

# 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., December 27th, 1925.

No. 26.

## THE BIBLE STANDS!

The Bible stands, —  
The holy Word of God,  
By inspiration giv'n;  
A shining light upon our pilgrim road,  
To guide our souls to Heav'n.  
Although the rocks and hills may tumble;  
Although the earth may shake and crumble,  
The Bible stands!

The Bible stands!  
Though billows rage and roar,  
And foaming waves beat high.  
Though hellish foes relentlessly wage war, —  
All darts it can defy!  
Vain are the threats of faithless sages  
To blot and mar its sacred pages.  
The Bible stands!

The Bible stands, —  
A Bulwark all divine;  
A Fortress that shall stay  
When sun, and moon, and stars shall cease to shine,  
When earth shall pass away.  
Unmoved, unchanging, pure, eternal,  
It floods the world with light supernal.  
The Bible stands!

The Bible stands!  
Ye saints, be unafraid!  
The sure foundation stone  
By prophets and apostles firmly laid  
Cannot be overthrown.  
All vain the battling foes' endeavor!  
The Word of God abides forever!  
The Bible stands!

The Bible stands!  
Ye servants of the Lord,  
Fear not what man may do!  
Securely rest on His unfailling Word  
Whose Spirit's witness true  
Shall grant you courage, consolation,  
And strength to conquer in temptation.  
The Bible stands!

The Bible stands!  
O blood-bought Church of Christ,  
Lift high the Savior's Cross!  
Be not into the sceptic's nets enticed,  
Count earthly laurels dross!  
Till Thou wilt enter Salem's portal  
Tell all the world this truth immortal: —  
The Bible stands!

The Bible stands!  
Its Author shall return  
His cause to vindicate.  
In quenchless fire the godless foes shall burn  
Who now His teachings hate.  
Amid the peal of Judgment thunder  
His saints shall shout in rapture's wonder: —  
"The Bible stands!"

Anna Hoppe.

## MARTHA AND MARY, TWO TYPES OF CHRISTIANS

Luke 10:38-42

This passage is a reminder to us of the human side of the divine Son of man. Jesus as He was here upon this earth was intensely human. He thirsted, He was hungry; He grew tired, He slept. He knew sorrow, but He also rejoiced; He was tempted, yet without sin. So also He felt the necessity of relying upon the Father for all things and sought for them and for strength by prayer. He felt the longing for understanding human companionship, just as is the case with you and me. He gathered about Him His disciples not only primarily to instruct them in the truth, but to have their companionship. What their company meant to Him we may sense from the almost despairing sorrow that speaks out in His query, when so many of His disciples turned back and walked no more with Him, "Would ye also go away?"

Few were His friends, and their friendship lacking steadfastness, as human relations will; yet Jesus was greatly attached to those He called friends. So great was His desire for companionships, that He asked that they might be perpetuated. This is the subject of His prayer John 17 and of His conversation, John 14. What was, perhaps, His most intimate friendship in and about Jerusalem was that with the two sisters and their brother of Bethany. There lived Martha, Mary, and Lazarus. Lazarus will go down in history as the man Jesus raised from the dead, Mary will be mentioned wherever the Gospel is preached as the one that anointed Jesus to the burial, while Martha will be remembered chiefly as the woman who was cumbered with much serving.

We are told of a visit of Jesus at this home. Among His friends He was wont to speak out those most wonderful truths of all pertaining to the Christian life. Here was such an occasion, on which He spoke words of eternal significance, of everlasting comfort and instruction for His people, but in them characterizes at once

### Two Types of Christians

I) *The Martha-Christian, anxious and troubled about many things.*

II) *The Mary-Christian, quietly and blessedly sitting at the Master's feet, learning the one thing needful.*

Let us, first of all, establish the fact that Martha was a Christian. She received Jesus into her house.

That of, course, is not a guarantee in itself that she was a Christian, for even Simon, the Pharisee, had Jesus as guest in his house. There was this difference: Martha served, but Simon insulted Jesus by his lack of common courtesy. Moreover, we have Martha's own recorded confession, "Lord, I believe that Thou art the Christ, the Son of God, which should come into the world." Even out of our text we may discover her faith in that she calls Christ "Lord." While it is a sad truth that not every one that calleth Him "Lord, Lord" shall enter into the kingdom of heaven, yet out of Martha's mouth we can hear the reverence and love she bears to the Lord Jesus in the very address.

It cannot escape us, however, that there is something amiss with her faith as compared with that of her sister; their portions in Christ are here contrasted by Christ Himself. The contrast is marked. Yet Jesus is very careful in His way of noting it: He does not say bluntly that Mary has chosen the better part, but He says the "good" part. But in that very expression lies the inescapable consequence that Martha has chosen the lesser.

This is born out by the direct statement of Jesus to Martha; even His addressing her "Martha, Martha," calls attention to it. One can hear the loving, yet disapproving tone in His voice. Possibly He also emphasized His words by slowly shaking His head. As lovingly as a mother speaks to a child, though reproving it with an "Oh, Oh!", so Jesus spoke His "Martha, Martha." He continues, "Thou art anxious and troubled about many things." The original text has a decided shading toward the meaning "distracted." The Lord conveys the thought, "Martha, Martha, thou art distracted about the many things." Your energies are so divided, you are engaged in doing so many things, that you don't know where to begin next. She was restlessly active, but her activity was being dispersed into too many unimportant channels. Draw a powerful millstream, capable of driving a great mill, off into several hundred streams and there will not be enough power in each to drive more than a toy wheel.

When one has so many irons in the fire, there is a tendency to be self-centered also. Look at Martha. She was anxious about many things. Her interests were here and there; her attention was drawn by them hither and thither. There was only one thing that bound these many interests together, and that was the person of Martha. Just as all the wires from all telephones in town lead to the central building and all messages from one place to another must cross through this central, so also one that has many interests: all interests center in that person. So it was with Martha. As the central is the main factor in the telephone system, so that person interested in many things becomes, or seems to become, the main factor. The result is, one begins to appear important in one's

own eyes; one begins to be a bit proud, often a bit petulant, a bit selfish.

This shows itself clearly in Martha's question to Jesus. Her mood is one bordering upon exasperation. She had been thinking of her many duties and her much work. Each duty, pursued in her thought, brought her thought to herself, for it was her tasks she thought of. The more she thought about them, the more she thought about herself, and the more she began to pity herself, which is in fact exalting one's self. At last it gets the better of her and she approaches Jesus with the question, "Lord, dost thou not care that my sister hath left me alone to serve?" The "me" and the "alone" show us plainly how she thought about the matter.

Martha has now worked herself into a frame of mind where she thinks she only is serving the Lord. She sees no activity on the part of Mary. Mary, to her, is simply making the Master's presence an excuse for getting out of labor, calculating on the Lord's presence to protect her from the prodding of her sister. But Mary never thinks of it. She simply doesn't see these many little tasks for the nonce, because of the glory of the word that she hears. Just as the sun outshines the stars in the daytime, so the conversation of Jesus has shut out for Mary the petty cares of this life. But the Lord's being there seems to have made these things take on an unduly important aspect for Martha, and she is now busier than ever about them, busy to the point of distraction. Is it not, perhaps, because she has not taken the time to allow Jesus to teach her a bit of wisdom? To truly hear a bit of His word? And as these things engross her attention, she loses sight more and more of the real glory of the presence of the Lord in her house. She has her eyes strained to see the stars, despite the fact that the Sun of Righteousness and Grace is shining its best in her very home.

This also begins to obscure her vision, her overemphasizing the many things, her forgetting in her cares the Christ. For that is what it amounts to. It is true, she was engaged in serving the Lord, yet her much serving brought her away from the true blessing; she was losing sight of the Christ in becoming more greatly concerned with her tasks and herself. As soon, however, as one begins to lose sight of the Christ in one's labors, as soon as one begins to think more of one's self — for the two go hand in hand — in much serving, that other evil appears: judging others. Martha, to be downright plain about it, judges her sister lazy. She forgets the "Judge not, that ye be not judged." How swift her own judgment follows at the hand of Christ, into whose hand solely judgment has been given, in which He tells her that she has judged wrongly, and that of the two Mary is doing the blessed thing!

We observe the same things now-a-days. There are so many Martha-Christians in the world. The

spirit of Martha-Christianity seems to have swept Christendom.

Let us look at the other side of the picture: at the Mary-Christian, quietly and blessedly sitting at the Master's feet, learning the one thing needful.

Mary is quiet. To look upon her the first thought will be that she is idle. But let us not mistake being quiet for idleness! One may be quiet and yet be doing what is vastly more important than if we were bustling about. The quiet man of letters in his study may be discovering a truth that will startle and perhaps revolutionize the world, but the street-sweeper outside his window shows much more activity; yet one might be more prone to say of the learned man, "He is idle; he is idle." That is judging by outward appearances and not a righteous judgment. Christ on the cross was quiet, yet He was doing the greatest work of the world; the Jews and soldiers underneath the cross were busy enough, but they accomplished but their own ruin. Mary was quietly sitting at Jesus' feet, but she was far from idle. Her mind was very active, and her heart was open. She was absorbing and working over the great truths that Jesus was telling her; and to work them over requires quiet and much labor.

She was blessedly sitting at Jesus' feet. Here was manna from heaven dropping from His lips. She was drinking in the water of life. The light of grace was shining upon her in all its glory. She had forgotten all in Him. Her eyes were fixed on Him, lest she should lose a word. She thought no more of Martha, she thought no more of the household cares. Earth had vanished with its sin and its troubles, its anxieties and its distracting cares: she saw only the glory of the Only-begotten of the Father, full of grace and truth: the Sun of Righteousness with healing in His wings. If one looks a few seconds directly into the sun, the eye is so dazzled and blinded by it that in looking away from it all other things fade out for the time being; so also it is when one has seen the gracious glory of God in the face of Jesus Christ: all earthly things fade out. But one must do as Mary: constantly look into His face: then will all earthly cares fade out; truly, we shall then rejoice in tribulation, and when trouble comes over us and persecution, we shall leap for joy. How blessed to sit at Jesus' feet, in that because of Him and through Him all sin and its consequences lose power and sting.

Mary was learning eagerly the great truths from Jesus. She learned them to good purpose. We may conclude this not only from Jesus' remark, but also from what later on happened. A few days before Jesus' crucifixion we find Him again at Bethany. At table in communion with Him sits Lazarus, whom He had raised from the dead. Significant indeed is the short remark of St. John (12:2) concerning Martha: "And Martha served." In all this time Martha has

learned little, because she has been distracted with much serving. She is still serving in her old way. Martha had been cumbered with much serving on that other occasion: she is still serving. A case of too much social service and too little Gospel. Martha has been near the Master, but her much distraction in serving has not given her the opportunity to improve her knowledge of Him and His truth. She ought to have done this weightier thing, and not left the other undone.

How other with Mary! See what a deep understanding she has gained of the Lord's mission here on earth, for she realizes that it is not in her doing and serving that salvation is being wrought, but in the Lord's work and suffering. She understands, and she alone of all, what Jesus meant when He foretold His death; in sitting at His feet she had learned that through His death salvation must be purchased. She shows both her knowledge and her thankfulness in anointing His feet with costliest spikenard, and wiping them with the hairs of her head. Jesus clearly states, in answer to the objections raised by the disciples and Judas, that she had come beforehand to anoint His body to the burial. Blessed Mary! How much she had learned that escaped the disciples! How great is her reward! For Jesus says that wherever the Gospel of the kingdom was henceforth to be preached, this account of Mary's great work, the fruit of her sitting at His feet, Mary's great and understanding service, would be recounted for a memorial of her.

Jesus Christ Himself said plainly concerning Mary, "She hath chosen the good part, and it shall not be taken from her." He says plainly that it is better to sit at His feet and learn, than to be distracted in much serving. There is one thing necessary to profitable service in the kingdom and that one thing is to sit at the feet of Jesus. One thing is needful, and that is to recognize in Christ the Savior the Son of God destined to the cross for my sins, to death for my life. It is needful to see in Him His love; but to see that it is again merciful to sit at His feet, to read His word, to seek from Him the gift of the Holy Spirit; and it must needs be that we have quiet for it. Much distraction in serving will not get us this; and we shall only fall into the rut Martha was in, who because of her much serving got no further.

We see many Martha-Christians in the world. We meet with so many Christians who are so distracted with social service that they never get time to quietly sit at Jesus' feet and learn from Him. They spend their lives running hither and thither, serving, eternally serving, and never get to where they might do one really intelligent work of service. Too often their service is in reality meddling in other folks' affairs. More than likely they fall to criticizing others and complaining that they are doing it all alone; and the very Master, Whom they wish to serve, must rebuke

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.

them and tell them that often the one that they have judged has indeed chosen the good part and is quietly learning of Him to systematically and concentratedly put all of his effort and love into one grand work of direct service to the Lord and to the world, as was the case with Mary.

We also find the Martha-Christian spirit organized. Look about and find the church organizations that make serving their A. and O. They are so engrossed in their schemes of social service that they never find time to sit at the Master's feet to learn of Him what the Gospel message really is, and that Christ did not predict that the world would be converted (the hope of the social service church), nor did He command to go out and reform the world, or attempt it. Indeed, Jesus did not even pray for the world Himself (John 17:9ff). What business has a church organization as such to spend its powers in a service such as enforcing prohibition? Or law enforcement in general? Or civic improvements? Or sanitation? Where is the indication in Scripture? The Church is the kingdom of Christ and of it Jesus says, it is not of this world; and He ought to know. The Church is separate from the world, is a body of pilgrims and strangers here on earth. It has as its sole business that of saving souls, plucking them as brands from the burning. Here is enough, more than enough to do. Let the dead bury their dead. Let the citizens of this world look to their own sanitation and to the enforcement of their own laws: they have but this life to live: let them make the most of it. Let us, who are pilgrims and strangers here, abide by the laws while we sojourn here; let us personally be subject to the powers that be; let us do good and be good to our neighbors, but let us beware of attempting to force him to be good and think we are thereby doing God a service and our neighbor also. Unless we have been expressly called by God through the vote of the citizens to administer the laws — in which case God expects us to serve in our office to the best of our ability — we have neither time nor call to meddle with their enforcement, above all things as a church organization.

There is one church organization that, by the grace of God, has sat at the feet of Jesus more and has distracted itself in outward serving less than has been the wont in the world of churches, and that is the Lutheran Church, especially in America. It has often been cast up to the Lutheran Church that it is one that knows not the meaning of service. She is asked to join this movement and that, and when she refuses because of the fact that such things distract from the true business of the Church of Christ with their much serving, the judgment is passed that she is backward, lazy, idle; and complaint is even brought to the Lord about it. Yet she has in the main quietly sat at the feet of Jesus and has learned somewhat, so that in this time of bitter controversy between modernist and fundamentalist many have awakened to the fact that the Lutheran Church has as a consequence remained relatively true to the Scriptural message; and now it is being mentioned as a memorial of her wherever the Gospel is preached.

Let us continue in the path marked out by the Lord Jesus. Let us follow the commendable example of Mary and still quietly and blessedly sit at the feet of Jesus. The time will come, as it did with her, when we shall serve in a true service to God and man in keeping the Gospel light before the eyes of the world to the salvation of many souls. The Gospel, and the service will also be there. Mary's blessed hearing, and Mary's blessed work will follow as the harvest the sowing. Amen. S.

#### COMMENTS

**"The Winds of God"** Speaking of the Locarno treaties, The Continent says: "We may be still far from the day when war is officially outlawed, but such straws indicate which way the winds of God are blowing."

The writer evidently believes that God will finally bring about an era of universal peace in this world of ours. Better not watch such straws, but learn from the Word which way the winds of God are blowing. Matthew 24, Romans 8, 18 and following, and many other passages, give us the authentic information.

God created this world a place of peace and love. Man by his apostasy from God made it the scene of constant hatred and strife. Conditions here cannot change, unless man is changed. And man will not be changed. Most men refuse to accept the Prince of Peace, and even they who do acclaim him their Lord have enough of the carnal mind in them to create trouble between brother and brother.

God offers us no hope for this world, save that in it the kingdom is being built that will endure forever. God's winds are blowing, the wind of his Spirit that breathes life into those spiritually dead and the wind of his wrath that will finally sweep away from his presence everything that is not in Christ.

We should strive for peace, true, but let us not deceive ourselves with false hopes.

Only he who truly knows how the winds of God are blowing will be able to see clearly and to judge wisely in the affairs of men.

J. B.

\* \* \* \* \*

**Two Hardy Perennials** Of the church news that repeats itself without getting anywhere excepting that the repetition calls for new ways of saying the same old thing there are two items that appear and appear again with painful persistence: Item One, the pope is (isn't) going to leave the grounds of the Vatican and break the traditions established in 1870, when he lost the city of Rome to Garibaldi's troops. Item Two, the high church element of the Anglican Church is again negotiating with Roman Catholics toward the end of establishing a union of Anglican and Roman Catholicism.

Neither of the two events foreshadowed, or disavowed, as the case may be, is of any particular importance. Both of them are making the rounds of the newspapers just now and really only indicative that somebody decided that the church bodies concerned in the two affairs are in need of a little public notice.

If the pope is inclined to nurse his peeve for another century it does not really matter. Whether he is confined to the gardens of the Vatican or whether he is running loose through the whole of Italy does not affect his aptness to meddle with the political affairs of Italy and other countries.

And as for the fluttering heartbeats of Anglicism they have long ceased to indicate any spiritual changes of temperature. The new year will see a recurrence of both subjects in the press and that will help us to realize that it is the same old world in which we are moving.

H. K. M.

\* \* \* \* \*

**Go!** The Continent publishes an extract from the "Recollections" of Thomas R. Marshall appearing in The New York Times. The writer tells how through his intervention a man was appointed chaplain though he did not pass the examination, falling down especially in geography. Then he continues:

He (the chaplain) got into the great war and was up in the trenches. When he came back he said: "I may need your services in order to avoid being unfrocked in the Presbyterian Church."

I asked him what was the matter.

"Well," he said, "when I was in the front and men were dying I gave the Protestant the consolations of our church; I listened to the confession of a dying Catholic boy and assumed the right to administer to him extreme unction and to the Jew I gave the consolations of his religion. I am a Scotch Presbyterian, but in the presence of death I felt it my duty to give the dying man that hope of immortality upon which his faith had taught him to rely."

I said, "Sandy. I am proud of you! We'll go out of the church together if it be necessary!"

We say, Go! The Church will not be the loser. It will not be short a witness through your departure.

Stories like this one appeal strongly to the heart of some people. Such warm generosity and wholesouled charity! What a daring spirit!

Strange that it is so difficult to see things as they really are. Let us illustrate. Not long ago a young man bound for Milwaukee by auto at night came to an intersection of roads. He chose what he confidently believed to be the right road which would safely bring him to the goal he was impatient to reach. But it so happened that it led him to the precipitously sloping bank of Lake Michigan. He survived, but he charges those who are to look after the safety of the public with gross neglect of their duty, as they failed to erect a barrier or at least a conspicuous sign of warning.

Now let us post our generous chaplain as guard at this intersection and observe him. A car approaches. The driver hesitates a moment and turns into the safe road. Right you are, good-by! is our guard's hearty shout of approval.

Another car. After a brief debate with himself, the driver directs it into the road that leads to destruction. There is still time to stop him with a shout of warning, but no generous soul will hurt the feelings of a fellow man by contradicting his judgment. A cheery God speed you! from the lips of the guard, and the car speeds away into the pitchy darkness.

How deeply will not the luckless driver appreciate this generosity as his car rolls over and over down the steep incline! Narrow, nasty people, they who would accuse this generous soul of unfaithfulness and decide to replace him by a watchman who knows the roads and who is not afraid to contradict the driver who insists on taking the wrong one.

Heaven is as real as is the home the man in our story wanted to reach; hell is as real as are the steep banks of Lake Michigan. There is only one road that leads us to our home in safety; all other roads lead to the pit of hell.

Jesus says: "I am the way, and the truth, and the life: *no man cometh unto the Father, but by me.*"

How can a Christian minister speed a Jew on his way to eternity with "the consolations of his religion?"

J. B.

\* \* \* \* \*

**Italy Outlaws Masons** Italy's senate recently by a vote of 208 to 6 passed a law prohibiting all persons in the services of the government being members of secret societies or other oath-bound brotherhoods. This applies not only to the mother country but also to the provinces, says the New York Times. Since the chamber adopted this measure at last season's sessions the senate's action makes the law immediately effective. Not content with safeguarding the present and the future, the law even delves into the past of its servants and demands that they declare whether they have been

so affiliated in the past. Our report states that this measure is directed particularly against Freemasonry and archly declares that Freemasonry over there "differs from the American order in being a political organization." This latter declaration will, however, not satisfy anybody who knows the pernicious activity of lodgism and has followed the legislative attempts of a number of states in the immediate past to rob citizens of their constitutional right to maintain parochial schools. The Masons themselves in plain terms opened our eyes as to who was behind this movement.

Some of Italy's law-givers feared that the proposed law was too far-reaching and would expose past members of the Masonic order to persecution; but "these objections were overcome by the revelations of Gen. Zupelli and Marshal Diaz, who, amidst profound amazement and outspoken indignation in the senate, cited cases within their experience of Freemasonry interfering with the discipline of the army."

Another fear that was entertained was for the future, Freemasonry would "isolate Italy in the civilized world." That were groundless, declared Signor Mussolini and pointed to the loan of \$100,000,000 which 930 American bankers were just then raising for Italy.

As to the effect of the new law the Milwaukee Leader reports the following:

Rome. — The Free Masons of Italy are reorganizing their society to comply with the law abolishing it. They are preparing lists of their members to present to prefects. Meetings hereafter will be held in the open. The grand master asserts the "law will be complied with and the traditions of Masonry will continue."

It would be quite interesting to stage such a show-down in our country and to follow the doings of the day with a lodg-ical "Who's Who" before you. Whoever has an inkling of conditions at Washington will know how soon the like is to be expected. G.

\* \* \* \* \*

**Brotherhood** We are indebted to a reader for the following clipping from the "New Ulm Review" of November 25, 1925.

One of the most interesting cases tried in the fall term of the district court in Cottonwood County, at Windom, was that of Jesse Olson vs. the Modern Woodmen of America, and which resulted in the plaintiff being given a verdict of \$8,500. This was an action brought by Mr. Olson wherein he claimed that during his initiation into the Woodmen order at Storden he was injured by the use of a trick chair to such an extent that he has been unable to work since, that he is unable to walk without the aid of a cane or crutch, and that his injuries will be permanent. The defense was that Mr. Olson did not receive injuries sufficient at that time to cause the results complained of and attempted to show that such injury, if any, antedated the initiation into the lodge. The jury evidently believed the claims of the plaintiff and awarded him the large damages. A stay of 40 days was granted the defendant.

Attorney Nelson C. Pratt of Omaha who with Attorney Finstad represented the defendants in the case, says that in his twenty-five years connection with the company he has had only three such cases arising out of initiations. Mr. Finstad says that the company is appealing the case.

Though Attorney Nelson C. Pratt has handled only three similar cases in twenty-five years, "accidents" of this kind are reported every now and then, reminding us that putting candidates through such horse play is still a practice of the lodge.

The practice of intimidating and humiliating a candidate shows how hollow is the "brotherhood" of which the lodges make so much. What makes matters more disgusting still is that the meetings at which these things occur are opened with prayer and often with the singing of a religious hymn.

Further comment and application are hardly necessary. J. B.

### SHALL THE CHURCH BE CROWDED OUT?

It is becoming more and more difficult for the Church to hold religious and social functions with its young people on week-day evenings. So many secular evening attractions engage the young people, that neither time nor inclination is left for anything of a churchly nature. In drawing the young people away from the home and the Church the public schools are by no means guiltless. There are getting to be so many organizations and side-shows that the boys and girls imagine they must run to the schoolhouse every evening. A superintendent of a high school in an address not long ago rather proudly boasted of twenty-seven such organizations in his school.

Many pupils belong to three, four and even a half dozen organizations which hold monthly, semi-monthly or even weekly meetings. There are inter-school games, and not only the teams play but the "fans" must also be on hand. There are entertainments and the performers must meet evening after evening to prepare. There must be banquets, class meetings and what not.

Parents may protest but to no purpose. The teacher or superintendent said everyone must come, and that settles it. The youngsters like to run and be out, and when they have the school authorities to back them they defy the parents. All these doings require more or less money, and there are not a few parents to whom the financial part becomes no easy problem. When there are three or four children from the same household, it means something during the long winter, when the father has probably had very little to do for several months.

What about the morality of these young, teen-aged, keen-aged, passionate youngsters thrown together promiscuously night after night until near the midnight hour? Is it any wonder that a considerable percentage of them fall into disgrace every year? They seldom hear a word of a moral or religious nature in the school, and the Church can do nothing for them, for they have no time or inclination in that line. It is all too tame for them compared with the excitement and liberty they have at the school.

The week-day church school may help some. We would not in the least detract from its work and influence. But what is an hour or two a week of religious

instruction going to accomplish against two or three hours of worldly amusement and unrestrained fun, so called, five or six evenings in the week? Luther Leagues and other young people's Church societies find it difficult to find an evening in the week when their meetings are not in conflict with some doings at the school to which the young people rather go and usually do go.

What shall be done? Is the Church to conform itself to the world and run a race with it in worldly amusements? Or is it possible to induce Christians to follow the example of the early Christian Church, which protested against the games and amusements of the heathen, and had rather suffer persecution than attend them. Christians can regulate such matters, but they must stiffen their spinal column and be united. Nor need they take up arms and shed blood in doing it. J. S.

"The Lutheran" would gladly learn the attitude of its readers toward the above query. [Editor.]

\* \* \* \* \*

We feel with this correspondent of The Lutheran. The tendency to-day is to submerge the individual entirely in the life of the community. Formerly satisfied with teaching the pupil the three R's, the public school now wants to take charge of his entire physical, intellectual and, we might say, spiritual life. And it is not the school alone that does this. There are the innumerable clubs interested in juvenile life. The Boy Scouts are elevated to an almost official position in the community. Yesterday there was a flag raising in a public school. Naturally, the Boy Scouts officiated. Will other children who see this preferment be satisfied not to belong to these elect?

Movements of every description seek to absorb the interest of our adult members also.

All these things are stressed at the cost of the church. The time and interest they pre-empt are not available for Bible study and contemplation at home or in classes conducted by the church and for necessary Christian work. The church is being crowded out.

What can be done? The trouble does not lie at the surface. The following words of Jesus will reveal it to us: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

To the sinner whose conscience has been aroused, who feels in his heart the consuming wrath of God and who tastes of the bitterness of death, the Gospel of the kingdom becomes the one great thing in life. It is his haven of refuge, his one and only treasure. He grasps it eagerly. He clings to it with determination. He sweeps aside every obstacle in his way. He abandons energetically whatever hinders his Christian progress and cheerfully surrenders what formerly has been most dear to him.

He knows the value of every day of grace and keeps his eye fixed on the heavenly goal. To his one great

aim in life he subordinates all other things. And so he also educates his child and directs its work and its play.

It is the surfeited, complacent Christian who, as it were, permits his life to slip from his grasp to be directed and controlled by the materialistic thought of his day. Only he lets society take the place of the kingdom of God in his heart.

To "work out our salvation with fear and trembling" will, indeed, mean self-denial and suffering, perhaps even direct persecution. We will not enjoy popular acclaim or be rated as prominent in social circles. We will have to feel the weight of the cross.

But Jesus says: "If any man will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. 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? For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."

The trend of our time is a direct challenge to our faith and our witnesship. One of the two will be crowded out of our heart and life, either the church or the world. If we have been drifting, it is high time to cry a halt and to re-dedicate our life with Joshua: "As for me and my house, we will serve the Lord."

The situation demands decision, courage, wisdom and purposeful application.

The disputed territory is the human heart. This is like a field. Left uncultivated, it is soon overgrown with the weeds of worldliness.

We must cultivate it, and the first duty rests on the parents. They must make their home intensively, practically and aggressively Christian. They must claim the soul and life of their child for Christ, freely sowing into its heart the loving seed of the Word and tenderly watching over its spiritual development.

They must enlist the interest of the child in the life and work of the church. Parents who are customers of the church rather than members can hardly expect to be successful. Actions, it is said, speak louder than words. This holds good especially when the actions contradict the words. By word and example parents must lead the child to see the blessings of public worship and to desire them. The Christian school will mean more to the child if father and mother take an interest in the lessons they have learned there. Parents who read with their older sons and daughters the chapters they study in the Bible classes will not have to complain, I cannot get them to attend.

The father who attends the meetings of the congregation and who reports to his family on the work at home and in the synod, on our missions and our charities is bringing the church into the life of his children and is crowding other interests out.

The church papers for the old and the young will prove of invaluable aid to the conscientious parent, who will not be satisfied with having them lie on the library table, but will read them to the family or refer to them from time to time, till the young become interested.

So also with good books, of which there should be no lack in the Christian home.

Christian giving, too, must be taught, and — not without practical demonstration. Good music in the home, especially our precious church hymns, will turn the taste away from music that is coarse and debasing. How thankful parents should be for the opportunities the church choir offers in this respect, at the same time leading the singer to consecrate his gifts to the praise of God and the service of his church.

Parents should look for Christian companions for their children and throw their homes open to them for wholesome amusement and recreation.

The field is there. If we do not occupy it, someone else will. If we want to do it, we must be of the violent that take the kingdom of God by force. Intensive, purposeful application is required.

There are schools that will not interfere with such training: the Lutheran full-time day school, the Lutheran high school, the Lutheran college, all institutions that strive to assist faithful parents in keeping the church foremost in the interest of the child and the youth.

And we will have to learn to say, no! and to say it emphatically. Children and young people are not able to judge for themselves and to choose their course wisely. No outsider should presume to direct them. Parents are there for that very purpose. They must learn to say, no! Eli did not learn to say it. Later he was sorry. So were his sons.

Even where a Lutheran school is not available and parents are compelled to send their sons and daughters to the public school, they can refuse to permit them to take part in the "side-shows", social affairs, organizations, etc., and can make their refusal effective. We know it can be done because we have seen it done; but to do it requires the courage, wisdom and persevering faithfulness, that come from on high only to hearts that fear God and seek his kingdom above all things. This will mean criticism for the parent and isolation for the child, but a child whose heart is filled with the love of Jesus and with interest in the church will not refuse to walk with its parents under the cross of Jesus.

Or, "Is the church to conform itself to the world and run a race with it in worldly amusements?" No, we cannot compete with the world in the field of amusement, neither would it serve our purpose if we were able to do it. Our purpose is to keep the Church in its proper sense in the heart of our youth. Therefore we should confine ourselves to and concentrate on the actual life and work of the church. Even societies within the church can become a dangerous competitor of the church in the struggle for the heart of the youth. Extra-congregation-

al, or inter-congregational, organizations, even more so. With their amusements, sports, card playing, theatricals, socials, etc., they claim and get the interest, time and money, that rightfully belong to the church and to the home. We would, personally, rather strive directly with the world for the interest and the time of our people than with them, for they operate under our name and frequently attract also such members who could easily be trained for serious and effective work in the congregation and the synod. But, do they not conserve our people for their churches? No one will take up residence in a hotel in order to strengthen the ties that bind him to the family and to be better able to serve the interests of the home.

J. B.

### RADIO

We believe that the day is coming when churches and believers will sincerely regret the fact that they have encouraged the Radio in churches. If it proves a success, it will no doubt result in a falling off of church attendance. Already earnest believers in small towns are making it an excuse to remain home from church because they can hear better sermons over the Radio. Somehow we believe the Lord foresaw all these things when He warned His people not to forsake the assembling of themselves together "And so much the more" as they see the day approaching. What the Lord's people need, is not so much good sermons, as earnest and loving fellowship. The Church is "One body" and they must keep close to each other. We need to mingle with one another, heart to heart, and strengthen one another by the mutual faith of each of us.

Besides all this, things are already shaping themselves so that sound preachers will not be able to broadcast their sermons over the Radio. A movement is even now under way in the East for organizing a Union Protestant Broadcasting Station, where not "One sound wave for dissension or for creedal propaganda" will be tolerated. The Radio will sooner or later have to come under rigid censorship, and when that time comes, be sure no "Sound doctrine" will be tolerated by the "Prince of the power of the Air." Watch!

— C. J. Waelte in *The Gospel Message*.

### A SPECIFIC FOR LACK OF INTEREST

Some pastors excuse themselves by pleading that "the people are not interested in missions." Then the pastor should interest them. That is one thing he is there for. Demosthenes himself never had so inspiring a theme, and there is something wrong with the minister who can see nothing in it. If hearers complain: "Missions, missions, always missions," reply in the words of Bishop Doane of Albany: "Yes, always missions, because they are the life-blood, the heart-beat, the lungs-breath of the body of Jesus Christ."

— Arthur J. Brown in "The Foreign Missionary."



## "GOD'S CHRISTMAS GIFT"

He was a wayward Christian,  
Had learned of Christ when a child,  
But the stories of Him and the Bible,  
Far back in his mind were piled.

He lived well, and was happy,  
Why worry about the rest?  
He had a home, a wife and, best of all,  
With a beautiful child was blest.

A daughter; with wide blue eyes,  
And a head of sunny curls,  
Cheeks that were kissed by the roses,  
And teeth that were white as pearls.

Six winters, as many summers  
He had watched her with delight,  
As she played, grew stronger and wiser,  
With her near all seemed bright.

And this was a jolly Christmas,  
With her dollies and many toys.  
Though the day was dark and dreary,  
In this home 'twas filled with joys.

All through the morning hours  
With toys she found sweet content,  
Till at two the snow flakes charmed her,  
On the world without she was bent.

Daddy and mother were napping,  
She was supposed to be too,  
But out of the house she scampered  
Dressed in everything new.

The snow was deep, but that pleased her,  
And still it was falling fast,  
Forming a bed, soft as feathers  
Set wild by the wind's least blast.

A group of children she followed,  
To a building of large white stones.  
A Church it was that she entered,  
Drawn in by the Heavenly tones.

In awe, she sat and listened:  
It swept her away as a tide.  
It was new and little did she dream  
What the world was doing outside.

When the people rose and departed,  
Unnoticed she went out too,  
But the snow now flew hither and thither,  
And the sky was of leaden hue.

Away from the Church she wandered,  
Held by the crowd in a spell,  
Not till alone on the street again,  
Did her senses seem to rebel.

She looked about, she was lonely,  
It was dark and the wind seemed to bite.  
She tried to run, but the snow was deep,  
She trembled with cold and fright.

Back to the Church she plodded,  
She rapped and she tried to scream,  
But the loud wind drowned her little voice;  
'Twas all like some dreadful dream.

And there in a small dry corner,  
Sheltered from winter's blast,  
She sat, believing the beautiful music  
Would open the doors at last.

Sleep soon came to her weary eyes,  
As to children it only can.  
But at home: was her terrified mother,  
And an almost insane man.

They had been to every neighbor  
Had called all the folks they knew,  
But in vain, in vain as they tried again.  
Was she gone? was it really true?

The streets were searched, friends assisting,  
But alas, with no avail.  
He hired detectives to find her,  
But why, did they always fail?

Was she buried beneath a snow drift?  
Or had some one stolen his prize?  
The manner of disappearance  
They could not quite surmise.

While pacing restless to and fro,  
A book from the table fell.  
He knew not why, or what the cause —  
Was a tale he ne'er could tell.

Mechanically he picked it up,  
And running his thumb o'er the pages:  
Why didn't he hear some good report?  
For the hours crawled by like ages.

At last he looked down at the book,  
'Twas God's; he held his breath,  
For as water shoots from a fountain  
He was seized by a sudden faith.

He thought for a moment and then recalled:  
"Have faith and the mountains move."  
A faith leapt up in his troubled heart —  
A faith he was going to prove.

In haste he dressed, and said to his wife:  
No longer in bitter wrath,  
"Have faith, my dear, I'll bring her back."  
"The Lord will show me her path."

Then up the street he hastened,  
His eyes now dimmed with tears.  
He uttered a prayer in silence,  
The first he had said in years.

He paused but once at a corner,  
Then he fancied he heard a voice,  
Saying softly and very sweetly:  
"This way, there is no choice."

As soon as the great white building  
Came, as it were, into sight:  
"The Lord has kept her in safety" —  
There she was, he knew he was right.

He knelt in the snow on the church step  
And said, in a simple way:  
"Thank God, and I'll never forget Him,  
Nay, not to my dying day."

There ne'er was a happier family;  
And each day his eyes he'll lift;  
To utter thanks for their now-found Faith:  
"God's Own Christmas Gift." — Mabel V. Uhlmann.

### CHRIST THE GREATEST GIFT

(Reprinted from the Apache Scout)

Christmas comes again and what does it mean to us? Does it mean only a good dinner and plenty of presents? Or does it mean something far above that?

For my part I'll say that Christmas is the one day in the year that I have a happy spiritual feeling for the reason that it is our dear Savior's birthday. It makes me want to help the poor and needy who I know will not enjoy their Christmas as much as I.

I would rather give to a poor old lady or a little orphan child just to see them smile with happiness. To bring joy to a lonely person like that will also make us happy and we will be blessed for it.

Did not Jesus give Himself to us poor sinners that we may find happiness in Him? Certainly poor people everywhere that know and love Him are happy and contented even though they may not have very much.

People long ago knew of his coming as it was prophesied. But they imagined He would come with all the pomp and glory that a King does, but they were mistaken for the good Savior was not that kind of a King. Instead he came just as poor and humble as he could, perhaps, to show us how great His love was for us.

The three wise men were so rejoiced to see the prophecy fulfilled that they worshiped him right away and presented Him with costly gifts of gold, frankincense and myrrh.

So to this day we give presents to one another in memory of those gifts the baby Jesus received at birth.

That is only a small part of our remembrance, however, if we in our hearts accept Him who came that Christmas day to show us the way to everlasting life. We have found something that makes us glad to live and fearless to meet death.

Therefore, let us do all we can to make a happy Christmas for some poor lady, child or man by giving. They may not understand the full meaning of it, but let us hope and pray that the light will come to them and they will know their Maker and Redeemer.

Merry Christmas to everybody.

Mrs. Eva G. Miles.

(Mrs. Miles is a Pima Indian Christian, and a member of the Church of the Open Bible at Whiteriver. — Ed.)

### THE GOAL OF THE MANGER

"And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke i:7). Isaiah's prophecy, given seven centuries before, was now fulfilled: "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel" (Isa. vii:14). The long promised child had come. The seed of the woman was here. "For unto us a child is born, unto us a Son is given; and the government shall

be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. ix:6). Micah's prophecy, contemporary with Isaiah, was accomplished. "And thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel, whose goings forth have been from old, from everlasting" (Mic. v:2). The child cradled in the manger is the root and offspring of David, the eternal Son of God. No wonder heaven was all in commotion that night when the Virgin-born Son of God had appeared, and the heavenly host, innumerable and mighty, led by an angel of the Lord, were praising the God of infinite love, and said, "Glory to God in the highest, and on earth peace, good will toward men."

That child in the manger is the eternal Word, by whom all things were made, sinless and holy, without the slightest taint of sin in His human nature and physical body, with which He had clothed Himself. He came to do the will of Him who sent Him into the world. While the Father sent Him, He also came of His own will. When still in the bosom of the Father, when the smoke of sacrifices was rising from Israel's altars, He had said to the Father, "Sacrifice and offering Thou wouldest not, but a body Thou hast prepared for Me. . . . Lo, I come to do Thy will, O God" (Heb. x:5-8).

What did He come to do? What was the will of God? He came to glorify the Father among men! He came to finish the work the Father gave Him to do!

After living in perfect holiness for thirty years, in poverty and seclusion, the life which in its fragrance was known to God alone, He appeared in public to manifest God His Father and to finish the work He had come to do.

We behold His mighty works of power, the credentials of His Deity and Messiahship. The lepers were cleansed, the eyes of the blind opened, the ears of the deaf unstopped, the tongues of the dumb loosed, the lame men walked and the dead were raised. The water was turned into wine, the multitudes fed, the winds and the waves obeyed His voice.

We see Him walking in all the lovely holiness of the God-man. What moral glory is about Him and displayed in every step, in every word and every action! In meekness and charming lowliness, in kindness and patience He walks among men. He served in perfect devotion, never seeking the glory of man, but His only aim to glorify the Father.

We listen to His words. Peter confessed, "To whom shall we go? Thou hast the words of eternal life." His enemies witnessed, "Never man spake like this man." His words witness to His own Deity, His eternal relationship with the Father, His perfect oneness with Him. What the Father is in holiness and love is made known by Him. He invites men and women to come unto Him and promises rest. As the friend of sinners He ate and

drank with them. He manifests His divine power to forgive sins on earth. He gives the assurance and comfort, "Go in peace! Thy sins are forgiven thee."

Neither His miracles, His moral glory nor His words can ever be fathomed. All is like Himself, inexhaustible. Yet great as this life lived on earth was, it was not the goal of the manger. He came for something infinitely higher. The goal of the manger was the cross of Calvary. He was born to die.

Let us stop! We are born to die because we have sinned. He was born not to die in this sense, for He knew no sin, there was no taint upon Him whatever. For this reason the cold hand of death had no right to lay hold on Him. Yet He was born to die, because the Father's will was that He should be the substitute of sinners. He came to give His life as a ransom for many. Of His life He spoke as follows: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

The goal of the manger was the cross. It must have always been before His eyes. As a boy He read and learned His own Scriptures and as He perused those Scriptures which speak of Him, He beheld that cross in the law, in the prophets and in the psalms. He saw that goal when baptized of John in Jordan, the river which is the type of death. On the mount of transfiguration Moses and Elijah spoke with Him about that cross. Many times He spoke to His disciples of the cross. When His hour had come, the hour fixed before the foundation of the world, He went up to Jerusalem. Nothing could hinder Him. Neither men, nor demons could stop Him doing the mighty work.

He died the sinner's death. He finished the great work. The goal of the manger was redemption by the shedding of His blood. Not the child in the manger saved, but the Holy and Just One who died for our sins. Not to the manger we look for redemption and assurance, but to Him whose crowned head bowed in death and whose gracious lips said, "It is finished!"

—Our Hope.

### AN ASTONISHING REPORT

The department of Research and Education of the Federal Council of Churches of Christ has issued a lengthy report on the Prohibition question and the moral conditions among the young people. The report states that prohibition has failed to reduce crime, and that the Volstead law has not raised the moral tone. We quote the remarks on the condition among young people.

"One of the most disputed questions in connection with prohibition is the effect of the law upon moral conditions in colleges, high schools and elsewhere. The findings of the present study in this respect may be briefly stated.

"There is a marked tendency on the part of young people to depart from conventional rules of behavior. This tendency is in no apparent way related to prohibition save as liquor drinking has become one of the many commonly tabooed performances that are turned to for the 'kick' that large numbers of young

people are trying to get out of life. If any single material factor is more important than another it is probably the automobile, certainly not the hip flask. Reports of school administration officials and of teachers who have made extensive studies of moral problems in the schools give little support to the theory that prohibition is in itself a cause of moral breakdown. It may perhaps just as truly be said that it does not appear to be a great asset. Certainly, the non-observance of the law by parents has a rather tragic effect on boys and girls.

"In the colleges, undoubtedly, some alarming conditions have developed. Even in a conservative denominational college a student has been known to earn his way through school by bootlegging. The evidence, however, seems to indicate a favorable trend at the present time; at least this is the opinion of nearly all the college deans consulted, and it receives some measure of support from other sources."

As a whole the report is pessimistic. The Church Federation has found by sounding public opinion that few endorse the Volstead Act as it is to-day while a large majority condemn it. They think that Volsteadism still has a chance if educators take it up. In reading this lengthy document, we thought of the great expectations which were pinned to National Prohibition. We heard much of "the kingdom" being now established in the United States; some went so far as to declare that the Millennium was being ushered in through prohibition and that in a few years through world-prohibition, every nation bowing to the Volstead law, would be saved. What has become of all this? And the men who declared up and down the land that "the salvation of society through legislation is now in order, and the salvation of the individual by a supposed new birth is a thing of the past" have been found out as false prophets. Once more it has been proven that reformation through legislation ends in deformation and in failure. The report urges a National Revival to save the situation. This is true if the National Revival means a revival of true religion through the preaching of the simple Gospel of the Lord Jesus Christ. It is true if the revival means the salvation and regeneration of the individual by faith in the Lord Jesus Christ, the Virgin-born Son of God, who died for our sins and who can save to the uttermost. If it means anything less, a revival of temperance instructions or educational schemes, it will be a failure still more colossal. But how can such a revival be brought about when men of the stamp of Fosdick, and others to whom the misguided youth of our country look for leadership, deny that Gospel and dishonor the worthy name of our adorable Savior?

Samuel Hadley, whom we knew intimately, was for years a drunkard and a criminal. He used to tell his story of the power of God which came into his life when he accepted the Lord Jesus Christ, not a Fosdickian-modernistic Christ, but the Christ revealed in God's Holy and Infallible Word. There are thousands of other living witnesses in this land and in other lands, men and women who lived the lives of shame, drunkenness, gambling and all that goes with it, and who have been saved by the grace of God and are the living monuments of the Gos-

pel of Jesus Christ, the power of God unto salvation. The only thing which will stop crime in every form, which will save society, is the preaching of the Gospel. Back to the simple Gospel! But that means first of all a return to the Bible, a restored confidence in the Bible as the inerrant Word of God. The power behind the law-breakers and the criminals are the religious leaders and educators who are doing all in their power to rob us of the Bible as the very Word of God and of the Christ as the very Son of God. If there is no such true revival, this country will soon face one of the greatest disasters in history.

— Our Hope.

### WHAT CHURCH UNITY DID CHRIST ADVOCATE?

Adolf Hult

For my own part my answer is clear: That unity is Christian unity which the New Testament sets forth.

Liberalism has long invented a "new" trick: To pit Christ's sense of Church unity against His own inspired apostles' presentation of Church unity. With this easy connivance a passage or two in the Gospels is isolated from the remaining New Testament — and then twisted into conformity with rational conceptions of Church unity. The trick works bad, — for it rips to shreds other unseamed garments of doctrine valuable even to the argument of Liberals. I am quite astonished to find otherwise conservative Lutherans of our day employing this divisive method of quoting Scripture against Scripture. I would say very frankly — to be critic of the critics: If I cannot trust the Lord's apostles when they speak the doctrine of Christ, I cannot trust them when they in the Gospels relate the life of Christ. The epistles are written earlier than the Gospels, — Paul's letters come first in time.

Christ's New Testament brings us two main conditions of Church unity: Unity in the Word and doctrine, first, then also unity of heart-fellowship with God in Christ. It does not set the latter alone to the excision of the former, — so that theologians may have license to cut the Word to pieces and then orate beautifully about heart-unity and organization-unity: With themselves as grand lords of a great external establishment, maintained in pomp by the sweat of the poor and struggling commoners of our sordid human life.

Christ advocates the Church unity which He empowered His apostles and messengers to describe in His New Covenant message, the New Testament. There is not a shred of testimony to the effect that Christ considers the witness of His apostles invalid as lower than His own: *Their testimony is His testimony*, that is the solid verdict of His own New Testament. Of that fact our modern divorce-theologians — Christ versus apostles — say nothing when they argue *their* conception of ecclesiastical unity, in defiance of "the whole counsel of God" on Church unity. "He that heareth you heareth

me; and he that rejecteth you rejecteth me; and he that rejecteth me (namely in rejecting His apostles' word) rejecteth him that sent me" (Luke 10:16). It is not so: What Christ says, as I interpret a lone passage apart from the whole New Testament, holds, but what the apostles say, apparently different from my idea of a lone Christ-passage, is only "the viewpoint" of John or Paul or Peter. The New Testament does not preach "viewpoints," to faith.

If the present-day ecclesiastics of organization-unity of the Church had a true conception of the New Testament word, they would not write, speak, argue, labor as they do for a Unionistic Church unity which scraps the witness of "the whole counsel of God" (Acts 20:27) on this question. They would, first, make a bonfire of their own "viewpoints," "opinions" and "ideas," and then, bow to the New Testament word which is the Word of Christ.

Purity of doctrine.

Heart-unity in Christ and His Father.

These are the two indivisible conditions of Church unity.

Until these arrive the Church will be rent outwardly. External division is no great worriment, except for aspiring churchmen infected with Romanistic ideas of a massive establishment. I have for some time made intimate documentary researches on the Middle Ages and the grand unity of Rome then. What a pitiful story! What a gloomy product was that Church unity! What icy hardness, what autocratic haughtiness, what man-made machining of the heart-life, what revelry in pomp, luxury, fierce discipline of opponents mark that long era! It would be the same to-day, had we a Church unity other than that on the two above named New Testament conditions. There are no harder and more cruel beings in all human history than churchmen drunk with external power. The heart of churchmen to-day differs not at all from that in other eras, were the conditions of power now the same as in other ages.

Shall we pray for the realizing of a true unity?

Look at Ephesians 4th chapter, and see.

Ponder the same Spirit's witness in John 17.

Christ is author of both passages.

As I notice a wavering of expression, even in our own ranks at times, I point to this decisive unity of New Testament testimony as well on the frayed question of Church unity as on other questions.

Or shall we not remain Scripture Lutherans even in this?  
— The Bible Banner.

### PROTESTANT MONEY BUILDING ROMAN INSTITUTIONS

Twice a month, when salaries were paid, the nuns used to stand at the three exits of the old Chicago Courthouse and collect their contributions with a beautiful impartiality from Protestants and Romanists. Most of these employees then were Roman Catholics, but this

very circumstance caused the Protestant City Hall workers to treat the "sisters" with the respect due to the party in power. So they would peel off the bill on the top of the roll as they approached the door where the "sister" stood with her little hand-bag. The same thing has been going on these many years in the clerical offices of industrial plants, in the head offices of railroads, where we have seen the nuns "work" one desk after another, collecting money for their convents. No one will ever be able to say how much of the material wealth of the Roman Church in America has come from Protestant pocket-books, but the total must be a very impressive one.

Everybody knows that when a Catholic church is built, an assessment is laid upon the whole community. The Protestant business-man pays, in the first place, because he is accustomed to being held up for every "good purpose," and secondly, because he fears the Roman boycott if he refuses. Most of these contributions come in the form of advertisements in programs. (Some of our Lutheran churches have been guilty in this respect, we should add.)

In St. Louis the police had to close down on the raffles conducted by the Catholic congregations. Admission tickets would be sold (price, one dollar) which would entitle the holder to a prize if he was lucky. The Carmelite monastery, last December, in this manner raffled off two furnished houses worth \$20,000 each. Tickets were sent even to some of our Lutheran ministers with a request to sell them in order to aid Mother Rose "in the erection of a new convent, to keep you and all dear to you perpetually in our fervent supplications to Almighty God."

From India two of our missionaries send us books of raffle tickets, each of them entitling the lucky person to a chance on winning prizes worth up to six thousand rupees. The proceeds of the lottery were to go to Catholic orphanages. Our pastors were requested to sell these books and to send for more when sold.

These methods of the Roman Church should be kept in mind when we see the great number and magnificence of their institutions. We have heard Lutherans, ignorant of these facts, remark, as they stood in front of a Catholic church or hospital: "You have to hand it to them, they know how to raise the funds" — with an admiring tone, as though we could learn something from the Romanists in this respect at least. But let us not forget that in the sight of God only that counts which is given willingly, in gratitude for our redemption. Only such gifts we desire for our church purposes.

— The Lutheran Witness.

### SAINT VITUS OR SAINT PAUL?

Saint Vitus does not have a high rank in the calendar of saints. But sometimes one is led to think that he must be a personage peculiarly venerated in a number of churches. For many of their activities bring to mind

the particular qualities with which the name of Saint Vitus is associated.

Saint Vitus, unlike the others of the saints, is not noted either for piety or for learning. His chief fame is due to jerks. His name is associated with a nervous affection which results in aimless and unproductive motions, of all sorts of starts and spurts. He is the patron saint of intense fidgets. Many a church which bears the name of some other saints, more hallowed in memory, such as Saint John, Saint Andrew or Saint Mark, might conceivably be regarded as a Church of Saint Vitus, for its activity comes so largely in jerks, or motion for the sake of motion, so far as any large results can be discerned.

There are churches which have been left black and blue from a prolonged spree of contests on every conceivable point, running all the way from attendance at the Bible class to promptness at the Tuesday night class meeting. Sometimes these contests have extended even to the Cradle Roll and out of the mouths of babes and sucklings there have been ordained speed records and percentage charts. So many flywheels are set going with little relation to large objectives that the result is a series of ecclesiastical "fidgets."

— The Western Christian Advocate.

### MEDITATION

The God of yore is thy refuge, and downward reach his everlasting arms.  
Deut. 33:27.

Our soul is in danger. The murderer from the beginning and his band are in pursuit. The dread avenger has determined our destruction. Whither, then, shall we flee?

The Ancient of Days is our city of refuge. His almighty arms reach down to save us. If the tempter is our enemy, God is our friend. If we fear sin as the hand of Satan reaching out to seize us, God is our hiding-place. If our prayer is "Deliver us from evil," "A mighty fortress is our God."

Mortals cannot save us. "Put not your trust in princes, in whom there is no help." "Our help is in the name of the Lord, who made heaven and earth." Our one great deliverer is the God "who was, who is, and who is to come."

But where shall we find Him? These saving arms of God is Jesus. In Him God reaches down to save us. "God was in Christ, reconciling the world unto himself." God Himself speaks through the lips of Jesus when He says: "Come unto me, all ye that labor and are heavy-laden." "Whosoever believeth in him shall not perish, but have eternal life." "Him that cometh to me I will in no wise cast out." The hands by which He saves us are the Word and the Sacraments. By these He reaches "downward" even to the lowest — to every perishing soul.

Are you pursued by them that hate you? Do you battle in vain with temptations? Is hope perishing in

your soul? Do you fear death and the judgment? Let God in Christ fold you as a prodigal son to His heart. There we find protection, hope, strength and peace. There we are secure from all harm. Under the blood-streaked cross of our Paschal Lamb we are safe from the sword of the destroying angel.

When iniquity abounds and the love of the many waxes cold, when you fear that the Spirit of Christ has forsaken His Church, when all things seem to indicate an impending disintegration and dissolution — lift your eyes to this glimmering star in the night: "The God of yore is thy refuge, and downward reach his everlasting arms."

And when the last enemy approaches your bed of pain, "earth's joys grow dim, its glories pass away," lay down your head on the pillow of this faithful promise and say with Him who has taught us pray: "Father, in thy hands I commend my spirit; thou hast redeemed me, O Lord, thou God of truth!"

—C. J. S. in The Bible Banner.

#### FROM A LAYMAN

"The following clipping, taken from the Open Letter department of a daily paper aims to describe and recommend the religion of the lodge and it plainly shows that it is not our religion," says a business man, who is a member of one of our congregations. The clipping is superscribed "One Christian Creed," and reads as follows:

In the Daily Sun of Monday, the Rev. John McNaugher says we need a common church creed, in order to "save" Christianity. His idea is good; but does he not know that we already have this creed? Jesus the Christ, a Son of God, gave it to us. It was Jesus' one and only dogma.

A lawyer asked Him, "How shall I make sure of eternal life?" Jesus replied, "What does your law say? How do you read it?" He said, "Love God, love man." Jesus answered, "Thou hast said right, this do and thou shalt Live."

The Fatherhood of God and the Brotherhood of Man is the only real Christian creed. This creed of the Man of Nazareth has for years been the creed of Unitarian, Universalist, Congregational and Christian church organizations; and it is the one creed of that greatest of all human institutions, — Free Masonry. Mr. McNaugher may read these beautiful words on the sides of the new Masonic temple in W. High street. This creed puts no ban on liberal thinking, but it does stand for Jesus-like actions, and sincere worship.

Such churchy creeds as Virgin Birth, deification of men, literal hells, substitutionary atonement, infallible Bibles, a flat earth, infallible Popes, Bible bills, church bossing state, an angry God, and all the rest, do not belong to Christianity, but were made up by fairly ordinary men of the dark ages.

Rev. Mr. McNaugher's new creed church of Jesus really ought to adopt Jesus' creed, and as a postscript it might add, "I have junked my bunk." K. S.

\* \* \* \* \*

We do not suppose that all Masons believe or speak as this K. S., but it is a matter of fact that what is here set down is consistent Masonic religion. Members of the Masonic order, who are members of Christian congregations at the same time, may endeavor to carry their Christianity with them into the lodge and may even in a measure try to make its influence felt in the secret circle, yet that does not change the religion of the lodge as such. In substance it is just what K. S. here says of it, "Do this and thou shalt live." As though Jesus said and taught nothing else. It shows conclusively how Masonry rejects the real Christ. When the church makes the statement that Masonry rejects the real Christ we are told that we do not know what we are talking about. But here it is a Mason himself who is talking, and no church can say it any plainer. The only consistent thing to do therefore is for the member of a Christian congregation to come out of the lodge.

—The Lutheran Standard.

#### SNAPSHOTS OF OUR TIMES

By John Helmer Olson

##### The Communion of Hypocrites

It was a few days after Mr. Roseleaf had emptied out his heart to the sky-pilot on the preacher question.

Again he met the pastor by chance and decided at once that he would try once more to discomfit him.

So he began:

"You call the church 'the communion of saints,' don't you? D'you know, every time I go to church and come to that part in the creed, I have to laugh. Honest I do!

"Communion of saints! 'I believe in the communion of saints,' I read, and then I look around me. A few pews in front of me I see Mr. Jones, who is so stingy that he tries to buy three two-cent stamps for a nickel. Beside him sits his sister, Mary, who has a tongue that always buzzes, just like a bumble-bee. Further up in front is Deacon Berg, who is never happy unless he is quarreling with somebody, and Mr. Benson, who sings with such an angelic expression on his face. I know what kind of a bird he's inside, though. He can't fool me! What was it the Master said, "They are full of ..." I don't remember the verse exactly, but they are full of something or other, He said. I look around and I see only gossips, liars, cranks, tightfists, powder puffs, tattletales and so and so on.

"Communion of SAINTS! Why, if there is a joke in the world, that is! A humdinger of a joke, or what do you say, parson?"

The sky-pilot looked up seriously.

"You are telling me a lot of truth, Mr. Roseleaf," he admitted slowly. "But, by the way, aren't you rather

glad, Roseleaf, that we have managed to round up all the hypocrites into the church. It must be delightful for you and your friends outside, where there aren't any!"

Mr. Roseleaf tried to chuckle.

Just then Mr. Perry, the banker, again appeared.

The sky-pilot turned down a side street, smiling to himself.  
— The Lutheran Companion.

### FROM OUR CHURCH CIRCLES

#### News from Manitowoc, Wisconsin

From the parish paper of the Erste Deutsche Ev. Luth. Gemeinde in Manitowoc, Wis., Pastors K. Machmiller and Theo. Uetzmann, we learn that progress is being made in the work of preparing a home for a new congregation on the north side of the city.

Lots have been bought, and now a committee is studying churches recently erected in order to be able to make recommendations to the congregation as to the style and the dimensions of the contemplated building.

On October 18th, the Manitowoc County Delegate Conference met in Manitowoc to discuss the project of a Lutheran high school for the county. We are sorry to read that the Conference did not see its way clear to undertake the founding of such a school. We hope the matter will not be permitted to rest. It took many years and frequent discussions to convince the Lutherans of Milwaukee that our churches should not be satisfied with having carried their children through the grades in their Christian day schools, and even now by far not all congregations belong to the High School Conference. But those that have rallied to the support of the high school thank God for the blessings that have come to them through the work of this school. They would not want to be without it. J. B.

#### Appreciation and Thanks

The Ladies' Aid of the Congregation at Lake Benton, Minnesota, donated six Turkish towels for the sick room in Dr. Martin Luther College. In behalf of the college I express our sincere thanks to the kind donors.  
E. R. Bliedernicht.

#### Church Furniture

An altar, a pulpit, twelve-arm chandeliers for kerosene lamps, hymnboards: all used but still in good condition. The St. John's Church of Maribel, Wis., wishes to dispose of them. For further information apply to their pastor, the Rev. Paul J. Kionka, Maribel, Wis.

#### Golden Anniversary of Wedding

On November 29th Mr. and Mrs. Knobloch, members of the Lutheran Congregation at Hopkins, Mich., celebrated their golden wedding anniversary. The undersigned spoke, having for his text Psalm 136:1.

David Metzger.

#### Congratulate Wisconsin Synod

A message of felicitation on the occasion of our Diamond Jubilee from Praeses Th. Nickel, D. D., of the Lutheran Free Church of Saxony has been transmitted to us for publication. It reads as follows:

Wittingen, Nov. d. 17, 1925.

Praeses Bergemann,  
229 East Second St.,  
Fond du Lac, Wis.

Gott segne die Wisconsin Synode und lasse Sie "wachsen in viel tausendmal tausend." (God bless the Wisconsin Synod and may she "be the mother of thousands of millions.")

Lutherischer Freikirche Praeses Nickel.

#### Ordination

Authorized by President C. Buenger of the Southeast Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States the undersigned, assisted by Prof. A. Schaller and Prof. Rich. Janke, on July 19th, 1925 (6th Sunday after Trinity), at Twp. Ellsworth, Meeker Co., Minn., duly ordained as a minister of the Gospel Christian C. Albrecht, called to the office of pastor of Grace Ev. Lutheran Church at Tucson, Arizona.  
Wm. C. Albrecht.

#### Installations

Pastor Walter Gutzke has accepted the call into the missionfield of the Upper Peninsula of Michigan. In compliance with a request of the Praeses, the Rev. B. Schlueter, he was installed on November 29th at Manistique, by Pastor J. Masch, and by the undersigned at Gladstone and Rapid River, on the November 22nd and December 6th respectively. Let us beseech the Lord to prosper the work of our brother.

Address: Rev. Walter Gutzke, 235 Arbutus Ave., Manistique, Mich. Christ. A. F. Doehler.

\* \* \* \* \*

On December 6th, 1925, the Rev. Arthur E. Schneider was duly installed as pastor of St. John's Congregation at East Bloomfield, Wis.

Address: Rev. A. E. Schneider, R. 2, Fremont, Mich. E. Benj. Schlueter.

\* \* \* \* \*

By request of the president of the West Wisconsin District, the undersigned installed the Rev. G. W. Fischer as pastor of the East Side English Lutheran Church and missionary in Madison, Wis., on the 23rd Sunday after Trinity, 1925.

Address: Rev. G. W. Fischer, 2527 E. Johnson St., Madison, Wis. Theodore Thurow.

\* \* \* \* \*

On the 3rd Sunday in Advent (December 13), Rev. Arnold Hoenecke was installed as pastor of Grace Lutheran Congregation at Muskegon Heights, Mich. May God bless shepherd and flock.

Address: Rev. Arnold Hoenecke, 701 Jefferson St., Muskegon Heights, Mich. O. J. R. Hoenecke.

### Dedication of Parsonage

Sunday, October 18, St. Peter's Congregation of Savanna, Ill. (Gervasius Fischer, pastor), dedicated its new parsonage. Two dedicatory services were held; one in German and one in English. Pastor E. Ph. Dornfeld of Milwaukee, Wis., preached in both services.



The dimensions of the new parsonage are 26x36. It is a house with eight large rooms and all modern conveniences. It is built in the Dutch Colonial style. Mr. W. J. Van Der Mer of Rockford, Ill., was the architect. For the lot upon which the parsonage stands the congregation paid \$2,000.00. The cost of the parsonage was \$7,600.00. On the day of the dedication the congregation had a debt of only \$3,500.00.

### Add to List in Our Annual

By an oversight a name and address was omitted from our Annuals, both German and English. Please insert in your copy: Rev. E. G. Hertler, La Crescent, Minn.

### Correction

In the list of donations for Dr. Martin Luther College the congregation at Hutchinson, Minnesota, Rev. J. Schulze was overlooked. From them we received a truckload of potatoes and vegetables.

The gift from the Ladies' Aid, Lake Benton, Minn., consisted of six Turkish towels and two pillow cases. Kindly excuse the errors. E. R. Bliefenicht.

### ITEMS OF INTEREST

#### Second Coming of Christ at Hand, Sect Believes

New York.—Thousands of Theosophists are journeying to India in anticipation of the "second coming of Christ," the New York Tribune says to-day.

They are drawn by the prophecy of their leader, Mrs. Annie Besant, international president of the Theosophical society, that within the next five months the star of Bethlehem will burn over Adyar, India, and Christ will return to the earth in a body of J. Krishnamurti, a 30 year old Hindu.

The anticipated appearance of the "New Christ," which had been kept secret for some time, was revealed by Capt. R. L. Jones, bookshop proprietor and American representative of Mrs. Besant. Only a few weeks ago the young Hindu upon whom the godhead is to descend, quietly visited this country, meeting members of the faith.

"Christ will simply come as before, this time using the body of Krishnamurti as his vehicle," Capt. Jones explained.

But there will be no angelic trumpetings and no clouds of glory; the event will have a modern aspect. Seven persons are being prepared as apostles and the other five will be appointed in India. Modern publicity agents will herald the arrival of the "New Christ" as he and his apostles journey through the world proclaiming his message to humanity.

Although Mrs. Besant has set five months from now as the time of the event, other Theosophists have set it as early as Christmas.

—The Wisconsin News.

### Scientist Declares Story of Jonah and Whale True

Newport News, Va.—Comes now a man of science to defend the fundamentalist interpretation of the Bible by declaring that the famous story of Jonah and the whale is just as broad as it is long.

Critics of Biblical accuracy have long pounced on this story as a fine account of something that never took place, and couldn't.

The whale's gullet, they have pointed out, is so small that even a grossly underfed Jonah could never have passed down it for a three-day sojourn in the monster's stomach.

But Dr. Ransom Harvey, member of the faculty of William and Mary College, rises to defend the old story by declaring that, while Jonah undoubtedly never gained access to the whale's stomach, it would have been a simple matter for the whale to engulf him and carry him about, alive and unharmed, for three days.

### Stored in Chamber

The interest aroused by the recent Tennessee evolution trial led Dr. Harvey to make this explanation:

"The whale has a large mouth and a small gullet guarded by narrow plates of whalebone. Through this throat only the smallest animalcules can pass. But if the whale gets a larger fish into his mouth he tucks it away in the air chamber in which he stores a surplus of air for use while diving.

"This chamber is somewhat similar to the sinus in human beings. It is 14 feet long by 7 feet wide in a large whale and in it a man might live for several days.

"A dog was lost overboard by a whaler in the Behring Sea once and was found alive in the air chamber of a whale captured seven days later.

"In the event that a whale does take on an object too large to swallow or to expel through the nostril, he must keep it in that air chamber until he can swim to shallow water and get his head above the surface. Then he can easily get rid of it.

### Could Easily Live

"If Jonah were thrown overboard and were swimming it is quite possible that a whale came along with his mouth open and gulped him in. He would immediately have been thrust up in that air chamber, where there would be air for him to live on even longer than three days. And it is no task for a man to go three days without food.

"This story may be a parable or it may be an account of a real happening, but it must be admitted in the light of this information that it is not so absurd as to be used to disprove the Bible narrative. It seems rather to me that it shows that the writer of the book of Jonah had some source of revelation that made him better informed than some of his readers of our civilized age."

—Milwaukee Journal.