

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 12.

Milwaukee, Wis., March 22nd, 1925.

No. 6.

FREEDOM FROM THE LAW

"So then, brethren, we are not children of the bond-woman, but of the free." Galatians 4, verse 31

Once crushed beneath sin's fearsome load,
But now unburdened, — free,
My merciful and gracious God,
I render thanks to Thee!

Once fettered by transgression's chain,
But now released, — unbound,
To Thee, my God, in sweet refrain,
My praises shall resound.

I trembled at the curse of Law,
And fear encompassed me,
Till with the eyes of faith I saw
The Lamb of Calvary.

My precious Savior bled and died
To purchase my release.
Redeemed, forgiven, justified,
I glory in Thy peace!

O liberty, sweet liberty!
Blest gift of love divine!
Thy child and heir eternally,
Can greater bliss be mine?

Henceforth my highest joy shall be
To know and do Thy will,
Love's cords shall bind me fast to Thee,
Until my heart stands still!

Thy Holy Spirit witness bears
In Sacrament and Word,
That I shall join Thy Kingdom-heirs
In Salem's realm, dear Lord.

Then with the blood-washed, ransomed throng,
O Triune God, I'll praise
Thy boundless love in ceaseless song
Through everlasting days!

Epistle Lesson Hymn for the Fourth
Sunday in Lent, or Laetare.

Anna Hoppe.

SHOULD I GO TO CHURCH AND HOW?

(A few thoughts by R. A. Fenske)

Ecclesiastes 5:1: Keep thy foot when thou goest to the house of God, and be more ready to hear

Many and diverse are the ideas people have on church going. One will contend he need not go to church at all and still be a Christian in good standing. Another feels that one should go to church, but that going once in every three or four Sundays is quite enough for anybody. Many say they can read their Bibles at home. A goodly number insinuate to the missionary that all the church wants is the people's money, and not a few attend religiously for no other reasons than that its good busi-

ness. Many wander aimlessly from church to church and, no doubt, to-day there are not a few who will stay at home during church time to "listen in" to a radio sermon. How many go to church regularly because they can truthfully say with the psalmist (119, 72), "The Law of Thy mouth is better unto me than thousands of gold and silver"?

Before going deeper into the subject of church going itself, let us turn our thoughts to a few fundamentals. In this little world of ours we live, move, and have our being with one another and form a huge social structure; we reveal our personalities to one another, form friendships, and make enemies; we exchange opinions, show mutual interests, and enlist one another's sympathies. What is the great medium of this human inter-communication and interassociation? It is the spoken word.

The spoken word is more than a mere spoken word. It is the personality, the spirit, the thought, the whole inner life of a man incorporated in the form of the expressed word. And there is nothing which is so clearly understood by the spirit, thought, and inner life of another as the spoken word which he hears.

It has been said that of all things the spoken word can never be recalled; it will work evil or good. This leads us to another thought. The spoken word is not merely a revelation, it is a power. It becomes active the moment it leaves the mouth and reaches the ear of another. And it is a power which does not spend itself at once; it endures.

God is a spirit and a personality. The most natural medium through which God could reveal himself to another spirit and personality, man, was His Word. Whether He spoke to Moses from the burning bush or to the prophet of old in a still small voice or to the "holy men who wrote as they were moved by the Holy Ghost," it was His Word which in every case became the vehicle of His revelation. The Word of God is so all-expressive of God Himself that we cannot separate the two; where God's Word is there God is.

Even as the word of man, the Word of God is not only a revelation, but a power. Saint Paul calls it the "power of God unto salvation" (Rom. 1:16). When God's Word is spoken it at once becomes so much released energy which begins to work. It will not return empty; it will bring results. But the power of God's Word is vastly, infinitely more than the power of man's word, because His Word is not merely a revelation but is the carrier of the Holy Spirit Himself.

But taking the fact that man's most natural medium of communication is the voice, the word, and coupling it with the fact that God's most natural medium of revelation is the Word, we are led to a third fact, which, too, is fundamental, namely, the most natural medium of communication between man and God is the Word. When the spirit of man is depressed and he turns to God at all, he turns to Him in the word of his prayer; when his spirit rejoices over the "good and perfect gifts" he has received from above, his spirit prompts to formulate words of praise and thanksgiving in his song to God. And when he feels that certain peace at heart and trust in Providence, how does it come to him? Through the Word of God. The spoken word is the great medium of communication between man and God and God and man.

Jesus spoke. He established his church on earth in such a manner that the great vehicle of his saving message to man should be the human voice. It should be the inspiration of the Holy Spirit, but it should carry with it the direct appeal of a human personality, a human heart, a human soul. It should be the Word of God in its fullest sense spoken in the voice of man, even as John the Baptist was "a voice in the wilderness." The Apostles were aware of this. Saint Paul said to the Thessalonians (I, 2:13), "When you received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God."

— Evangelist.

COMMENTS

It Had To Come When the Eighteenth Amendment went into effect it was with some misgivings that Lutherans thought of their sacrament of the Lord's Table. It was to be expected that rabid prohibitionists would seize upon this open use of wine under one pretext or another and would make things unpleasant for us. The federal law set these fears at rest temporarily by providing for just that legitimate use. There was much red tape but the law was just and permitted the use of wine definitely. Immediately there were those who pounced on the exception made by the law and exploited it fraudulently. Wholesalers and warehouses released wines — and in some cases even liquors, such as whiskey — on illegal permits for "sacramental use." We are told that ever so many Jewish congregations were organized with membership rosters that sounded suspiciously like the voting list of a good Irish ward. As members of a Jewish congregation each was entitled to fifteen gallons of wine a year, if we are not mistaken.

Abuses such as that cannot be condoned. The law, however, is quite able to take care of them. They are not the most damaging abuses. An energetic campaign directed against the legitimate use of sacramental wine is, to our mind, merely a cover to hide other and more profitable abuses by the lawbreakers.

When a state thinks it is called upon to cut off the proper and legitimate use of sacramental wines, it is indirectly fostering the illegal traffic. The State of Colorado, upon recommendation of its governor, has been considering a bill that proposes just that.

What is the constitution among friends of prohibition? Just another unpleasant obstacle which must be surmounted. After Colorado has begun, there will be other states that will have to consider similar bills. States where one might least expect it will suddenly blossom as the fairest flowers in the garland of lily-white prohibition. Ever since prohibition became a national issue California, for example, was a stalwart in the ranks of the "wets." Its vast production of grapes made it feel that the economic loss which would come when these grapes could no longer be turned into wine would seriously retard its progress. Prohibition came while California was gnashing its teeth. But the disappointment lasted but one season. Grapes are more in demand than ever before. The acreage has increased by 100 per cent in six years. Any kind of grapes and other fruits sell at unheard of prices. Now, somehow or other, everybody developed a wholesale demand for the ancient fruit. And now California is the staunchest adherent of prohibition — but not because it has been converted to the "dry" outlook on life.

Other grape-growing states such as Michigan, Ohio, upstate New York are sure to swell the ranks of the traditional dry states of the South and prohibition may be considered to be here to stay. The shabby genteel support it derives from the bland and innocent grape-growers, together with the underground and open-handed support given by the bootleg industry is going to keep prohibition in the saddle, and what is more, it is going to keep "enforcement" a live issue. Every now and then the sanctimonious uplifters will be prodded and goaded into a semblance of activity by the real profiteers of the new order. Little malefactors will be hounded, twenty-five gallon washboiler stills will be stacked up in courthouses as evidence of the determination to enforce prohibition. The stern, ascetic temper of the nation will be made manifest by bills like the Colorado bill against the legalized use of sacramental wines. Here and there a half dozen underlings will be summarily dealt with by inflicting fines that it will take them as much as two days to "make." — But the net result of all the hypocrisy will be that the only way to appear honest will be to excel as a hypocrite.

H. K. M.

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The Bible Bill The Western Christian Advocate has this to say on the Bible bill in the Ohio legislature:

It is a difficult thing to follow the steps of the members of our legislature. While they are walking a straight path, it is difficult to tell when they are going to stop or take an-

other course. In Ohio there has been a long and continuous debate over the advisability of passing a bill authorizing and compelling the reading of the Bible in the public schools.

In Indiana there have been a number of bills that make their appeal to the religious public, such as the prohibiting of the wearing of religious garb by a school teacher, Sunday dancing, Sunday observance, etc. We have been unable to give any definite support to these movements because we know the uncertainty and the perils of movements of this kind. They change so rapidly. They shift their proposals. They are even changed at the last minute, so that the fundamental purpose of the author is sadly defeated. This has been true in much of the proposed moral and religious legislation. We have noticed from time to time a failure in diplomacy. Worthy bills have been sidetracked because they ask too much. Others have been so modified as to make them a menace to some of the fundamental principles of our Americanism.

The story of the Bible bill in the Ohio legislature has some elements that cause regret. It is not easy to determine the right course that should be taken. Not all good men are convinced that the State should compel the reading of the Bible in the public schools. Not all good men are convinced that it is wise, Christian, and democratic to pass a law eliminating the parochial school. There is such a thing as moral blindness produced by superheated intolerance. A law passed by a State, from which there is no relief to a church that depends upon parochial instruction for its future membership, leads to rebellion. The local priest or pastor would be commended by the public conscience should he rise and defy the law even at the expense of his own liberty. That has happened in Soviet Russia, and the priests and the patriarchs became martyrs. It has also happened within the last twenty-five years in democratic England.

The American people are confronted by a complex that cannot be dealt with wisely by a spirit of intolerance. We say this though we do not believe in the parochial school, and believe that it is unwise for members of an order to teach in the public schools while wearing their garb. This presents a situation that must be wisely dealt with, or in the future there will be a clash fiercer than the iron strokes the spirit of man deals, when in madness he rises to obtain his coveted freedom.

We are sorry that the Western Christian Advocate does not believe in the parochial school, but glad to read these words of moderation. However, is it really so difficult to meet the complex with which the American people are confronted?

The question of what laws should be enacted and what legislation should be avoided must be decided on principle. The principles involved are those of the separation of Church and State, of the freedom of conscience and of parental rights. It is true, we may at times find ourselves on what might be called the border line, but then men founded in the principles will not be so likely to make mistakes.

Once we get away from the idea that the State is a cultural unit, we will be able to get along with each other very comfortably, but the advocate of that wrong idea will always be intolerant and will make life miserable for those who have convictions of their own.

J. B.

Masonic Hide-and-Seek We are not able to act as guide in international politics, and foreign politics finds us at sea. But a phase of Italian political stage play is not without interest to us. We are frequently assured that our secret orders scrupulously avoid meddling with politics; the high-minded Masons especially pose as pillars of civic righteousness and would not interfere in public affairs behind the screen of their secrecy. They tell us that their secrecy is merely a privacy in which they acquire and develop high ideals of virtue on a sort of philosophic plane. When people tell impossible yarns they are advised to go and "tell them to the marines." The marines have heard stories aplenty that are far more probable than the Masonic fiction of disinterestedness.

Italy, on top of all other instances on record, offers us another example of the Masonic practices in real life. Mussolini, the dictator of Italy, and no mean hand at the secret order business himself, does not want any other secret orders to use the weapons he has reserved for his own immediate use. He desires to know just who is enrolled in Italian secret orders, notably in the Italian Free Masons. No doubt he has his reasons. As soon as his plans become known the head of the Italian order, with headquarters at Florence, issued a statement that if the bill in question is passed, the police who inquire about membership lists will be told that the Masonic lodge has disbanded and is no longer in existence. There being no lodge there can be no members. The Grand Master, who is known, of course, will be the only Free Mason officially in existence in Italy. As soon as the objectionable legislation is withdrawn, the lodges could be quickly reassembled. If any further proof of the political activities of secret orders were needed, here it could be found.

We repeat, looked at as civic institution alone, to say nothing of its merits or demerits as a religious institution, the secret order is a menace to republican health and in America especially should be frowned upon by every upright citizen. We sometimes get excited about the Klan and other comic opera desperadoes but the objections that can be raised against them are no whit different from those which apply to every secret order.

H. K. M.

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An Attempt "Matriculating in Righteousness" in the March number of Good Housekeeping tells of an attempt by a certain church to solve the problem of the Christian training of the young. The thought that some of our readers may be subscribers of that magazine induces us to say a few words in criticism, especially as it is a Lutheran minister, Rev. Miles H. Krumbine of First Lutheran Church of Dayton, Ohio, who wrote the article.

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

We can but approve his contention that the training of the young is a vital problem that has claim on the sustained interest and the best efforts of a church. That our present teaching of the young leaves ample room for improvement, no one will care to dispute. When the writer urges that attention should be given to the devotional life of the child and to practical Christian life, we agree with him. All this, however, with the reservation that the educator be right in his aims and ideals and in his methods.

In the plan itself there is nothing new. It simply provides for a four weeks', three hours a day, course of religious instruction during the vacation months. From the pioneer days of our church to the present time many of our congregations that were not able to maintain a Christian day school have employed vacation time to give their children instruction in religion, with Bible study, catechization and the memorizing and singing of our Lutheran hymns. In these summer schools, as well as in our day schools and Sunday schools, the children have always been told about the missions and charities of their church and have been trained to bring in offerings for their support.

But there are, indeed, certain new features in the school conducted by Pastor Krumbine's congregation.

On the dramatization of Bible stories which he favors we have not yet arrived at a definite opinion, though we frankly state that we are at present inclined to doubt its value as an aid to religious instruction. That the entire devotional program is given over to the children, who offer their own prayers and present something like a combination of Bible story and homily, does not at all appeal to us. Whether or not the regular linking up of "Lead on, O King Eternal" with "America, the Beautiful" and of the salute to the Christian flag with the salute to the American flag will leave the children clear on what is God's and what is Caesar's, is to us a matter of doubt. For the present we should not copy the writer in his system-

atic training of the young for praying in public, as the ability to pray in public is not identical with having the true spirit of prayer.

A half hour a day is devoted to the study of the life of notable persons. Among those mentioned are: Dr. Wilfred T. Grenfell, William Lloyd Garrison, Raymond Lull, St. Francis of Assisi, James Chalmers, David Livingstone and Booker T. Washington. To us it appears strange that there is no mention of Luther and of Lutheran preachers, educators and missionaries.

If "Lutheran pulpits for Lutheran preachers only" still holds good, we are compelled to assume that the public schools of Dayton are unusually fortunate in having a great number of Lutheran teachers, for these schools furnish the teaching staff for the First Lutheran's vacation school.

But the last two observations will not appear to be very strange after all to him who has read the entire article, for it will have become clear to him that the First Lutheran Church of Dayton, Ohio, is conducting a religious school that is far from being Lutheran.

This is evident from the very tenor of the whole article. The stress is laid on right living and the social significance of religion. The specimens of prayers reproduced betray the same character. The name of Christ appears only in the proper adjective Christian. There is no plea for pardon, nothing but the request to be made good.

Man's need of salvation is not once mentioned in the argument; Christ crucified is not preached and confessed. There are expressions like — to rally the good in the depth of youth. The aim of religious education is stated to be — to create within the life of the child the certainty of God and to furnish him with the necessary mechanism by which he comes to God. Filling the mind of the child with theological ideas is scorned. During the five years of the existence of this school children from twenty-two religious groups, among these Christian Scientists and Catholics, have attended. The writer assures us that he and his workers are not trying to make Lutherans of the children or to give them our particular idea of God.

We are, therefore, not at all surprised that he advocates that religious instruction be introduced in the public school, "the only agency that reaches the total child life of our country." He inveighs against what he calls the sectarian mind and its catch-phrases by which it stirs up feelings against the teaching of religion in the public school. He tells us that America will have to choose between its ugly sectarianism and its beautiful child life and between perpetuating bigotry and making sure its own social well-being. The objections of a minority he brushes aside by declaring that we are living in a democracy where minority rule is a scandal. He wants the church to forego the sel-

fish pleasure of making new addicts to denominational habits in order to undertake the pure delight of teaching the children of the community the simple truths of religion.

An attempt? Yes, but a sorry one. Here we have a "Lutheran" church that does not want to give those who sit at its feet "our particular conception of God." Can such a church still be called a witness of Christ and be said to offer **Christian** training and to build **Christian** character? Here is a Lutheran writer who denounces faithful adherence to God's message as ugly sectarianism and the honest effort to teach men the Truth of God as selfishly making new addicts to denominational habits; who, with mighty poor logic, calls it minority rule when a minority protests against the teaching of religion in public schools and at public expense and declares it a scandal when the majority in a country respects the conscience of such a minority.

Perhaps the omission of the biography of Luther was accidental, but we can well conceive how the study of the life of that great witness of Christ would seriously embarrass a school of this type. How the pastor and the teachers of this school square themselves with the Bible, which they profess to teach, we cannot understand.

But "Matriculation in Righteousness" has gone out to the public under the fair name of our church, and all we can do is to disavow it publicly as far as the Northwestern Lutheran carries. J. B.

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The Triumph of Justice In Galesburg a lawsuit ended the other day with the consent of all concerned, including the opposing lawyers. It was about an estate originally valued at \$150,000.00. The suit came to an end because the whole estate was consumed by costs of litigation and lawyers' fees. In three years of legal wrangling this result was achieved. It is remarkable that now, with no money left, it seemed to be quite simple to get the contending parties to agree to set aside the will so that the remaining funds might be used to defray the costs. If a little bit of that spirit had prevailed earlier in the history of the case this shameful indictment of court practice might not have been a further means to destroy respect for our courts.

Our elaborately inefficient civilization is nowhere better characterized than in its clumsy ways of effecting what it terms justice. The further we "advance" in the scale of civilization, the further we are removed from that first element of justice, simplicity. There was more justice when the village chief sat under the oak and used his common sense and a few simple rules of justice that his own experience, and the experience of others, had taught him. When God gave His law to Israel there was not a little devoted to what we would call to-day "court-practice." And

Jewish law remained efficient and effective until it was elaborated into something else.

Perhaps such elaboration is unavoidable, and perhaps it is unavoidable that justice deteriorates under the onslaught of the trained mind of educated man. In fact, we know that is just what happens. Right there you can have, if you take the trouble to look, a fair estimate of what all civilization amounts to: it is a process by which man accumulates the fuel for his own funeral pyre. If law and justice, the one thing in which every honest man, or at least every man who still has some pretension to honesty, wishes to keep undefiled for his own protection is shown to grow more and more inefficient, more and more clumsy, more and more hesitant, with first principles seriously questioned by its leading advocates — then what of all other human achievements?

What of the arts? What of the sciences? Can they preserve their integrity? Can they be looked to to make of man and man's earth a better state? Can an honest judge — he need not be a Christian — see any hope in civilization? And if he cannot, and we do not see how he can, is the alternative to invite barbarism? To invite anarchy and bestiality?

It is the horrible fate of man to go on under the momentum of his own downward progress with no ability to stop and no ability to return even to the lesser shame of barbarous ignorance and comparatively lesser culpability. Degradation, decay, degeneration in the whole fabric of life while the individual may learn to achieve striking results in particular things. By that we mean: in history we may learn to judge with better insight many things which our forefathers were unable to judge because they were not so well informed; but we do not use our knowledge to make things better, we do things worse in spite of our better knowledge — witness the peace of Versailles. Again: we make tremendous strides in the preservation of human health, the span of life is notably lengthened, formerly dreadful scourges are all but rendered impotent in some cases; but increased health is used by man to indulge in baser vices — men live longer but worse. And again: modern civilization allows us to give our children better and more opportunities to learn; but they learn things that will only aid in making the world go on in its futile chase of its tail and it becomes increasingly difficult to find a little opportunity to teach them enough of God and their Savior that they may drag their souls to safety in the welter of sin and shame that is called modern life. And state, parents, and educators, and even some pastors, either make it impossible to give the children the chance to save their souls or they seek to compromise in their own minds with the things of the flesh where every compromise means a victory for the flesh.

We dig up the remains of ancient civilizations and make a great show of learning in unwrapping mummies that are four and five thousand years old. We scrape away the sands of centuries and uncover masterpieces of ancient art and science. We delve into the vast mines of ancient lore and catalogue and index the opinions of the sages of forgotten races — but we fail to notice that they perished and that they perished because they lacked the one element in their civilization which preserves. Christians need not be told that the Gospel of Christ, revealed to us by God in His Word, is the one thing needful. They need not be told? Yes, they must be told on every day of their lives while a thousand voices shriek into their ears: Great is the Diana of the Ephesians! Great is Modern Civilization!

H. K. M.

WHEN IS A PREACHER EVANGELICAL-LUTHERAN?

Paper delivered by R. A. Fenske at the meeting of the Pacific Northwest District

Dear Brethren in Christ Jesus:

We are living in a time of extremes. If there is a happy medium, we seem to have lost it. And the fact that these extremes appear in pairs which apparently are incompatible with one another points to a general confusion of the mind and the spirit. As indifferent, for example, as people are toward church and state on the one hand, so fanatical and hysterical they are on the other. Pietism is but a cloak for moral laxity, and where patriotism is in its most effervescent state one may first expect the signs of revolution.

What adds to the general confusion is the uncertainty in definitions. How few those who have a clear conception of *law, country, duty, patriotism, church, state, family!* Such concepts as *preacher, worship, evangelical, Christian, Lutheran, faith, love, gospel,* and the like are employed in such hit and miss fashion that they may mean anything at all.

No wonder outspoken apostles of law and order can don the night-cap and indulge in their favorite pastime of tarring and feathering without ever seeing the inconsistency of it. And, strange to say, one finds this same inconsistency and confusion in other fields; hence, the strife between fundamentalists and modernists, the differences between denominations, synods, and individual pastors.

What we are greatly in need of to-day is a clean-cut definition of the most fundamental terms. And it behooves us, as Lutheran pastors, to pause in our drifting, to take our bearings, to make clear to ourselves who and what we are. When asked to read a paper for this convention, I believed to have found an opportunity to define a fundamental term, the real meaning of which is becoming more and more clouded — the term Evangelical-Lutheran, as applied especially to the preacher.

When Is a Preacher Evangelical-Lutheran?

In the following parts I believe to give an adequate answer to the question:

A preacher is Evangelical-Lutheran when he accepts —

1. THE BIBLE IN ITS ENTIRETY AS THE INSPIRED WORD OF GOD AND AS HIS ONLY RULE OF FAITH AND PRACTICE.

2. THE SIX FUNDAMENTALS OF THE LUTHERAN CHURCH AS HIS ONLY AUTHORITY INTERPRETATION OF THE BIBLE.

It is very patent that these two points dealt with thetically and antithetically extend over so wide a field of thought that I cannot possibly cover them entirely in a paper such as this. To exhaust the subject is not my intention, therefore, but rather to stimulate your thoughts on the subject-matter itself along practical lines.

Suppose one would question Drs. Grant and Fosdick, saying "Do you claim to be evangelical preachers? I am sure their answer would be in the affirmative. And if the same question were put to preachers of every Christian denomination and to Lutheran pastors of various synods, the answer would in each case, be the same. Yet some of these men would differ, at least in practice if not in convictions, while it is known of others that they are diametrically opposed to one another both in preaching and practice. One class will decry "hidebound orthodoxy," the other "blasphemous liberalism," and both will claim to be "evangelical." The obvious contradiction can be understood only when one has come to see that with one or the other personal opinion is accepted as the highest authority. And a keen analyst once said, "to place personal opinion above all authority is bolshevism." So it is. It may be in the State or in the Church, it is bolshevism just the same. Personal opinion is personal privilege, but it does not change absolute truth nor the authority resting upon it.

A.

Now, what is absolute truth and authority in the great ecclesiastical world? The Bible. *The Bible claims to be such infallible and absolute authority by virtue of its being the Inspired Word of God.* I needs must cover old ground here, but shall do so as briefly as possible.

The Bible teems with passages both in the Old Testament and the New which presuppose or indicate that it is the Word of God. "The Lord said," "The Lord spake," "Thus saith the Lord," are familiar phrases to everyone who has a reading knowledge of the Old Testament. David says, "The Spirit of the Lord spake to me, and his word was in my tongue (II Sam. 23:2); and in Acts 2:4 we read of the Apostles at Pentecost that "they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Often men, who do not accept the Bible as a whole, believe the sayings of Jesus to have been divine or at

least humanly authoritative. What was the Bible of Jesus is the Old Testament of to-day. This Bible he calls the Word of God, Mark 7:13. Confer also Matt. 24:15; Luke 16:17; John 7:42; 10:34-35; Luke 24:27-44; 20:42.

As Jesus approved of the O. T. so he guaranteed the N. T. Anticipating the N. T. era, he assures his disciples, "Whatsoever shall be given you in that hour (namely, the hour of trial) that speak ye, for it is not ye that speak, but the Holy Ghost," Mark 13:11. "When he the Spirit of Truth, is come, he will guide you into all truth." John 16:13. The net result of this spiritual guidance we have in the writings of the N. T., even as the Apostle Paul testifies in I Cor. 2, 13: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

One could *argue* inspiration on a logical basis, calling attention to the unity and the indestructibility of the Bible or to the divine phenomenon of fulfilled Scripture, but that is not necessary here. It would lead us too far. However, one point I wish to give special emphasis here and that is the real meaning of the word "Inspiration."

The superficial man will say, "Why, that the Bible is inspired, I have always believed, but I don't believe it to be the only result of inspiration that we have." As we hear and read the opinions of others, we soon find that the word "Inspiration" is used in a threefold sense: 1) the biblical, 2) in the sense of spiritual enlightenment, and 3) in the sense of any special attainment.

We shall here concern ourselves only with biblical inspiration in the biblical sense. In II Tim. 3:16 we read: Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness. "Inspired of God" (Theopneustos) in its real sense means "God-breathed" and is quite a different thing from being enlightened by the Holy Spirit (photizo). "God-breathed" does not mean to be endowed with a certain spiritual understanding of spiritual things, as every Christian is more or less, but it means to have certain spiritual truths, so to speak, transfused into the very soul of man, though at the time they may not be entirely understood by the man himself, I Pet. 1:10, 11 and I Cor. 2:10-14. Spiritually enlightened men, throughout the history of the church, wrote of their own volition, but the inspired men wrote as they were moved and impelled, II Pet. 1:21. They were not mere machines, but thoughts came to them, great and wonderful thoughts about the salvation of man, something prompted them to write them down, it was the Lord's will that set in motion their will, the Lord's Spirit that moved their tongues to speak, their hands to write, their hearts to ponder the depth of the revelation given them; it was theirs, yet in all truth God's Word.

"God-breathed" — who outside of the biblical writers dares predicate this of his writings or sayings! Luther, for example, was not a Theopneustos but a photistheis. The writings of Shakespeare, Goethe, or Tennyson are the products of neither. Though Dante's Comedy be

called divine, he was not a Theopneustos. The great French actress may go down in history as "The Divine Sarah," yet her operatic achievements are not the result of *inspiration*.

"God-breathed" — that means that the Bible is truth in its every word and letter, Matt. 5:18; it means that it is all-sufficient in pointing out the way to salvation; it assumes a depth of thought beyond man's complete understanding.

"God-breathed" — as such the Bible must and does stand on its own merits. It bears conviction of its divine authorship within itself. Reading it with an unprejudiced mind and especially with an open and receptive heart, one will end, saying as did the apostles, "We have the same spirit of faith, we also believe and therefore speak, II Cor. 4:13.

On the basis of this faith alone can the great enemy of inspiration, Higher criticism, be met. It may tell us that the Bible is illogical, self-contradictory, historically inaccurate, unscientific, that some of its books are not genuine, that others, as for example, the Gospels, have been picked at random from a large number of writings, that still others are mere copy, yes, it may bring such overwhelmingly scientific, historical and scholarly evidence against the Bible that we may be driven into a corner for the time, because on their own ground we may find it hard to withstand them — nevertheless, through faith we see the book we love towering above all the scientific ignorance and scholarly twaddle as a divine revelation of truth. It speaks for itself. One need not light a candle to show where the sun is. Through faith we know that everything that does not agree with it is a lie, whether that be of scientific, historical or other nature, whether apparent or hidden at the present time. In due process of time God will prove its truth and accuracy even in scientific and historical matters as he has already amply done in the past (cf. latest archaeological and geological findings). The argumentation of Higher Criticism may stagger us for a moment, but if in faith we pause and suspend judgment, we shall soon recognize in it the earmarks of plain sophistry and in all its scholarly pretensions the grossest inaccuracies.

God did not reveal his Word to the wise and the prudent (Matt. 11:25), and "natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." I Cor. 2:14. After all, the same Spirit which moved holy men to set down the things of God must and will create in the hearts of men faith in his own masterpiece.

(To be continued)

LODGE RELIGION

I have before me two "Resolutions of Respect," drawn up and published by a committee of two different lodges. The statements therein contained may therefore be considered authentic.

The first "Resolutions of Respect," passed in memory of a deceased Odd Fellow, contains the following: "Once again death hath summoned a Brother Odd Fellow, and the golden gateway to the Eternal City has opened to welcome him to his home."

The other, passed in memory of a deceased Rebekah, reads as follows: "Again that unwelcome yet relentless visitor, death, has entered the portals of our lodge room and summoned a dear sister to the beautiful home beyond." And what is meant with the "home beyond" is expressed further thus: "The all-wise Father hath called our beloved sister to the New Jerusalem."

Relieving these statements of all adornments we have the fact stated in everyday English, that these two lodge members have gone to what the Bible terms "heaven."

This, then, is religion, pure and simple. The minor orders of lodges are often commended as life insurance societies. It is this insurance feature which has proved too strong a temptation for many men and women.

Consider, however, that no life insurance company will issue a statement as to the state and condition of one of its deceased members. That has nothing whatsoever to do with life insurance. As soon as such a statement is made one has left the field of life insurance and entered the field of religion.

The Odd Fellows and Rebekahs, therefore, deal with religion. And upon investigation it will appear that this is also true of the other secret orders, both major and minor.

But then the question inevitably arises: *What* religion does the lodge offer? Is it the Christian religion, based upon the Word of God, as it is found in the Christian Church?

To these questions our answer must be emphatically — NO! Whatever religion is taught in the lodge, it is *not* the Christian religion.

We would refer again to the "Resolutions of Respect" aforementioned. If we were to ask upon what grounds the Odd Fellow is supposed to have been welcomed home in the Eternal City, the answer is: "He has completed his work in the ministering to the wants of the afflicted, in shedding light in darkened souls and in bringing joy into the places of misery, and as his reward has received the plaudit 'well done' from the Supreme Master."

And with respect to the Rebekah it is stated: "Her zealous work in the interests of our beloved Order, and her life, laden with gentleness and kind deeds, has won for her the plaudit of the good Master."

We are surely all agreed that the Christian religion is based upon the teachings of the Scriptures. Let us, therefore, compare these statements of the lodge with the following quotations from the Bible.

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God." John 3:3. The Christian religion teaches that *regeneration by the Spirit* (John 3:5) is absolutely necessary to enter the kingdom of God.

"Jesus saith unto him, *I am the way*, and the truth, and the life; no man cometh unto the Father, *but by me*." John 14:6. Access to the Father and entrance into heaven is possible only *through Christ*.

"And they said, Believe on the Lord Jesus Christ, and thou shalt *be saved*, thou and thy house." Acts 16:31. Salvation is possible only *through faith in Christ*.

Therefore we conclude that a man is justified by faith *without the deeds of the law*." Romans 3:28. Justification by the works of the law was the false teaching of Judaism which Paul most bitterly opposes. Our works in no wise merit our salvation; *it is granted freely of God's sovereign grace*.

Now, if we make a comparison we shall notice that the religion of the lodge is opposed to the Christian religion on the following points:

1. The lodge does *not* teach the necessity of regeneration by the Spirit of God; the Bible *does*.
2. The lodge knows of a way of coming to the Father without Christ; the Bible does *not*.
3. The lodge does *not* (in this it is consistent) demand faith in Christ in order to be saved; the Bible *does*.
4. The lodge teaches a *salvation by works*, which the Bible emphatically *denies*. (See also Ephesians 2:9.)

In view of the foregoing we conclude, therefore, that the religion of the lodge is not the Christian religion. But that is not saying enough. It is not only non-Christian, but *anti-Christian*. It is the devil's counterfeit of religion.

If it is indeed true what the lodge teaches, as expressed in the aforementioned "Resolutions of Respect," then every church in our land might as well close its doors, every minister of the Gospel seek another vocation, and all of us seek to be enfolded in the arms of an institution which sends everyone to heaven who "ministers to the wants of the afflicted," and performs "zealous work in the interests of our beloved Order."

But, — *if it is not true* what the lodge teaches, if it is nothing more than a huge fabrication of the fertile mind of the Evil One, with which he is deceiving hundreds and thousands, then, as our soul's salvation is dear to us, we should avoid and shun the lodge as the enemy of Christ and of His Church.

— A Tract by Rev. S. G. Brondsema.

IS MISSION WORK TOO EXPENSIVE?

A vast amount of material on this topic could be gathered and bound into volumes. Men of letters and great in faith have set forth in convincing manner the folly of such a thought. Yet it seems as if every generation must work out this problem for itself and arrive at the conclusion; irrespective of the cost it is not too expensive. At the present time we are confronted with the statement: "We must cut down, the expense is too great." Furthermore, this phrase does not seem to be a lapsus linguae of the ignorant only

but men well versed in church work are taking up the refrain and have joined the chorus with such demands.

Evidently something must be wrong somewhere. Perhaps it is a misunderstanding. If so we sincerely hope the misunderstanding will be cleared away. Can it be that men have so long listened to the beautiful siren of the flesh until they have become retransformed. "Less expense, less to pay" seems to be a maxim. But does less expense create more willingness to give? Will less expense guarantee the previous income let alone an increase? May not the less expense depreciate the value of the fruit and harvest? We now are not speaking of the fruit and harvest to be reaped in the mission fields but that at home.

To use an argumentum ad crumenam (purse argument) if we may run the risk of not being misunderstood. Did we ever take the time to figure out what e. g. the Mission in the Pacific Northwest costs the individual communicant member of our Joint Synod per year? I fear some have been looking at a little knoll through a microscope and have seen the knoll transformed into a mountain, the mouse into an elephant by the effects of the glass, which is selfishness and the loathsomeness to part with earthly goods. Others, without investigating, have picked up the phrases sounding the enormity of expense and thoughtlessly have repeated them until their number form a good sized choir chanting the sweet solemn song in four or even five voices in such a manner that it almost sounds as if it were harmony. To the untrained ear it may seem harmony but the ear that is trained to the standard of the Word of God can easily detect the discord.

The amount actually is a mere trifle. It is less than seven cents per year. Seven cents is all we ask for from each individual communicant of our Joint Synod to carry on our mission work in the Pacific Northwest. Who would dare to face God's holy face and venture to say that God has not blessed him so abundantly that he could not spare the extra seven cents for this work.

Yet I hear some repeating the old adage, "One stick too many broke the mule's back." Quite so, but it all depends upon the weight of the last stick. Let us meet the issue squarely. Compare the Synodical annual deficit with the expense of keeping up mission work at any one place, for instance, in the Pacific Northwest. The dropping of this particular field of activity would in no wise wipe out the annual deficit nor would it cost a ray, yea, not even a spark of hope of attaining the cherished goal. The solution of the problem must be sought elsewhere. Keep the home fires burning with the glow and warmth of the Gospel for the hearts in our mission fields are yearning for the truth of salvation. Turn the dark clouds inside out. Turn pessimism into optimism, the cold and lukewarmness into enthusiasm and love. Turn to

the panacea gospel and do not grope in the dark as if you were blind. Turn to the fountain of life and do not look for water in wells that are full of holes. There is still a silver lining through the dark shining. The Gospel has not lost any of its efficiency or effective power. God says "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The Gospel can and still does make men willing to work and care for the Lord's vineyard. If it only would be used properly. If only the hearts of those who use it would be all afire because of it. If it only would be with us all "For me to live is Christ." "As the shepherd, so the flock." If the shepherds ever begin to lament the expense and "get cold feet," the flock will surely freeze then. If the shepherds already are becoming chilled the sheep will surely suffer from pneumonia.

The fields are ripe for harvest. No farmer would at such a time think of throwing firebrands into his wheat field. The laborers, however, are few who are willing to help guard and reap the harvest. Pray, therefore the Lord of harvest, that He will send forth laborers into His harvest. And Jesus said unto them, When I sent you . . . lacked ye anything? And they said, Nothing. Ewald F. Kirst.

THE NEW CONGRESS
By Religious Affiliations

	House	Senate
Methodist	90	27
Presbyterian	63	11
Episcopal	57	22
Baptist	48	5
Congregational	32	6
Christian Disciple	21	1
Lutheran	17	2
Quaker	3	1
United Brethren	2	0
Reformed	3	0
Mennonite	1	0
Mormon	1	2
Universalist	2	0
Unitarian	4	2
Christian Scientist	1	0
Roman Catholic	32	4
Hebrew	8	0
Protestant	7	0
None	35	10
Vacancies	1	0
Unknown	7	3
Total	435	96

The Continent.

WHAT IS CHRISTIANITY?

A brother sent us a sermon, called a "Farmer's Sermon," which appeared in *The Ohio Farmer* of February 14, and which he thinks should receive some notice more especially because the paper goes into many of the homes of our people. We agree with him fully, though we are not sure that what we may have to say through the *Lutheran Standard* will reach these people. We rather have some fears that some of our people, right here in Ohio, can find money and time for *The Ohio Farmer* but none for their church paper.

As to this sermon, it is only one of hundreds that appear, not only in farm journals, but also in many purely religious papers. These sermons do not get beyond Jesus' Sermon on the Mount, as though all that Jesus taught and did were embraced in that one discourse. Mark does not mention it at all, John does not have a word of it, and Luke only a few sections.

In this Farmer's Sermon Christianity is made to consist of these three things: "an inward life of integrity, purity, justice and good will"; that society be "organized and managed after the mind of God", and that God is a Father who is most merciful and kind.

All this is very fine, but how are we going to get this pure and holy life and society managed after God's will? That these things should be is plain, but the *how* of it, that is the problem. Yet Jesus has told us how, but not in His Sermon on the Mount. He said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Again He said to him: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again He said: "It behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name." Again He said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Are only Jesus' words of the Sermon on the Mount to be received and these others not? Was He speaking only to the wind when He said these other things? When will people, and even many preachers, learn to be consistent and think things through?

The trouble with so many is that they want to take an easy way to heaven, a way which will not require any real repentance and confession of sin. They want to build a house and have it all trimmed and decorated and ready to live in, without any foundation.

—Lutheran Standard.

LETTERS OF AN ORTHODOX HINDU

A missionary, in order to do effective work in preaching and conversation with individuals, must acquaint himself with the religion and religious thinking of the people among whom he labors. "The Gospel Witness" publishes extracts of letters received from an orthodox Hindu, and it does so not only to show what confused

thoughts the average educated Hindu has with respect to Christianity, but also "to challenge every Christian pastor, school master and worker to formulate clearly the Christian message which they preach." The writer of the letters is the headmaster of a government training school. We quote some of his typical remarks.

Though he is an orthodox Hindu, he is disgusted with some of the common practices of his co-religionists, as these words indicate:

"Day after tomorrow is Sri Krishna Jayanthi, a holy day for the whole of India from the Himalayas down to Cape Comorin. But the wonder of Europeans and English educated Indians is how a debauch could be and can be adored as a god. However depraved a nation might be, can it be possible that it go to the length of defying debauch and license? Such customs cut into the very roots of that 'faith' which is the basis of all religion and give rise to skepticism, which is so prevalent not only in India but throughout the world."

The writer's views are so broad that they become shallow, as the following indicates:

"My mental attitude is that I can call all the religions of the world my own, all the prophets of the world my own, and I do not find any inconsistency anywhere. But the detailed modes of worship are as different as the temperaments of various peoples are different. Every religion has symbols which have degenerated into idolatry in the hands of the lower strata of society."

While he has confused notions as to what constitutes real Christianity, his criticism of modernist Christians is worth noting:

"To my mind the Christians of to-day's world are not real Christians. I believe too much philosophy and rationalism has entered into the simple apostolic faith. Here we hear one say that right and wrong are relative terms, and right of to-day may be wrong to-morrow, and under different conditions right may be wrong. It seems to me that such speaking is a deathblow to any morality. Not only that, but in this way philosophy and rationalism seem to destroy the necessity of faith and religion and to act as a substitute; and the result is mammon worship. This remark applies to my country and the world as well. Oh, how I wish that Christians would love and exalt the person of Christ, and not some brand of righteousness — would love Him, would consider the land in which He lived as sacred, the very hills and dales through which He walked as heaven."

Then note his personal evaluation of Christ:

"I quite appreciate your position. To you Christ is God's messenger. So is He to me also, and perhaps one need not to be a Christian by religion to be a follower of Christ. But there is this difference between us: to you Christ is the pivot of your life, but I am not fixed anywhere. My mind is a locus beginning in idol worship (so called), pantheism, monotheism, theism, and ending in Absolute, Unqualified Reality. And each is good in its own way. Again it is also equally true that both of us

cannot change our coats, however good and close friends we may be, and howsoever much costlier yours or mine may be, for the reason that one does not suit the other. Every race, every nation, has a genius of its own and it preserves its individuality in thought, dress and habits. Of course, the divisions are not water tight, nor its premature fusion conducive to the welfare of mankind. Even politically the League of Nations is still a myth; perhaps the more so Rabindranath's (Tagore's) fusion of the East and West.

"But anyway our close mingling has been to the good of both of the communities. You learn some Bhakti from us, and we learn more breadth of vision, forgiveness and charity from you. The Depressed Classes Mission is the direct outcome of your contact. In fact, leave alone the wilful misrepresentation of some bigoted and selfish missionaries of your religion and institutions abroad, which I believe and hope are rare exceptions, for there are black sheep in every fold — believe me, I am sincere in my statement, we can never repay our debt to the Christian missionaries. The debt is that you have roused us from our slumber."

This cultured Hindu has learned to esteem many of the Christian missionaries, for he says:

"I have always been surprised and still am surprised that among the missionaries there are so many good and sincere men, and yet, sad to say, as a class and by their professions these people are considered, whether rightly or wrongly, to be antagonistic to us. However, I am glad I have made the acquaintance of some of them, and, although we stand on different planks and cannot as yet see eye to eye on matters of religion, nevertheless we can work hand in hand in many matters that make for the uplift of my people, such as temperance, social service, education and sanitation. . . . I have met several missionaries who always remind me and make me think of Christ. You must read and study the Bhagavadgita and try to get a bit of our point of view. But take my heart for it: He leads us on."

Surely, there are in these expressions of an apparently sincere Hindu some remarkable concessions to the power of the Gospel of Christ. Oh, that he may yet find in the living God who has revealed Himself in Christ Jesus, the Absolute, Unqualified Reality toward which he is striving! "Whom ye ignorantly worship, Him declare I unto you."

— Lutheran Standard.

"BIBLICANISM"

At the Presbyterian National Conference recently held in Chicago, Dr. Clarence Macartney, Moderator of the Presbyterian General Assembly, among other timely utterances, gave expression to the following:

"Too many to-day with deep religious conviction are satisfying themselves with groups and courses of Bible study. The more we study the Bible, the better for us and for the Church. But that is not preaching the Gos-

pel. Hardly a day passes that I do not get an invitation asking me to speak at some Bible conference. But these conferences get us nowhere unless they put a message upon our lips.

"If a man can save himself, or if there is really no desperate condition out of which he must be rescued and delivered by Christ, then the agony of Jesus in Gethsemane was too great and the darkness of Calvary was too deep. The only thing that makes intelligible that awful transaction is the lost and helpless state of man's soul. Otherwise the remedy would be too great for the disease."

"Biblicanism" expresses what many regard as a great weakness in the study of the Scriptures. There never has been more widespread interest in the study of the Bible, and the literary helps for such study issue from the press in ever-increasing volume. There is a mighty rebound against the older and cruder unsystematic study of the Bible, and it surely is a move in the right direction. Pedagogy is being taken into account. But when one looks at some of the ambitious literature that is flooding the market, there is little to be said in praise of it. It not only distorts facts, but fills the minds of the youth with more doubts and questionings than with the message of a faith that meets the needs and cravings of their immortal souls. The end and aim of all Scripture teaching is not simply to get a knowledge of the facts of the Bible but to get at the heart of its message.

— The Lutheran.

"BY FAITH"

The following quotation is taken from the Bible Society *Quarterly*. It is from an address by Prof. Max Muller, master in the field of comparative religions.

"I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote, the one diapason, so to speak — of all these so-called sacred books — whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsees, the Tripitika of the Buddhists — the one diapason, the one refrain that you will find through all, is *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East, but they are only the outcome of a grateful heart — they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good

report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying worthy to be received of all men, women and children, and not merely of us Christians, that Christ Jesus came into the world to save sinners." — The Lutheran.

POLYGAMY A LIVELY CORPSE

A writer in the *Ladies' Home Journal* presents the life of Brigham Young.

Quite prominent in his first article is the statement that "Polygamy has been abolished."

This is the latest public statement of the abandonment or, as it is sometimes termed, the death of polygamy.

Now, if this literary man is correct in his statement, there should be no present charge of polygamous teaching or practice against the Mormon church. If his statement is not correct, the *Ladies' Home Journal* should not give currency to the falsehood, and the charge against the Mormon church teaching and practice should be resolutely maintained.

Let us examine the facts. And let the facts answer. The Mormon church book of "Doctrine and Covenants" carries an assumed direct revelation from God to the Mormon prophet, which is called the new and everlasting covenant, and which commands the practice of polygamy under the awful penalty of eternal damnation.

As a weak and practically inutile modification of the "thus saith the Lord," the Mormon church "Doctrine and Covenant" carries an "official declaration," signed by a former president of the church, which advises the people to obey the laws of the land.

The one is the assumed direct command from Almighty God; the other is the advice of a man.

So much for the teaching. It is as explicit in favor of polygamy as it is horrible and blasphemous.

Now as to the practice: A prominent elder of the church, and president of one of the highest institutions of learning of the Mormon faith — is a notorious polygamist. The prophet of the church knows this. And the prophet of the church does not do anything about it.

Worth J. Kilgrow, an elder of lesser degree, recently entered into polygamous marriage with a girl sixteen years of age; and when Gentiles raised an objection, Worth J. Kilgrow was arrested for contributing to the delinquency of a minor! And the Worth J. Kilgrow case is an encouragement to others. For, if felony in the form of polygamy is merely contributing to the delinquency of minors, no priest of evil mind is likely to be restrained.

The foregoing are facts, not mere declarations. Instead of giving generalities, the literary man writing in the *Ladies' Home Journal* ought to give specific answer. If he can deny the teaching of polygamy of the Mormon Church, let him do so. If he can deny the practice of

polygamy and the protection afforded to it, let him do so. But, if he cannot disprove the teaching and the practice, he ought not to mislead the readers of his magazine.

— The Christian Statesman.

IMPROVE THE CATACOMBS

We learn that the catacombs of St. Callixtus, in Rome, are to be especially prepared for the throngs of pilgrims and tourists who will visit that city during 1925. The Roman Catholic Church has declared this a "Holy Year," which carries very little significance to the average Protestant, but which is of great importance and significance to the Roman Catholic.

Those of us who have visited Rome and wandered through this catacomb will recall the dark subterranean passages through which we quietly walked midst the light of candles and oil lamps with feelings difficult to describe. The dead of the ancient past lying tier on tier, on either side of us with many inscriptions and memorial tablets, produced an impression that does not readily pass away.

A new lighting system is to be installed, new corridors opened, and other provisions made to increase the impressiveness of the subterranean passages. The entire arrangement is being carried forward in true Catholic style with the intent of catching the tourist and the visitor and the pilgrim, meanwhile serving a mystical and religious purpose.

—Western Christian Advocate.

TWO PASTORS

Two pastors in the same city with the same kind of people in their congregations. Both pastors announced the synodical budget to their people.

One pastor said: "I have been informed about the amount that is expected of this congregation for the synodical budget for this year. It is considerably more than last year. It is so much that I hesitate to tell you." His people went home very much discouraged and did not reach their quota.

The other pastor said: "I am now in position to tell you how much is expected of us for the synodical budget for this year. It is a little more than last year, but we made it last year, and with God's help we will make it this year too. I am glad we know it so early that we can take right hold of it at once." His people went home feeling good and encouraged, and they did raise their quota.

The two pastors said practically the same, yet it was not the same and did not have the same effect.

H. B. K. in Lutheran Church Herald.

NOTED IN PASSING

Miss Grace E. Makepeace of Cuyahoga County, Ohio, is a member of the State Legislature. Recently when the Child Labor Amendment was before that body she stuck a stick into the beehive and set things to buzzing. After paying her respects to the amendment she switched off on the "faddist" of

the public school and the fruits thereof: "We need more young men planting spuds and fewer making speed; more young women painting fences and fewer painting faces; more young people following in the footsteps of their fathers and fewer following in the footsteps of the dancing master." (Applause.)
—Lutheran Standard.

"The most expert side-steppers the world has even known," is what Gene Stratton Porter calls parents of the present day. Parental duty, she continues, is "side-stepped with such facility, with such nonchalant ease," in no other place as in the matter of religious training. The old-fashioned Saturday night, another writer tells us, was a period of preparation for a Sabbath of worship, while the modern week end is merely a period when we can sleep later and rest from a strenuous week, or spend in an even more strenuous pursuit of pleasure. Sunday auto-mobiling has become so strenuous that the Monday papers must devote extra space to the casualty lists and the obituary notices, to say nothing of police court news. And the moral and spiritual wreckage on the Sunday casualty list is infinitely more important than the mechanical wreckage of cars. The youth of to-day must be given religious training as a means of self-preservation in an age when parental and nearly every other form of external restraint is passing out. The churches are undertaking this task, but we cannot do it with only one hour a week in Sunday school, important as that is.

—The Baptist.

In "The Home Council" of January 22, 1925, we read:

"One shudders when one thinks of the numbers of boys and girls upon whom has been placed the blame and the mark of the institution of correction — boys and girls who have suffered, morally, physically, mentally and socially in the past because, in reality, they were sick."

Sick — hence no longer morally responsible! "Willie, your endocrine glands are out of adjustment to-day. You are not fit to go to school. You should take something. Go out on the street and perhaps you can take a few packages out of the express man's wagon while he is delivering in the nearby houses."

"Gwendoline, your adrenalin glands are working 17.03 per cent over normal and your pituitary glands 21.016 per cent under normal this morning. Better spend the day in the quiet of your room and if any of the servants appear hurl a vase or other convenient piece of furniture at her. The day thus spent will, no doubt, fit you to go to the jazz party tonight, where the exercise, cigarette smoking and booze drinking should, by 4 a. m., do much to restore your unbalanced glandular system to normal."

—The Continent.

A physician will appreciate the following remark of an outstanding spiritual leader, "The present-day church is suffering from too many adhesions."—Western Christian Advocate.

Some people seem so bored with their own society that they can not remain alone for an hour, but must go out to the neighbors or to a movie. What is wrong that you are so lonely? Are you sure you have religion? You were baptized, confirmed, are a church member, and yet so lonely? Possibly you may have lost your religion. One thing is pretty certain and that is that you will hardly find it at the movies.

—Lutheran Standard.

FROM OUR CHURCH CIRCLES

Nominations

The following were nominated to fill the vacancy caused by the resignation of Prof. Binhammer in the Northwestern College faculty:

Pastor E. Jaster, Bristol, Wis.
Pastor Leon. Koeninger, North Fond du Lac, Wis.
Mr. Otto Montgomery, Minnesota.
Pastor Wm. F. Pankow, Rockford, Minn.
Pastor Edwin Sauer, Goodhue, Minn.
Mr. Helmuth W. Schaefer, Kenosha, Wis.
Mr. Harold Schumann, Cambridge, Mass.
Mr. Fred W. Schweppe, St. James, Minn.
Pastor R. E. Ziesemer, Appleton, Wis.

Any information that would be helpful to the board in electing the right man should be in the hands of the secretary before Easter Sunday.

H. Koller Moussa, Sec'y.

53 E. 1st St., Fond du Lac, Wis.

OBITUARY

Our Heavenly Father has by the summons of death bereft the parsonage of Salem's Church at Milwaukee of the wife and mother, giving joy and eternal rest to a soul that was sorely tried and afflicted. The deceased, Mrs. Minnie Hagedorn, was born at Watertown, Wis., November 2, 1873, and was a daughter of William Schulte and his wife Caroline, née Engelbrecht. Her childhood years were spent at Watertown, where she attended St. Mark's parochial school and was confirmed by the Rev. J. H. Brockmann.

On September 25, 1895, she entered holy wedlock with Pastor Otto Hagedorn who then held the pastorate of Bethel Church at Milwaukee. With the exception of the years 1898 and 1899, when her husband had charge of the church at Jordan, Minn., the rest of her days were spent at Milwaukee, whither they returned in March, 1900. The period of their joint pilgrimage amounted to almost thirty years and their family numbered three sons and three daughters, one of the latter, however, died in infancy.

Trials and affliction were no strangers to the departed during the closing years of her sojourn. They were ushered in by a stroke of paralysis in November, 1920, and though she rallied from the first shock, succeeding strokes, to which she was subject in the following years, sapped her strength and taxed her patience and Christian fortitude to the utmost.

On March 9th a blessed release ended her trials. The sum of her earthly pilgrimage was 51 years, 4 months, 7 days. Her next of kin are her husband, three sons, two daughters, a sister, two daughters-in-law, and two grandchildren.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." G.

Pacific Northwest Conference

The Pacific Northwest Conference convenes on April 21st to 22nd in White Bluffs, Wash. (L. C. Krug, pastor).

Papers to be read: Brilliancy versus Faithfulness (E. Kirst); Predigtkritik (F. Soll); and each pastor his assigned Article of Augustana.

Preachers: A. Matzke (E. W. Tacke).

Announcements are requested at an early date.

E. W. Tacke, Sec'y.

Dakota-Montana District Conference

The pastoral conference of the Dakota-Montana District will meet April 21st to 23rd at Marshall, Minn., the Rev. Edw. Birkholz, pastor. The following pastors should be prepared to read papers: Manteufel, Hinz, Wittfaut, Pamperin, Blauert, Birkholz, Birner. The sermon will be delivered by Pastor Birner (Blake-well), the confessional address by Pastor Sprenger (Sievert). Announcements should be made as soon as possible.

F. E. Traub, Sec'y.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at Two Rivers, Wis., from April 6, 8:00 p. m. to April 8, 11:30 a. m. Announcements are to be sent to A. G. Kurth, 1513 17th St., Two Rivers, Wis. The following program will be presented:

1. Zweite Bitte — L. C. Sievert.
2. Begraebnis Christi — Geo. Albers.
3. Eins ist Not (primary) — Fr. Frieda John.
4. Colonization of Rhode Island — H. C. Rommelmann.
5. City or village government — Edgar Blauert.
6. Language Lesson — Fr. Elfrieda Barun.
7. Silent Reading — Fr. E. Serfling.
8. Das Ewige Leben — A. Dierks.
9. Gesangunterricht (Praktisch u. Theoretisch — L. Serrahn.
10. Stocks and Bonds — Theo. Boettcher.
11. Wie erziehen wir unsere Kinder zum Missions-eifer — A. Pape.
12. Essential facts of Geography that should be taught in our Christian Day Schools — Treichel.
13. Individual Instruction — P. Griebel.
14. Horace Mann — C. Gieschen.
15. Werden Vereine innerhalb der Luth. Kirche die Kirche retten? — Hagedorn.
16. Rechte Weise des Gebens im Reiche Gottes—Seltz.
17. Allerlei Paedagogische Absonderlichkeiten. — H. Zautner.

M. J. Bangert, Sec'y.

Wisconsin River Valley and Chippewa River Valley Joint Conference Meeting

Wisconsin River Valley Conference and Chippewa River Valley Conference meet jointly at Richfield, Wis., April 15th and 16th. Papers by:

- W. Bauman — Boy Scouts, etc. — Our position.
E. Dux — English Thanksgiving Sermon.
A. Zeisler — Exegesis on Ephesians.
Ph. Schroeder — Homiletical principles.

G. Fischer — Practical exegesis on 1 Pet. 4:15.
W. Keturakat — Cursory exegesis on 1 John 5.
Gerh. Gieschen — For the betterment of congregational singing.

Confessional (German) — F. Kammholz (W. Keturakat).

English Sermon — M. Glaeser (J. F. Henning).

A. Zeisler, Sec'y.

Minnesota District Pastoral Conference

The Pastoral Conference of the Minnesota District will convene April 21st to 23rd at Lake City, Minn. (St. John's Church, T. H. Albrecht, pastor). Roll call Tuesday at 10. Communion service Tuesday evening.

Subjects for discussion:

Woman's place in the congregation — W. J. Schulze (R. Ave Lallemand).

Is the fraternal order of the Sons of Herman an ungodly association? — Paul C. Dowidat.

The attitude of neighboring congregations in the matter of church membership — L. Brandes.

An exegetical paper — H. Schaller.

Sermon (German) — W. Haar, Sr. (C. F. Kock).

Confessional address (English) — H. Boettcher (R. Ave Lallemand).

The brethren are requested to make reservations for quarters not later than April 1.

Paul T. Bast, Sec'y.

Installation

Being authorized by President W. F. Sauer of the Dakota Montana District, the undersigned installed Rev. S. Baer at Zeeland and Hague, N. Dak., on February 1st, 1925.

Address: Rev. S. Baer, Zeeland, N. Dak.

E. R. Gamm.

Dedication

Sunday Invocavit was a day of rejoicing for St. Peter's Congregation of Weyauwega, Wis. On that day it was permitted to dedicate its newly erected parsonage. The Rev. Wm. Naumann of West Bloomfield, one of the speakers, based his discourse upon the words of Phil. 4:10-13 in German; the Rev. I. Schmidt of Fremont was the English speaker, his text being Revelation 21:3. This newly erected dwelling place is modern in every respect. Ps. 127:1. M. Hensel.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

Our King Victorious, a Sacred Cantata on the Basis of the Medieval Liturgy and Liturgical Plays. Words by Paul E. Kretzmann, Music by B. Schumacher.

It is with pleasure that we record the fact that this cantata is the fourth of its kind as published by the House of Con-

cordia. There is no doubt that the publishing of an extended work as this entails certain risks, and the house which attempts to publish larger choral works in the spirit of advancing the cause of Lutheran music in this country deserves a well-merited vote of thanks.

This cantata is written for Mixed, Male, and Children's choruses, Soprano, Tenor, Baritone, and Bass solos, together with quartets, trios, and duets. It is practical for the average church choir, and its various parts may well be used for the musical part in Divine Services.

The musical part of this cantata cannot lay claim to any lasting qualities, for it bears too much evidence of the influence of the decadence of Lutheran music ever since the death of Mendelssohn. This influence, transplanted to America by our forbears, was never lost, and to this day the Lutheran Church in America, recte the Synodical Conference, although the strongest in matters of doctrinal soundness, in matters musical has never raised its head above the crest of mediocrity. And this evil is caused by nothing else but an approximately seventy-year period of indifference. One might ask that if this cantata does not represent true Lutheran music, what is the standard upon which judgment is based? That standard is Mendelssohn, Bach, and those composers of the sixteenth century, who being in the very Reformation movement, set up the standard of Lutheran music for all times.

Several attempts have been made in the past to stimulate the appreciation for the older choral works of the 16th and 17th centuries, notably the concerts of a certain choral society in Milwaukee 20 years ago. Has this seed fallen among the thorns? One who would wish to write choral work in true church style must of necessity steep himself in the study of the older masters, and to follow the development of choral technique through Bach and Mendelssohn. It is a lamentable fact, that while we neglect these older works, the sectarian churches are becoming cognizant of their value, and as a result they are enjoying Lutheran music in their services, while we are satisfied with the platitudes and banalities of the 18th and 19th century mediocrities. More could also be said about the singing of Lutheran music at the concerts, chapel and commencement exercises of a certain Eastern university.

If this cantata should be a stepping stone to greater things in the development of Lutheran music, then let us have many more, so that we may again some day attain to the glorious heritage of our forbears of the 16th century, which should be ours by merit as well as succession. Herbert J. Jenny.

The Man of Sorrows, a book of Lenten devotions on the Passion of our Lord by Albert T. W. Steinhäuser. The Macmillan Company Publishers. New York. Price: \$2.25.

These are Lenten devotions for daily use, consisting of 1) a short introit or opening versicle, 2) the Scripture passage (Passion history), 3) an exposition of it, 4) a meditation in the tradition of Augustine and a Kempis, 5) prayers, collects, and litanies from many sources, some of which appear for the first time in English, 6) a sacred poem or hymn from ancient or modern writers, and 7) a closing benediction. — They breathe a Christian spirit, and, if used at the devotional exercises, will serve for edification. J. J.

Noonday Sermons by J. W. Behnken. Price: \$1.00. Concordia Publishing House, St. Louis, Mo.

These are a series of sermons preached by Pastor Behnken, of Houston, Texas, at the Lenten noonday services held at St. Louis. They are good sermons touching upon such fundamentals which are particularly assailed to-day. J. J.

Synodical Reports of the Ev. Luth. Synod of Missouri, Ohio, and other States. 1924. Concordia Publishing House, St. Louis, Mo.

Proceedings of the Eleventh Convention of the Central Illinois District. 1924.

Doctrinal Discussion: Article X of the Augsburg Confession: Of the Lord's Supper.

Artikel XI der Augsburgischen Konfession: Von der Beichte.

Verhandlungen des North Dakota und Montana Districts. 1924.
Lehrverhandlung: Vom freien Willen oder menschlichen Kraeften.

Proceedings of the Fifty-second Convention of the Central District, Fort Wayne. 1924.

Doctrinal Discussion: The Doctrine of the Call to the Public Ministry of the Word and Some of its Practical Features.

Verhandlungen des Atlantischen Districts. 1924. New York.
Lehrverhandlung: Wie betaetigt sich der Glaube im Leben der Kinder Gottes?

North Wisconsin District. 1924.

Discussions: Dangers which threaten Lutheranism. Vom Roten Meer nach Sinai.

Sued Wisconsin District. 1924.

Lehrverhandlungen: Irrlehre und Schriftlehre von der ewigen Verdammnis.

Nord Illinois District. 1924.

Lehrverhandlung: Das Ehrenreich Christi.

Michigan District. 1924.

Lehrverhandlung: Die Kirche auf dem Acker der Welt.

Oestlicher District. 1924. Pittsburgh, Pa.

Lehrverhandlung: Von der Gottheit Jesu Christi.

Iowa District. 1924. Price 55 cents.

Lehrverhandlungen: Verstoesse gegen die Schriftlehre vom Beruf.

The Bible — the Inspired Word of God.

Minnesota District. 1924. Price 34 cents.

Lehrverhandlung: Die seelenverderblichen Abwege unserer Zeit in der Lehre von Christo, unserem Heilande.

Oregon und Washington District. 1924.

Lehrverhandlung: Einige Saetze ueber den Unionismus.

Colorado District. 1924.

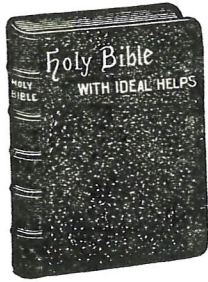
Church Discipline.
Die seligmachende Gnade Gottes.

Oklahoma District (Erster Synodal-Bericht) 1924.

Wann wird unsere Synodalverbindung Gott wohlgefaellig sein?

The Assurance of Success for Lutheran Missions in Oklahoma. J. J.

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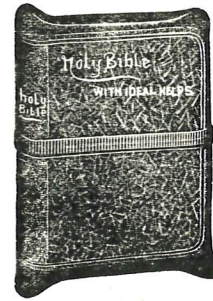
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S. JOHN, 11.

Death and burial of Lazarus.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jē'sus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jē'sus unto them plainly, Lāz'a-rūs is dead;

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thōm'as, which is called Did'y-mūs, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jē'sus came, he found that he had lain in the grave four days already.

38 Jē'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jē'sus said, Take ye away the stone. Mār'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jē'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

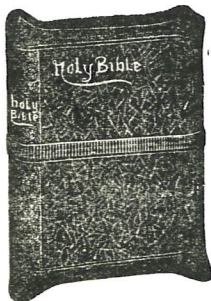
41 Then they took away the stone from the place where the dead was laid. And Jē'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me

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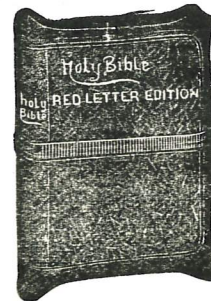


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3 ° It seemed good to me also, having ^rv had perfect understanding of all things from the very first, to write unto thee ^d in order, ° most excellent Thē-ōph'ī-lūs,

4 ^f That thou mightest know the certainty ^rv of those things, wherein thōu hast been instructed.

10, 19. Neh. 12.4,17. Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6. 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2

the people were praying without at the ^rv time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ⁿ the altar of incense.

12 And ^rv when Zāch-a-rī'as saw him, ° he was troubled, and fear fell upon him.

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 12 Zacharias was troubled when he saw him, and fear

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