sin for us, that we might be made the righteousness of God in him,' 2 Cor. v. 21. How was Christ made sin for us? Not by our sins inherent in him; that is horrid blasphemy; but by our sins imputed to him; that is true divinity. And as he made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him, so are we made righteousness of God in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us. He was accounted as a sinner, and therefore punished for us; we are accounted as righteous and therefore glorified in him. Our sins were laid upon him, and therefore he died for us in time; his righteousness is laid upon us, and therefore we shall live with him to eternity. Thus was the innocent punished as if he were guilty, that the guilty might be rewarded as if they were innocent. And thus we are accounted as righteous in him, as he was accounted as a sinner for us.

"He was accounted as a sinner for us, and therefore he was condemned; we are accounted as righteous in him, and so we are justified. And this is the right notion of justification as distinguished from

sanctification. Not as if these two were ever severed or divided in their subjects; no, every one that is justified, is also sanctified, and every one that is sanctified is also justified. But yet the acts of justification and sanctification are two distinct things: for the one denotes the imputation of righteousness to us; the other denotes the implantation of righteousness in us. And therefore, though they be both the acts of God, yet the one is the act of God towards us, the other is the act of God in us. Our justification is in God only, not in ourselves; our sanctification is in ourselves as well as God. By our sanctification we are made righteous in ourselves, but not accounted righteous by God; by our justification we are accounted righteous by God, but not made righteous in ourselves. And we are thus justified or accounted righteous before God, only for the merit of our Lord Christ, and not for our own works. As it is not by our own strength that we can be sanctified in ourselves, so it is not by our own works that we can be justified before God. But as it is only by the Spirit of Christ that our natures can be made holy, so it is only by the merit of Christ that our persons can be accounted righteous. And seeing this merit of Christ is made over unto us by our faith in him, we are therefore said 'to be justified by faith,' not as it is an act in us, but as it applies Christ to us. We are therefore said to be justified by faith in Christ, because we should not be justified by Christ without faith. Wherefore, that we are justified by faith only, is wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification, whither I refer the reader for more satisfaction in that particular."—On the Articles. Art. XI.

J. J.

## THE RELIGION OF NATURAL MAN

### The "Medicine" of the Redman

(Taken from "Indian Masonry," Robert C. Wright, Ann Arbor, Mich., 1907.)

Anything mysterious, sacred, or of wonderful power or efficacy in Indian life, is designated as medicine, being the nearest equivalent of the aboriginal expressions in the various tribes.

There is no doubt in the writer's mind that the Indian exerted in his methods of healing, without the use of medicines, a certain hypnotism or mind control which is quite akin to our hypnotism, and especially near to what we term "Christian Science," although the Indian was always somewhat more strenuous in his "practice."

Among the white people we find a considerable number of so-called mediums or persons said to be possessed of the power to talk with spirits which have passed to the beyond. These mediums and those who believe in them are wont to gather in societies for the

purpose of holding seances. These persons usually do some few sleight-of-hand tricks or operate with confederates and it is looked upon as a wonderful performance. The usual tricks always deceive a great many of the credulous who are among us on every hand. All of this does not show that the white race is an aggregation of spiritualists, nor that the study of psychology and all kinds of strange phenomenon should not be undertaken. We should neither be stubbornly credulous, nor foolishly set against examination of any and all interesting phenomena, merely because we at first find ourselves skeptical. The Indians had these mediums and spiritualists the same as we have, but this cult was more popular and had a stronger hold on the average Redman than on his white brother. The effect was the same however. There were plenty who believed in the tricks under dim lights and there were plenty who were wise and in their own minds understood and saw through it all, even if they said nothing for policy's sake.

In examination of the Indian's belief in spirits or ghosts, we must bring ourselves to look upon him as a human being and that a white man, educated to no higher degree than the Indian, would exhibit the same tendencies and the same psychic phenomena if placed in the same surroundings. One needs only to look about among our every day acquaintances to see that mind matter is alike everywhere.

It is not an easy thing to trace for the reader the wondrous workings of the human mind toward a belief in spirits or ghosts, during its progress, while the mind is vased within a body growing from childhood's simplicity to the experiences of maturer years. . . .

It is clear at the start, that the human mind does work in the periods in which we call unconsciousness. This all will admit. We have the activities of the mind during sleep, when man seems to go out of himself to talk with his friends, to see strange scenes and undergo strange experiences.

Then a man seems to live a wonderfully active life, while his body is in profound repose. Sometimes these dream scenes are repeated in actual waking life, and this occasional 'coming true of dreams,' gives rise to a belief in them, while all other dreams are forgotten. The dreams of sleepers are therefore often credited to the person's "double." In many diseases the mind also goes out upon these strange wanderings. Sometimes on restored health the person may recall these wonderful experiences and during their occurrence the subject talks to unseen persons and seems to have replies, and to those who witness it, he seems to act in such a way that a second self, a spirit outside of the body, is suggested. We need only turn to the history of Joan of Arc to illustrate these statements. When the disease amounts to a long continued insanity, all of these effects are much exaggerated and deeply im-

press those who witness the phenomena. Thus, sometimes the hallucinations of fever-racked brain and mad minds are attributed to spirits.

Now these same conditions naturally produced by dreams and disease, can to almost the same, if not wholly the same extent, be brought about by artificial means, in the practice of ecstacism.

In the fierce struggle of savage life, when little or no provision is made for the future, there are times when the savage resorts to almost anything at hand as a means of subsistence, and all plants, seeds, flowers, fruit, leaves, bark, roots, anything in times of need may be used as food. Experience then steps in and teaches the various effects upon the human system which the several vegetable substances produce, and so the effect of narcotics is early discovered. The same results of course are produced by these drugs upon the white man's body as upon that of the Redman. The Indian and the savages of other climes, in the practice of their religion, often times resort to those native drugs, in order to produce an ecstatic state, in which divination may be performed. The practice of ecstacism is universal in the lower stages of culture. . . .

Ecstacism is also produced by other means, and the savage and barbarian resorts to fasting and bodily torture, as well as by other ways to bring about this wonderful state, and the visions of his ecstasy are interpreted as the evidence of spirits. . . . There is nothing more thoroughly implanted in early mankind than spiritism, and we have it with us yet. . . . Religion in this stage of theism is sorcery. Incantation, dancing, fasting, bodily torture and ecstacism are practiced. . . . All daily life to the minutest particular is religion. The Indian keeps his sacred relics, and we find those professing the religion of Christ keeping sacred relics, while the Mason likewise has some very old and sacred, dusty bric-a-brac, which he brings forth on occasion, such as his ark, rod, key, etc. These I will not at this time explain the true significance of. The white man likewise has fast-days in his religion. Superstition is just as rampant throughout the land to-day as it was years ago, among all peoples of the earth, only its form is more subdued and refined. . . .

Looking into the Holy Scriptures, which the Mason uses a guide, we find many significant passages, which clearly indicate a belief in spiritualism, and in dreams.

"It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." 1 Cor. 15: 2.

"Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth upon men. Fear came upon me, and trembling, which made all my bones shake. Then a spirit passed before my

face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his maker?" Job. 4: 12-17.

Referring to dreams from fasting, Isaiah says: "It shall even be as when an hungry man dreameth, and behold, he eateth not; but he awaketh, and his soul is empty. Is. 30:8.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen. 28:12.

This last was the familiar dream of Jacob's ladder. It is a familiar topic in Masonic monitors and shows the inclination of Masonry to turn to these same things. In passing, it may be well to say that in the great Babylonian cities there were structures which had great steps approaching them from long distances. Temples were set at the top of these long terrace-like approaches. Up and down these long flights of steps, passed men and women, and no doubt on the day of a great festival, women and girls clad in snowy white garments with wreaths upon their heads may have passed thus, while from the temple at the top, some priest may have made his proclamation in a loud voice, resounding through the space below. Suppose Jacob had been accustomed to witnessing such a scene as this. Would not his mind have pictured, in the deep sleep of the desert, a scene like this, and especially when his pillow was of stones? One need only to recall that it is some fantastic mingling of waking scenes which makes up the dream scenes. The ladder is no doubt due to the work of translators and so we have Jacob's Ladder reaching to heaven.

In the quotation first given from Corinthians, the very word "raised" is used. So again, we find the Mason, the Scriptures and the Indian on common ground.

So far we quote from Mr. Wright's fourth chapter, entitled "Medicine." With what he says of God's beautiful revelation to Jacob and of our heaven-given resurrection hope still fresh in our minds, it were comment enough to add, "Enough said!" Such abuse of the Holy Scripture makes one shudder. Is this Masonry? It is written by a Mason and offered to the Brethren of the Craft with the express hope, "that when it has been measured by the plumb, square and level, it will be found good work, true work, square work, and just such work as you need and may pass to be used in the building up of the real Masonic structure." Yes, indeed, this is the religion of natural man. "But the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned." G.



## EASTER AND OUR MISSIONS

"Christ is risen. He is risen indeed." This is the joyful, comforting message that comes to us at Eastertide. "If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17-18.

But now Christ is risen from the dead. Our faith in Him is not in vain. We are no longer in our sins and they that have died in Christ shall rise again and live forever with their resurrected Lord.

By His glorious resurrection Christ has infallibly proved, not only that He was the Son of God and the Savior of the world as He so often testified, but also that the ransom He came to pay was paid in full and accepted and acknowledged in full.

The fact that the Son of God was manifest in flesh and died to save sinners and that He triumphantly rose again from the dead, having led captivity captive, is so well established that only those who are blinded and kept in bondage by Satan can deny it. The church knows it with the certainty of the Holy Spirit's infallible testimony and therefore devoutly celebrates her sad Good Friday and her joyous Easter.

"He was delivered for our offences and was raised again for our justification." Adam's sins were ours, but they were imputed to Christ, who knew no sin, who bore them on His holy body on the tree and atoned for them with His blood. In like manner is the righteousness of Christ which He brought with Him from the open grave imputed to us, who have no righteousness of our own, for our justification. It is ours by faith in the resurrected Lord. "Therefore as by the offence of one, Adam, judgment came upon all men to condemnation; even so by the righteousness of one, Christ, the free gift came upon all men unto justification of life. Rom. 5:18. It is procured for all and offered to all in the Gospel, but possessed by those only who accept and believe it.

Now the witnesses can go out into all the world and proclaim with burning hearts and fiery tongues: "Hear it ye sinners one and all. Be of good cheer. He who died for your sins has risen again for your justification. He was your substitute, your proxy, before God and His law. He has been acquitted of all guilt and released from the prison house of the grave. He has been declared righteous and you in Him. The debt is paid; the law is fulfilled; God's justice has been satisfied; Satan is crushed; death has lost its sting, grave its victory; from His open tomb He has brought the free gifts of forgiveness of sins, justification of life, reconciliation with God, life and salvation. It is all yours. Take it, believe it, rejoice in it."

"How happy are our ears that hear this joyful

sound." There is salvation in none other, but in Christ, the risen Lord, our salvation is sure.

Whilst we worship at the feet of our risen Lord and find in Him our comfort and our joy, can we forget that there are millions yet who are without Christ and without hope in the world? While our hearts beat with gratitude to Him for the great deliverance He has wrought, can we be indifferent to the work of the church which He has established and to which He has entrusted the means of grace for the salvation of others as well as for ourselves? While we believe that He has redeemed us from everlasting death and has made us heirs of eternal bliss in heaven, can we stand by unmoved and cold when we think of the millions of heathen Negroes and Indians at home and of almost countless millions more abroad, for whom the Savior also died and rose again, but who are fast bound in Satan's chains and perishing in their sins? While we enjoy to the fullest extent the fruits of His death and resurrection and rejoice in the hope of glory by His grace, is it a matter of small concern with us that our missions, entrusted to us by our risen Savior, languish, nay, are struggling at a poor dying rate for lack of money? Such questions as these it is befitting that we ask ourselves especially in this season, when our meditation upon the bitter sufferings and the glorious resurrection of our Lord so much engage our attention and tune our hearts to gratitude.

Can you, dear fellow Christians, rejoice in your risen Lord, comfort yourself with the forgiveness of your sins and with the sure hope of eternal life and yet turn a deaf ear to the cries that come to you from perishing millions on our mission fields? During these "lean" months of the year the contributions do not cover the expenses which our Mission Boards are under obligations to pay. Let us up and be doing while the Easter message rings joyfully in our ears. The risen Lord has need of our means, our money and our goods, for the upbuilding of His kingdom especially among those who are outside the pale of the Christian church. Let us provide the men and the means that we may "go and tell Peter and His disciples," but also the Negroes and the Indians at home and the heathens abroad of Him who is "the resurrection and the life."

"Now He bids us tell mankind  
How all may salvation find,  
How poor sinners are forgiven  
And through faith may enter heaven: Hallelujah."

N. J. B.

Saints wish to know the truth respecting themselves, whatever it may be, while those who prefer that their supposed grace should not be tried, are secretly conscious of its falseness and of their insincerity.—Flavel.

## BRING BACK THE CHRISTIAN DAY-SCHOOL

Our parochial schools have suffered from active opposition and from passive indifference. They have suffered, aye, they have suffered until in some places there is no Christian day-school, and in other places it continues weakened, chilled, and almost ready to die. But even now regret at the going out of the parochial school in many places is being expressed with more and more emphasis, and lamentations are heard because of the poor results of the common materialistic education which is to take its place. The Evangelical Synod of North America, for instance, had many parochial schools, but few of them remain unto this present day. And now the Rev. R. Wobus writes in the Evangelical Herald of January 26, 1921: "With the passing of the parochial school . . . the Evangelical Church began to dig its own grave." People who are digging their own graves ought to ask themselves, Why should we keep on digging? The Evangelical Church consists of congregations, and if the Evangelical Church is digging its own grave, the congregations are digging their graves. What a sad, sad, and hopeless picture: a congregation digging its own grave!—

Nor are these evangelical people the only non-Lutherans who see the importance of a Christian education. Concerning the Southern mountaineers, from whom came our great war hero Alvin York, we read the following in the Young Lutheran's Magazine:—

"Christian week-day schools are familiar enough to us Lutherans, for we have long known that only Christian schools are good enough for Christian children, and that the best foundation for the future church is the present-day church school. But it is refreshing to come across expressions like the following from a churchman who is not a Lutheran: 'The speediest way to revolutionize the mountain region is to give a large body of the young people such a thorough Christian education and religious training as will render them the great evangelizing and elevating force of the future. . . . The States can never give the Christian education and religious training so absolutely indispensable to the new mountaineers that all Christian patriots wish to see.' 'The remedy for the evils that exist, so far as there is a remedy, is to be found in Christian education.'"

Another one who has drawn a dark picture of a godless education is Dr. Charles M. Sheldon. He writes in the Christian Herald: "It is true that a majority of the profiteers, militarists, and self-seeking politicians of the present time have been to school, and most of them are college-bred. Something is vitally wrong with the education that continually turns out such a product. . . . The history of men on earth reveals the painful fact that learning does not

mean morality, and genius in letters, art, music, literature, and science, does not prevent selfishness. The world is not dying to-day from a lack of technical knowledge, but because men are not kind and honest and pure and loving. The facts of the universe are worth knowing because they are a revelation of the power of the heavenly Father, but the facts are dangerous to know unless they are ruled by the spirit of unselfish service to one another."

What do these voices mean? What do these voices tell? Do they not seem to say, "Bring back the Christian day-school?" We know that to cure the sick is not as difficult as to resurrect the dead. Let no one, therefore, wait to see his school die, but let us rather be watchful and "strengthen the things which remain."—S. in Lutheran Witness.

## WHAT OTHERS SAY

### Fear of God—Schools Should Teach It

"A recent grand jury in Chicago ventured on an innovation which, if all its implications were fully advertised, would mean a revolution not only in court practice but in American education. The jury, which included a number of outstanding church men, was painfully impressed with the feeling that the oath, administered to all witnesses examined in the jury's presence, seemed to mean little or nothing to the most of them. It was on this account that the jurymen finally voted to have a placard printed about four feet square which they hung up on the wall directly in front of the witness box, so that it stared straight into the eyes of every person who sat in the witness chair. And this was the inscription that it bore:

"The Oath: The man who takes an oath enters into a covenant with God that he will act faithfully or testify truly in the case in which he is sworn."

"The jury felt this reminder had an impressive and sobering effect on witnesses who came before them after the placard had been hung. In their final report to the presiding judge, they recommended an order that such a sign should be placed permanently in every court room in Cook county.

"The question how this would comport with the supposed impartiality of the American government toward religion the jury did not trouble themselves to answer. But it would doubtless have been their response, had they stopped to face that particular problem, that America cannot be indifferent to religion if it still expects the name of God to mean anything vital with the witnesses in courts and officials in public office, for all of whom alike the law prescribes the oath of truthfulness or of fidelity. How shall the un-instructed covenant with a God of whom they have scarcely heard? Certainly no logic appears plainer than if the state expects a citizen of either high or low degree to have before his eyes sufficient fear of

God to make a compelling motive for honor and honesty, it ought to teach him in its public schools and elsewhere, enough about God and man's accountability to God to lay the foundation of that awe which dreads the wrath of Eternal Truth against a lie.

"If that placard in the courtroom is needed and legitimate, then a course of instruction in the fear of God is needful and legitimate in every American school room."

The above taken from a recent issue of the great Presbyterian paper, "The Continent," puts its finger squarely on the sore spot in our American system of education, namely its lack of specific religious training. We do not see how our common school can give "a course of instruction in the fear of God," however "needful and legitimate" this may be "in every American schoolroom," but we do see the tremendous responsibility of the Church to afford to the youths of the land and especially her own the chance to be instructed in the fear of the Lord. And even the most optimistic will not claim that one hour per week in the Sunday school, such as it many times is, over against 30 hours per week in secular schools, is sufficient. We need a careful instruction and indoctrination of our children, the future men and women of the land, in the principles of faith and right living as only the Word of God gives them. Pastors and congregations can not be too conscientious in this respect. The best institution, of course, is the full-fledged, well-equipped parish school. Where this cannot be had all other means must be employed to supply the religious training outside of the regular school hours, Saturday school, summer school, in addition to the regular preparation for confirmation.—Lutheran Herald.

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#### Are We To Go To Rome?

Here is an obscure line in a recent Associated Press despatch emanating from no matter where: "Mr. Egan, late minister to Denmark, may be the first U. S. representative to the Vatican."

The line appeared in a paragraph of generous approval of President-Elect Harding's expressed intention to disturb as little as possible the present personnel of the diplomatic service of the United States. In such a paragraph it had the unmistakable look of a "feeler." Would the public take notice of it? If so, in what mood would they take the suggestion? If nobody says anything, may we not conclude that public opinion is asleep on the subject? If some narrow sectarian makes a noise, it will be easy to cry him down for raising the religious issue on the eve of a great administration.

If the line was a "feeler," how do Baptists feel about it? If it was an authoritative announcement of policy by the incoming administration, it is pertinent to ask, How does the country feel about it?

It will be answered that Great Britain does it. Mr. Lloyd George has recently explained that Britain's representative at the Vatican since the beginning of the war has rendered useful service and that he will be continued.

We propose a question, and we should like it to ring from coast to coast, "When did the Vatican become a civil government, a Court, entitled to a diplomatic representative from the United States?" We do not believe that our government has so far forgotten its fundamental principle of the separation of church and state as to send a diplomatist to represent us in the councils of a church.

Milton, we need to hear thee speak again!—The Baptist.

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#### Lurid Advertising

A layman has come out in *The Continent* against what is termed "lurid advertising," and *The Literary Digest* has seen fit to call attention to it in words which are a condensation of what this layman has to say. It is wholesome reading and worth reprinting. It needs no comment:

Lurid advertising cheapens the Church to the level of a side-street show, and the minister who must resort to slang and the stunts of a county fair in order to get an audience would seem to place little dependence in the power of the Gospel, lay writers to the religious press complain. Whistling women, free lunches, shady politicians posing as brilliant statesmen, moving pictures with an inoffensive smear of religion on them, represent some of the offerings in church notices observed by a layman who writes of them to *The Continent* (Presbyterian). "And the topics of the sermons!" he exclaims. "What poor, benighted heathen would even guess these performances had anything to do with Christianity?" These are church notices he observed in a western paper: "Has God Got Your Number?" *The Wild-West Man*"; "The Man in the Moon"; "Pussy-cat, Pussy-cat, Where Have You Been?" "A Wonderful Invention—a Lunch-box, Hand Mirror and Bath Tub in One." The authors of these catch-phrases, we are told, are Presbyterians, Baptists and Methodists, "all men of prominence in their respective denominations." On the other hand,

"Happily, there are hosts of ministers who are upholding the dignity of the Church, who are above this miserable vulgarization of religion, but the number of those who fill the Church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The Church page is beginning to suggest a riot of department store bargain-counters, a printer's ink scramble for business. It is beginning to be a noisome, indecent reek of commercialism.

"What shall we do with these degraders of the Christian pulpit? We must either correct them to a belief in the power of the Gospel of Christ, or, in the event of our failure to do this, escort them out of the Gospel ministry."

W. C. E. Newbolt notes in the London Post, with accents of despair, that slang has invaded the pulpit. "We hear in sermons, in close juxtaposition with the most sacred things, the words and the phrases common in the camp and barrack, which the army chaplains, brought home with them." And now "an oath or a profanity is not unknown; it adds point to the discourse and wakens the languid interest of the audience."—The Lutheran.

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### Very Much to the Point

This talk of curing the evils of the day by means of civic and social reform, while neglecting to proclaim the Law and the Gospel and awakening souls to the need of personal salvation, received a merited rebuke at a church dedication in Baltimore. Bishop Candler was the preacher and told his hearers in terse, vigorous language that a political and civic reform platform had no place in the pulpit. That was the place for the Gospel to have its say. His words make wholesome reading:

"I suppose you are all excited about the election," he said. "I was once, but I tell you that the conversion of one boy in an old-fashioned revival may have more influence upon the future of this nation and of the world than the election of any of the candidates. Abram heeding the voice of God had more effect on the world than all the kings of Egypt. Moses being found in the bulrushes was a greater event than the life and death of all the Pharaohs. Martin Luther's conversion outweighed all the policies of the kings of the Holy Roman Empire.

"The cry now is to reconstruct the world, to christianize the social order, the commercial system, industry. Just as well christianize a wheelbarrow. As a christianizer I am not concerned with the wheelbarrow, but with the man pushing it; not the commerce and industry, but the men in commerce and industry; not with reconstructing the world, but with reconstructing men's souls.

"Curing the evils of to-day by this civic reform and that political reform is like treating erysipelas by shaving off the bumps with a safety razor. The bumps would be gone, but the patient would soon be dead.

"There was much talk of the revival of religion which would come out of the war, or after the war. We thought labor would be regenerated; but the profiteering labor system would have frozen the nation in order to get a few more cents a day for itself. We thought the farmer would be patriotic, but he resorts to arson and is burning gins to get a few more

cents for his cotton. Maybe you in Maryland thought you got religion, but do not be too complacent. If I killed all the profiteers in Maryland I would thin out some churches considerably. What is the remedy for all this unrest, this cry of 'more' and ever 'more' from all classes? What shall this generation do to be saved from all its social, economic, political and industrial ills? How can it find rest? First let it find Christ. Come unto Him, and He will give you rest. Do not try to christianize any system. Christianize yourself and the other man. This work of saving men's souls is what the Church is for."—The Lutheran.

### PURITANICAL INTOLERANCE REBUKED

It happened in Virginia. Governor Davis had been charged by certain ministers of the State with misusing his pardoning power to destroy prohibition and break down all law-enforcement in the State. The governor replied January 27 with a defense of his record, charging his clerical critics with misrepresentation and denouncing their attitude as one of "clerical kaiserism."

Leading newspapers of the State have rallied to the support of Governor Davis in his stand over against the clergymen. The Richmond Times-Dispatch says that the governor has laid his finger on the "source of political strife in the Virginia household," the activities of certain men who, "cloaked in the cloth of the Church, prostitute their pulpits and their sacred calling" by endeavoring to "force Virginia law through the narrow-necked funnel of their one partisan, fanatical idea." Virginia "has felt the sting of the ecclesiastical whip," which forced it to "bow before these self-anointed leaders." The Legislature has "cravenly clustered in the hollow of a clerical hand." "Virginia is weary of its tyranny, its pseudo-sanctity, its hypocrisy." The Richmond Evening Dispatch refers to the "pulpit-politicians" as "an element that has shackled our citizenry," and exclaims: "Our clerical bosses have gone too far! Richmond is tired, very tired, of their terrorism."

The revolt in Virginia is but a straw which indicates the way the political wind is turning. Not only Virginia, but our entire country is tired, very tired, of the clerical bosses that have, for the past two and three years, with a fanaticism intoxicated by its own success, whipped legislatures into line for their schemes of reform. The announcement of the Sabbatarian propaganda in Washington and in many State capitals called forth a storm of protest, so that leaders in that movement have endeavored to placate public opinion through letters and resolutions which charge the press with misrepresentation of their aims and purposes.

Not all Reformed preachers are pulpit-politicians. But the faithful servants of religion must suffer with the fanatical, Puritanical element whom they permit to associate with them in religious fellowship. Clergy-

men who remember their vows as shepherds of Christ's flock make a serious mistake in not coming out as boldly as the Virginia governor against the fanatics who believe that America is ready to be turned into a church-state in which, as in Geneva of old, men shall permit the state, under dictation of the Church, to establish how many courses are permissible in a Sunday dinner. In 1914 one of these preachers charged those women who knitted for war relief on the Sabbath-day with "defying a mandate of the universal King." Let churches who think they can square this view of the Third (in the Reformed catechism, the Fourth) Commandment with our Lord's and Paul's express teachings of the Christian's freedom from Jewish Sabbath legislation, so teach their people; that is their constitutional privileges. But they cannot force these views on the American public under the hypocritical claim that they want to secure for the poor laboring man one day of rest in seven.

The unthinking and ill-informed will, it is true, conclude that the Lutheran Church, because she opposes the Puritan efforts on behalf of Sabbath legislation, makes common cause with those who neglect preaching, worship, and God's Word. This, of course, imposes on us the duty to enlighten the public regarding our stand on the Sabbath-Sunday question. Our church-papers as well as our pulpits must perform their share in the work of setting forth the true, evangelical doctrine concerning the Sabbath, and concerning the relation of Church and State. By doing so, we shall promote true, spiritual Sabbath observance and shall at the same time do our part in checking this unchristian and un-American propaganda for legislation that would make of our free republic a Calvinistic church-state.—G. in Lutheran Witness.

### WAVES AND BILLOWS OF DESTRUCTION

If the busy people of to-day, men of affairs, men of labor, and ministers of the gospel, will lift their faces from the grinding stone, down to which the present conditions press them, and will look out upon the world, they will be greatly affected by mighty waves of sin and error that are breaking over the world and the church.

1. A crime wave is breaking and dashing all about us. Murder is everywhere. One cannot ride in the common street cabs without the danger of being shot. Violence abounds. An honest young father carrying his dinner bucket to the post of duty at the day in faithful toil, only to find that, on returning to his home for the night, his house broken into, and his own life and the life of his wife and little children are in peril from the violence of strikes. Banks find it necessary to install machine guns and man them with trained men, and to build great steel cages about their vaults with bars so thick they cannot be readily cut through.

Families are broken up. Husbands and wives seek each other's lives and are deserting their children, and many other like violences abound. . . . These violences are served up to us at every breakfast and upon every railroad journey and cried in our ears as we walk along the streets, so that we come to regard them as commonplace, while morals and faith are torn away.

2. A wave of anti-theism accompanies the wave of crime, and is its real cause. When we say anti-theism, we do not exactly mean atheism, which is the denial of God. Theism is the belief in a personal supermundane God, who made all things, preserves all things and is the moral governor of all things. Anti-theism opposes this belief. The Indian Mirror is the organ of a reformed religious organization in India, and although they have not become Christian, they are theists. Among other things, The Mirror says: "As men forget God, so society totters; and Hindu society is undoubtedly tottering. This is as clear as the noon-day sun. It is the teaching of all history, that the rise of unrest and anarchy is caused by the decline of religion: or, in other words, without God, civilization collapses. Need we wonder, then, at the unparalleled unrest, lawlessness and materialism throughout the length and breadth of India?" China is suffering from a long reign of anti-theism, and whenever famine or other trial hits her, she lies down in hopelessness. Bolshevism in Russia and elsewhere knows that it cannot carry on its devilish destruction until it overthrows belief in a sovereign God, to whom men must give an account. A hundred years ago Von Heine, a renegade Jew, told Germany they did not want the Nazarene. They wanted the God of the German genius, and the collapse of Germany has come. We turn to atheistic France and we see a like destructive power. Theistic England and Scotland have been affected by the same disease of anti-theism, and strife and uncertainty prevail. In our own country the president of a leading theological seminary, once thoroughly evangelical, says we do not know that there is a God. We have no proof of his existence. But if there be no God, then there is no moral purpose in the universe. If there is no moral purpose, we are adrift on the ocean of time, and know not how or whither we are going. To avoid this we make a venture and postulate that there is a God. This venture we call faith. Think of it: the president of a theological seminary presenting a postulate for a god and a venture for faith! An intelligent, cultured Unitarian of most attractive personality declared that Unitarians no longer believe in a personal God. There is some potency or power developing the world. There is no purpose or plan, yet it is hoped that it will evolve our immortality, for annihilation is horrible to contemplate. Another president of a professed evangelical denomination says God is the soul of the universe.

Mary Eddy and the New Thought assert that God is not a person, only a principle.

3. A wave of anti-Christ is back of the wave of anti-theism. It admits the historicity of Christ, but denies his Godhead, his supernatural entrance into this world, his supernatural teaching, and his supernatural work of vicarious atonement, resurrection from the dead and ascension into heaven, his reign, and personal return. This denial of Christ's deity leaves the world without any positive or definite idea of God, and so rapidly lapses into anti-theism or atheism.

5. An anti-Scripture wave is the real cause of the anti-Christ wave. We have no definite knowledge of Christ, save as he is revealed in Scripture. History mentions him as a fact, but gives no knowledge of him. Christ refused to receive man's testimony. He rested all on the Divine Revelation. He said, "Search the Scriptures, for in them ye have eternal life, and they are they that testify of me." The denial of Scripture means the denial of Christ, and the denial of Christ means the denial of God, and the denial of God means crime and corruption. What means has the church to overcome and resist these waves of destruction? Many there are who to-day reply they are to be overcome by the power of a great organization. Catholicism tried this and has failed. Christ our Lord pointed to but one instrumentality: the testimony of the Word of God, blest by the Spirit of God. Unless the church turns with ardor and vigor to this testimony, all must fail, in ruin and death.—The Presbyterian.

#### NOONDAY LENTEN SERVICES AT MILWAUKEE

Under the auspices of the congregations of the Missouri and Wisconsin Lutheran synods Lenten noonday services will be held during Holy week, March 21 to 26, at the Davidson theater, while on Good Friday, March 26, services be held in both the Davidson and Pabst theaters. The program committee announces the following speakers and chaplains:

Monday, March 21—The Rev. E. H. Schmidt, Sheboygan and the Rev. B. P. Nommensen, St. Luke's church.

Tuesday, March 22—The Rev. William Dallmann, Mount Olive church, and the Rev. C. F. Dietz, Jr., assistant pastor of Immanuel church.

Wednesday, March 23—The Rev. Oscar Kaiser, Bethlehem church, and the Rev. O. E. Engelbrecht, Milwaukee, Wis.

Thursday, March 24—The Rev. John Jenny, Jacobi church, and the Rev. B. Sievers, St. Stephen's church.

Good Friday, March 25—At the Davidson, Prof. John Meyer, Theological seminary, Wauwatosa, and the Rev. E. Duemling, city missionary; at the Pabst the Rev. Theodore Volkert, Racine and the Rev. Chas. Gausewitz, Grace church.

Saturday, March 26—The Rev. Herman Steege, Bethany church and the Rev. Herman Knuth, Bethesda church.

#### NORTHWESTERN COLLEGE

William Eggert, a member of the freshman class of the commercial department, died at Northwestern College on Sunday, February 27. He attended classes until recess on the Monday preceding, when he became suddenly ill. The doctor pronounced the ailment acute appendicitis and operated Tuesday morning. The patient seemed to be fairly on the way to recovery and was well enough to receive visitors on Friday when a fever suddenly set in, which was soon followed by delirium. The doctors in consultation found no connection between the later development and the operation, but saw a close resemblance to the sleeping sickness that has lately been taking many lives throughout the country. Although the boy's parents were at his bedside Sunday, they were deprived of the comfort of last words with him, for he died Sunday evening without having regained consciousness. After a short funeral service in the college chapel on Monday, the students and faculty accompanied the body to the railroad station whence it was sent to Medford for interment on Wednesday. Professor Westerhaus, the class-officer, five students whose homes are in Medford, and a classmate of the deceased attended the funeral from Watertown. Faculty and students sincerely mourn the loss of a faithful scholar and friend. The suddenness and unexpectedness of the death of this very promising young man brought forcibly to the minds of all of us the vanity of the things of this world and the priceless treasure we have in Him who is our resurrection and our life.

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Up to the first of February the general health of the student body was unusually good, but since that time a dozen cases of chicken-pox have developed and coughs and colds have increased. Very fortunately we have an isolation hospital on the college grounds so that the pox cases could be isolated and the spread of the disease hindered. During the past week there were no new cases, and those who had been isolated are being set at liberty one by one. None of those isolated was very seriously ill; in fact, the confinement in the hospital and the loss of time were a much greater discomfort than the disease itself.

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Professor Westerhaus, whose request for a year's leave of absence was granted by the college board at its last session, will continue his study of history at a German university during the coming year. His work here will be carried on by the Reverend Karl Koehler.

The Reverend John Brenner has declined the call to the professorship that has been vacant since Professor Henkel accepted the call to the theological seminary. It will now be impossible to fill this position before the end of the school-year. In spite of the vacancy, which has existed since early last fall, the full schedule of all classes has been carried out. In a few instances it was possible to combine classes whose courses were nearly identical, but most of Professor Henkel's work fell to the other professors of German and the ancient languages.

The Reverend Brenner is the second candidate to decline the call to this position. The college board will meet soon, very likely shortly after Easter, to extend a third call.

#### WISCONSIN AND CHIPPEWA VALLEY CONFERENCE

The Wisconsin and Chippewa Valley Conference will meet D. v., March 29 and 30th in Rev. Thom's congregation in Marshfield, Wis. Papers will be read by Pastors A. Sitz, M. Glaeser, O. Kehrberg, J. Abelmänn, M. Motzkus, and W. Parisius. Sermon: Rev. W. Brandt (G. Fischer). Confessional address: Rev. H. Geiger (M. Glaeser).

GUSTAV J. FISCHER, Sec'y.

#### PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District will meet, D. v., April 5th to 7th at Olivia, Minn. (Rev. Ernest C. Birkholz.)

Papers will be read by Revs. Jul. A. Dysterheft, E. C. Birkholz, G. A. Ernst, Wm. Franzmann, R. Ave-Lallemant, Ad. Frey, C. F. Albrecht.

Conference service with Lord's Supper, Wednesday evening. Sermons: Rev. R. Polzin (German), Rev. W. C. Nickels (English). Confessional address: Rev. Gust. Albrecht. PAUL BAST, Sec'y.

#### ENGLISH CONFERENCE

The English Conference will meet the 29th and 30th of March in the congregation of Rev. J. Karrar, Milwaukee, Wis. Sessions begin Tuesday afternoon (March 29) at 2:00. Services Tuesday evening. Rev. P. Oehlert (alternate Rev. J. Ruege) will preach the sermon. Those wishing to attend shall please notify Rev. J. Karrar, 1435 2nd St., Milwaukee, Wis.

R. W. HUTH, Sec'y.

#### PROFESSORS' CONFERENCE

The Professors' Conference announced in the last issue of this paper will **not** meet as there stated but be omitted this year. A. SAUER, Sec'y.

#### MEETING OF NORTHWESTERN COLLEGE BOARD

The board of Northwestern College, Watertown, Wis., will convene at the meeting room in the college dormitory on the 30th day of March, at 1 o'clock p. m., for the purpose of considering further steps toward filling the existing vacancy in the faculty.

JULIUS KLINGMANN, Chairman.  
CHRISTIAN SAUER, Sec'y.

#### ANNOUNCEMENT

The Committee of Seven herewith invites all members of our synod who have any suggestions to offer relative to the selection of a new site for our Theological Seminary, who may desire to propose a certain site, or who wish to make other recommendations in the matter of providing for the needs of this institution, to communicate with the committee before April 1st.

JOHN BRENNER, Chairman,  
814 Vliet St., Milwaukee, Wis.

#### ORGAN FOR SALE

Emmanuel Lutheran congregation of New London, Wis., has a pipe organ, Hinner's make, for sale. It is 7 ft. wide and 6 ft. deep. It has the following compositions: Liebl. Gedackt, Gamba, Fluto, Open Diapason, Principal, Bourdon and Pedal Bourdon, Octave and Pedal compler, Tremulant Pedal swell and Bellow signal. It has 23 display pipes. Organ is in good condition, never had any repairs.

Prospective buyers should communicate at once with Rev. Ad. Spiering, New London, Wis.

#### CHANGE OF ADDRESS

Rev. H. C. Zarwell, 1330 Broadway, Alameda, Calif.

#### ITEMS OF INTEREST

##### Medicine Dance Is As Symbolic As At Discovery Time

The medicine dance of the Indian still exists and is as mysterious and filled with symbolism as when Columbus and his men landed on America's shores.

This, according to Alanson Skinner, museum curator, in his talk to the Wisconsin Archeological society at its regular monthly meeting in the public museum last night.

Skinner told of the differences in Indian tribes and said that the only trait they held in common was their medicine dance. He said the medicine dance is a form of initiation into the Indian clan as are the ceremonies of Masonic and other secret societies.—Milwaukee Leader.

##### They Have Paid

The Northern Baptists are the first to pay their obligations to the Interchurch World Movement by paying \$2,543,-766.67. Mr. John D. Rockefeller came to the assistance with \$300,000 in cash and some more was paid from the Rockefeller

Memorial Fund. "This is one long, sad chapter closed," says the Watchman-Examiner. "It has been a costly experiment, but we have learnt something from our experience." The Presbyterian board underwrote the movement for \$1,000,000 and are determined to pay this as soon as possible, but they do not seem to have any John D. to cover the balance and have to appeal to all its congregation. They are all determined to meet their obligations to the last cent to maintain the honor and good name of the church.—Lutheran Church Herald.

#### A Shocking Story

The school board of the Jamestown, N. Y., schools have recently uncovered a 'white slave' scandal in which two prominent physicians and several prominent business men are said to be involved. The school board continued to question the girls in the High School classes and it is said that amazing stories of indiscretions were brought to light in form of signed affidavits. It is declared on authority that the Board has obtained sufficient evidence to show that high school girls were victims of a well organized group of young men, who for money persuaded the girls to meet older men and go with them to stores and offices. All of the girls from whom statements have been obtained are less than sixteen years old. Many of the girls, frightened over the investigation, are voluntarily calling upon the officials and telling startling stories, according to the authorities.

"Thou shalt not follow a multitude to do evil," says the Lord Exod. XXIII, 2. What 'everybody' does, is not necessarily right, the very fact that it appeals to the multitude should make us suspicious, that it has its origin in the old man and not in the new.—Zeuge und Anzeiger.

#### Things Educational

We read that the noon day recess dances at the Columbia High School at South Orange, N. J., were discontinued, because some of the students engaged in the "shimmy" and other questionable dances. And the students will be allowed to dance again, if they follow certain rules laid down by a committee of students, the first of which reads: "All improper dancing, such as 'shimmying,' 'dipping,' and 'cheeking' is prohibited." Any person breaking the rules will be refused admission to the school dance hall for not more than two weeks. What a penalty! The rules ban only the very worst of dances. Whether the rest are such as a Christian boy or girl can take part in ought to be very carefully considered. There is no little danger in giving the devil a little finger.—Zeuge und Anzeiger.

#### Voting Against Organic Union Overture

The interest among the denominations in the plan for organic union seems to wane. The Baptists have refused to have anything to do with it. The independents cannot take action upon it, because of their independency, which vests all power and property rights in the congregation. Therefore it would require the action of each congregation, and each congregation would decide for itself, which by its very nature opposes organic union. This excludes Congregationists and the whole Christian or Disciple bodies. The Lutherans refuse to act. The Dutch Reformed have never taken any action on it. The United Presbyterian Church refuses to act; the Southern Presbyterian Church would not send it down to the presbyteries. The Methodists were satisfied with appointing a committee on union to confer with similar committees from other denominations, and report in 1924. This leaves the Presbyterian Church, U. S. A., and the German Reformed by them-

selves, and each has sent the overture down to the lower courts. It is possible that some of the smaller and less regular bodies may join this union. There seems to be a change of view among the presbyteries. At the outset the more impulsive presbyteries voted for the overture. Recently, after mature thought, they are answering in the negative. Pittsburgh, Columbus, Dayton, West Jersey, Chester, Philadelphia-North, and many others in quick succession have answered in the negative.—The Presbyterian.

#### Largest Bible Budget

The largest budget in over a hunder years was announced at the beginning of this year by General Secretary Frank H. Mann for the American Bible Society. It amounts to \$1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages and dialects.—Press of Am. Bible Society.

#### Mohammedan Mosque To Be Built In Paris

Paris—This city is soon to have its first mosque for the benefit of the Mohammedans in French possessions in northern Africa—Algeria, Tunisia and Morocco. The people of those colonies have subscribed to a fund for the erection of the building and Algeria has nominated an Iman, or leader, for the mosque.

The city of Paris will present the grounds on which the mosque is to be built and the French parliament has appropriated 500,000 francs for construction purposes. Attached to the mosque will be a Mussulman institute.—Wisconsin News.

#### BOOK REVIEW

We beg to acknowledge receipt of **Ernst I. Erbe's Psalm 97**, a cantata for Mixed Choir and Solo. This cantata consists of four choruses, two duets, one trio, and several short passages for solo voices. All of the numbers with exception of the solo passages may be used separately either for sacred concerts or for divine service. The choruses offer no particular difficulty to the voices, and owing to the facility of the melodic and rhythmic flow of the parts, they may be mastered by the average church choir.

The cantata as a whole is somewhat lacking in variety of tonality and rhythm. It may be pointed out that all of the choruses are in the key of F major, and two duets and trio being in B flat major. This has a tendency toward monotony, notwithstanding the short excursions of the Tenor and Bass solos into D major, which do not neutralize the effect of the tonalities of the Tonic and Sub-dominant in the whole. Furthermore, all of the numbers, with exception of the Trio for Women's voices and the following chorus are in 4-4 time, the latter being in 6-4 time. It is not necessary to have every number in a different rhythm, but the employment of one or two rhythms besides the 4-4 and 6-4 would deepen the impression of the whole upon the auditor.

When they are used separately, these objections of course disappear.

H. J. J.