

The Northwestern Lutheran

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

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THE EFFICACY OF PRAYER

Church of Prayer, let Christ thy Lord
Sanctify thee wholly!
O'er thy heart and soul be poured
Oil of Faith so holy.
In His pow'r
Ev'ry hour
May thy supplication
Rise in adoration.

When the prayers of faith ascend
God the Father heareth!
Jesus, the believers' Friend,
As their Priest appeareth!
At the throne
For His Own
Love Divine is pleading,—
Ever interceding!

Faith-filled prayer is ever heard
Holy Scripture sayeth!
How the heart of God is stirred
When a Christian prayeth!
Boundless gain
Prayers attain
When His saints' communion
Prays to Him in union!

To the Holy Trinity
Worship sweet is given,
When the saints unitedly
Pray in earth and Heaven.
Solemn strains!
Sweet refrains!
Joy divine aboundeth
Where prayer's music soundeth!

Lift up holy hands of prayer,
God's blest Word obeying!
O ye saints, be constant e'er,
In the Spirit praying!
Let prayer soar
Evermore
Till the clouds it rendeth
And to God ascendeth!

Translated from the German.

ANNA HOPPE,
Milwaukee, Wis.

And When They Were Come Into the House, They
Saw the Young Child With Mary His Mother,
And Fell Down, And Worshiped Him: And
When They Had Opened Their Treasures, They
Presented Unto Him Gifts; Gold, And Frankin-
cense, And Myrrh.

Matt. 2: 11

This story requires little explanation.
Led by God, the wise men came from the East.

They found and worshiped the child.
They opened their treasures and presented unto
Him gifts; gold, frankincense and myrrh.
What we need is its application to our life.
J. B.

COMMENTS

Vision According to the New York Evening Post, Mr. E. K. Hall, vice-president of the American Telephone and Telegraph Co., recently told the Academy of Political Science the old story of the third stone cutter to illustrate the spirit by which a workman can vivify the routine of his labor by visualizing the completed contribution to civilization made possible by his seemingly unimportant task.

Three stone cutters were working on a stone. A stranger asked the first what he was doing.
"I'm working for \$7.50 a day," he replied.
"And you?" the stranger asked the second.
"I'm cutting this stone," growled the laborer.
When the question was put to the third stone cutter, he answered, "I'm building a cathedral."

There is a truth in this story for the Christian worker as well. In whatever sphere of labor the Lord assigns us there will be many seemingly unimportant tasks and much routine work. Our financial contributions, the routine work in the congregation and the Synod, etc., are of this nature. The many small details in the training of the child at home, the work of teachers and professors in the class room, some of the daily tasks of the preacher, especially of the preacher in some obscure congregation or seemingly hopeless mission field, often look unimportant and grow monotonous. They are sometimes considered a burden and felt as drudgery pure and simple. The soul grows dull, the feet heavy, the hands unwilling. Then is when we need vision—the vision of the cathedral we are engaged in building. Not a temple of wood and stone, but a living, invisible temple, the Church of Jesus Christ. We should remember the architect who has planned this building down to the smallest detail. He never makes a mistake or wastes material or time. What he has assigned us must be done for the sake of the temple He wants to complete. We find many a view of the completed temple in Holy Scripture. We must study it, contemplate it again and again. Its glory and beauty will fill our heart, it will cause our soul to yearn for the completion of the

building. Then we will consider it a sacred privilege to be permitted to perform even the meanest task in its building. There will be no more monotony, no more drudgery. A willing heart will move hands and feet. Faithfulness, diligence, patience, a holy zeal will result; there will be eager joy in our labors. J. B.

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After the Fraternities Conditions confronting the church today makes it imperative that we be more than ever on our guard against lodgism. Secret society propaganda is being carried on with an intensity, with an openness, with a disregard of cash expenditure that are unprecedented. With the shallowness and gullibility characteristic of our time, especially in things spiritual, many are falling victims to the insidious propaganda and entering a yoke-fellowship which leaves them only in name yoke-bearers of Christ. It is for the church to raise her voice in protest and solemn warning. Under the head "After the Fraternities" the Free Methodist recently pointed to one of the evils of the lodge which is generally given but little consideration. We reprint the following:

"From the Pathfinder we learn that the secret societies have been driven out of the public schools of Washington, D. C. We quote the following from that journal:

"Secret fraternities and sororities have at last, after repeated efforts, been ousted from the schools of the national capital. This is a genuine advance, and it should be imitated in all places where such societies exist. There is not a thing that can be said in their defense; they are in every way opposed to the interests of the pupils, the schools and the public, and they should not be tolerated for a moment. They are undemocratic; they introduce social distinctions and ideas of exclusiveness; they exercise a vicious minority domination over all school activities; in short they represent the worst features of rotten politics brought into the schoolroom. The schools are a public institution, maintained by public funds. The pupils should have no divided allegiance or secret obligations. Each pupil is entitled to be judged on his individual merits, and should be neither boosted nor held down by any secret organization.

"The reasons given by the Pathfinder are good, and the most of them apply to all secret societies. Secrecy begets suspicion. It gives those who are banded together by oath unfair advantage over those who do not belong to them. It perjures witnesses and interferes with justice. No person who is under sworn obligation to a few can be just to others. It is a menace to society, an enemy to Christianity, and a disturber in the political world."

When we confess Christ we enter fellowship with all that confess as we do. This communion is not of man's making but of God's and is so intimate that the Word likens it to the relation of the different members of the human body: "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." We may not extend this fellowship beyond the bounds which God places, those of the oneness in faith. To attempt to establish a fellowship **without** the bond of faith, which

shall in intimacy, in loftiness of purpose, in point of true service be better or even only equal to the fellowship in Christ Jesus is rebellion against Christ and treason against your brothers in Christ. You may do this and still maintain that you are a Christian but remember, Judas also was present as a disciple when the Lord Jesus first ministered His Holy Communion.

G.

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"A Federal Department Of Education" We reprint the following letter from the Living Church for two reasons.

The first is that they who oppose the Sterling-Towner Bill are frequently subjected to the unjust criticism that they lack the true American spirit. Here the writer attacks this bill on grounds whose Americanism no one will be inclined to question.

The second reason is that we want to ask our readers to continue where the argumentation of President Penrose stops, applying what he says of the relation between the national and the state government to the relation between the state or local government and the individual citizen, for we hold that he does not go far enough. Education is first and foremost a function of the parent, whose independence should not be undermined and whose feeling of responsibility should be stimulated rather than suppressed. Over-reaching on the part of the government will have the latter effect.

"To the Editor of The Living Church:

"I have recently received a copy of a bill, known as the Towner-Sterling Bill, and also a pamphlet entitled Facts About the Educational Bill, prepared in Boston by a 'National Committee for a Department of Education.' I have long been familiar with the movement to create a Department of Education, with a Secretary in the President's cabinet, and am strongly opposed to it. Will you allow me to present some of the reasons for my opposition?

"For twenty-seven years I have been President of Whitman College, a non-sectarian but Christian institution of higher education. During this time I have taught the History and Principles of Education and have studied education broadly and minutely, both in the Northwest and in the country at large. I am by birth and upbringing a Pennsylvania Republican, born in Philadelphia, and therefore I might be expected to favor the centralization of power in the hands of the Government; nevertheless, I believe that the Towner-Sterling Bill is inexpedient, unnecessary, and prejudicial to the best interest of education and the nation.

"First; It is inexpedient. The bill proposes the annual expenditure, for an indefinite time, of one hundred million, five hundred thousand dollars. This expenditure is not for one year or for a term of years, but runs on without limitations as a permanent feature of our national life. It seems to me that, in the present juncture of immense national indebtedness and extraordinary taxation necessary for carrying our war debt and the increased cost of government, it is unwise to burden the nation with such an expenditure unless it can be proven to be absolutely necessary.

"Second; the proposed expenditure is unnecessary.

"From the beginning of our history education has been a function first of the locality and then of the state. The advo-

cates of the bill assume that all functions of the national life, including education, must be directed by the national government from Washington, and that a government Department of Education is necessary to create a proper interest in education. But education has been a primary interest of the American people from the earliest days, and has not waited for the national government to call it into being. The interest of the people has been widespread and generous to an unparalleled degree. The burden of proof must rest upon supporters of the bill.

"It is true that several educational activities, chiefly of research, are carried on at present by several departments of the federal government, and that wasteful overlapping is a result. But it is not necessary to organize a Department of Education in order to unify these activities. Let the disposition to unify such activities appear, and the problem can be solved economically and effectively.

"Third; the proposed bill is dangerous in its tendencies.

"(a) Local initiative has heretofore characterized education in the United States. This bill will teach the states and their normal schools to look to the national government for yearly support. It will stimulate a feeling of dependence rather than of independence and thus tend to pauperize the people of the weaker states.

"(b) It places the responsibility for educational development upon the wrong shoulders. Make the people of each district and of each state feel that they must manage their own affairs as best they can, and they will manage them better than if they expect continual relief from a benevolent and paternal government.

"(c) The independence of the states is undermined by the proposed measure. Money in large amounts is offered to them for unnecessary objects. Their normal schools need no aid from the United States government. The problem of illiteracy should be met at its source, namely, Ellis Island and the gates which admit immigrants, rather than thus tardily. 'An ounce of prevention is worth a pound of cure.' Moreover, the present efforts of the states to Americanize their foreign element do not require the vast scheme of aid proposed in this bill.

"Arouse the states to the problems which are involved by the presence of an ignorant body of foreigners within their borders; when they realize their danger, they will find adequate means to overcome it. At present they are often unaware of the economic and moral loss which they sustain by the presence of this unassimilated element. They need enlightenment rather than government bounty. Unnecessary and lavish expenditure on the part of the general government is a danger to the republic.

"For these reasons I earnestly hope that you will oppose the passage of any bill to establish a national department of education."

STEPHEN B. T. PENROSE, Pres.

J. B.

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How's Your Neighbor? One of the joke-books the train butcher used to sell to unwary travelers was "On a Slow Train Through Arkansas." If the compiler had waited until 1921 he might have added one of the choicest, if saddest, jokes to his assortment. But in the telling of it a moral becomes apparent.

The Governor of Arkansas is Thomas C. McCrae. It seems that he reads a book occasionally. Recently he read one with the title "The Day of Faith." Immediately thereafter he showed signs of serious pertur-

bation. At length the affliction worked out in the form of a gubernatorial proclamation: The citizenry of Arkansas was to observe November 1st as a "Day of Faith"; second, said citizenry should on that day raise its voice in prayer for the success of the Disarmament Conference; thirdly, at the hour of noon the citizens should repeat the allegorical words, "My neighbor is perfect." That was all.

We always feared that some zealous governor would extend the custom of issuing Thanksgiving proclamations and create occasions of his own choosing for their appearance. Elementary knowledge of American institutions might have preserved Mr. McCrae from making himself ridiculous but whatever of such knowledge he may have had was washed away in his enthusiasm for the syrupy sentiments of a silly novel. The American, be he governor or governed, is peculiarly vulnerable to attacks of sentiment. From the silly verses that he chooses carefully to adorn his many cards (Christmas, Easter, Thanksgiving, Valentine's day, Mother's day, etc.) to the mottoes he hangs up in factory and office to spread "pep," and optimism, and efficiency, his taste is unmistakably the same. Make it sweet and spread it on thick, now and then add a little profanity to the vulgar sweetness, and you have the kind of mental food that he craves and masticates gleefully and he never seems to get enough of it. The novelist most widely read, such a consistent "best seller" that he is never listed at all because it is taken for granted that he outsells the rest, produces this sticky stuff. What if every critic in the land brands it cheap and essentially vulgar, it is devoured by the million copies. The other day a freshman class at a state university was asked to name its favorite author; this very merchant of sugarcoated vulgarisms (sometimes called beautiful and inspiring sentiment) led all the rest.

From such stuff are these impertinent proclamations made. Heathen Rome could not compel worship at a more disgusting shrine than the one chosen by this Arkansas governor under the name of "Faith." It was in effect a call to adore the twaddle, the nauseating phrase, which is used as the bait to sell cheap books and cheaper literature.

As a keen critic has said: since the days of Benjamin Franklin and his Poor Richard, down through the days of Emerson and his diluted philosophy to our own day with its Dr. Frank Crane and the other jobbers of "inspiration," syndicated at so much a line, Americans let themselves be bottle-fed with stuff that fills up the mental vacuum but fills it only to the end that it keeps out nutritious food. The comparison is frankly inelegant—so is the thing of which we write—but the insatiable American reader of honeyed platitudes is like the stall-fed goose (stuffed geese we call them at Watertown) that is being fed every other hour or so and is getting much more than is good for

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it. Much as it gets, the silly animal fairly shrieks (it is much more than a cackle) when it sees its keeper approach with a fresh supply of the delectable rolls that are making it ready for the slaughter.

The desecration of prayer involved in this appeal to everybody is of a kind with that which we find so often in American life and is directly traceable to the habits of certain churches that never yet have been able to distinguish between prayer flowing from a heart of faith and mere words.

The Arkansas orgy of sweetness was fittingly crowned by the remarkable ceremony of turning aside at the given hour to utter the phrase, "My neighbor is perfect." Here is an application of the "New Thought" which has so largely replaced religion in our country that ought to make even its most sincere adherents shudder. This thinking of "good, sweet, cheerful" thoughts aloud is the height of selfdeception and hypocrisy. It is like wearing a banner, "I am a good Samaritan," or "I am sweet and good, I am perfect." It is the state-religion of the good little girls and boys in Fairyland.

It is a horrible inversion of the divine law, "Love thy neighbor as thyself." It does not benefit the neighbor nor does it insure that you will really love him. It takes for granted that sin is an outworn doctrine and not the hardest and most real fact affecting our lives. It starts out with the assumption that you yourself are quite firmly established on the paths of righteousness and that all that is needed is a sort of understanding between you and your equally righteous neighbors. If anyone is in doubt about the iniquity of such doctrine, if he has a feeling that the true Christian way to get along with your neighbor is embodied in this phantastic rigmarole nothing more is needed than to refresh one's memory of the small catechism and the Eighth Commandment. There one will find the true standard that should govern conduct without the impossible and untruthful implications of this shoddy phrase.

If there is one thing that should be more unendurable than the charge to pronounce one's neighbors

perfect, it would be the humiliating experience of having your neighbor pronounce you perfect.

One of the Roman experts, crazed by the sense of his importance and his power, presented his favorite horse to the Roman senate and demanded that it be made a senator. Emperor Caligula showed great restraint compared with Governor McCrae. The governor presents the shadowy, cob-webby mass of confusion which emerges from his heart or head or from somewhere to his constituents and seriously asks them to worship it as though it were a revelation from God.

H. K. M.

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Warns Baptists Reminding the members of the Baptist Church of their principles and of their experiences in the past, a writer in The Baptist warns them as follows:

"Baptists, therefore, should be the last to take any action looking toward such a union of church and state. For this reason we quote the following from a recent issue of the Western Recorder, of Louisville, a staunch opponent of evolution in all its forms, and especially of Darwinism: 'On December 8, Hon. Wm. J. Bryan spoke before the Florida Baptist Convention, meeting at Miami, on the danger to the world of the theories of Darwinism. Following the address, the convention asked Mr. Bryan to draw up a program of legislation to be sent to the Florida legislature, requesting that body to pass an act prohibiting the teaching of anything in the schools and colleges of the state contrary to the Bible. The possible action of Florida, and of the Kentucky legislature in connection with a similar purpose in Kentucky, preparation looking toward which action is now in process among Kentucky Baptists and others, will elicit a nation-wide interest.'

"Will the act be entitled, 'An act for the suppression of opinion in schools and colleges'?"

"That a Baptist body has a perfect right to make such a recommendation to all schools and colleges conducted as private institutions by Baptists, will be generally conceded. But when the request is made concerning the public schools, it is the request that the power of the state shall be used in accordance with the desires and beliefs of a particular religious body, and men are approaching perilously near a union of church and state. If it be said that the action is asked only in the interest of public morals, then there rests upon the advocates of such legislation the task of proving beyond a reasonable doubt that this particular doctrine is responsible for certain moral lapses which they deplore.

"If such a request were to be granted, consider the following questions: What Bible is to be the standard—the Authorized Version or the Roman Catholic? Who is to determine what is contrary to the Bible? If the Supreme Court does this, you have a judicial body determining matters of religion and have passed over a portion of your Christian liberty to a state court. If some religious body is to do it, it is more than possible that other religious bodies will feel aggrieved. Will Protestant and Jews and Roman Catholics come to anything like harmony on this matter? If they do not, whose view shall prevail? There are many Baptists, including conservatives like the late Dr. Strong, who hold to some form of evolution; are their views to be taken into account as fully as are the views of Mr. Bryan? A wide field of questioning opens up when matters like this are projected into the civil field. And so far as we have noted, all the attempts as yet made to show that such legislation would not bring about a practical union of church and state, at least

to the extent that a court could determine what the Bible does or does not teach, distinctions about as futile as that between Tweedledum and Tweedledee.

"Note that what is said here is entirely apart from the subject of Darwinism itself. The men who are attacking that and other forms of the evolution theory are actuated by the highest motives and we are not here discussing them. They must be careful, however, that in their zeal to puncture a belief which they consider hostile to a true conception of the Bible, they do not deny one of the strongly-held Baptist principles.

"Mr. Bryan is a Presbyterian and we are not surprised at him. But we are a little surprised and disturbed that Baptists should wish to read into the civil law, thereby creating something very like a union of church and state, matters which are distinctly of religious concern. We believe that it would be better for them to continue their fight on other lines and not to bring it into the field of legislation."

An interesting situation. If the public school continues to teach evolution, the Christian citizen is compelled to furnish arms and ammunition to those who attack his faith. If he brings about legislation forbidding the teaching of evolution in public schools, he is bringing about a union of Church and State and is thus violating the rights of other citizens. That is the dilemma which we face.

The fact is that a school is always religious and can do justice to its patrons only then when they are all of the same faith.

The only thing that can be done under present conditions is that the State refrains from attempting to compel parents to send their children to the public school and does nothing that makes it unduly difficult for Christian parents to maintain their church schools.

J. B.

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For Religious Education In spite of the feeling of depression that affects our business and financial affairs, the council of church boards for education plans to inaugurate a drive for the establishment of religious education in America. The aim is to raise \$300,000,000 to accomplish this end. The manner of its distribution and application is not known to us.

It is gratifying to know that American churches are now publicly proclaiming the need of religious education but we are not at all sure that the end would be accomplished even if all plans were successfully carried out. There are some things that look wrong about it.

There is, first of all, the usual blind faith in the power of money. By making the sum sought impressively high many are led to believe that success can be insured. If there is one department where money as such is of little use it is in matters of education; it is never the thing to begin with; it can only aid after the idea itself is firmly rooted and established. Money can buy buildings and material appliances but it cannot provide the teachers and the scholars. What

we know of the influence of money should warn us against any scheme of this sort. Given such enormous funds there will be a host of administrators firmly embanked behind formidable rules and regulations that will consider more than anything else the "wise" expenditure of the money. The emphasis will always be laid upon the businesslike management of the money. We need not go so far as to suppose that anything dishonest would creep into these affairs, though that possibility is by no means remote, but we know that the best and most sincere educators are quite frequently, by that very token, less interested in the administration of money affairs. The least worthy would profit most. The most worthy, it is conceivable, might not gain anything.

The second fallacy underlying a plan of this sort is the fallacy of believing that a pooling of interests helps all concerned. By getting a great number of different church bodies together in this drive and promising them all certain returns, the promoters feel that they are at the same time making the task of establishing religious education easier. There is always present the blind faith in mass action. Whatever might be said for such mass action and its results in other fields, in this field it is impossible and were it possible, it is undesirable. Religious education to us can only mean religious instruction, and that again can only mean instruction in the Christian doctrine from the cradle to the grave. The instruction we offer in our schools is not essentially different from that which every Christian of any age should be eager to receive; the difference between our worship in church and our Christian instruction in school is not a difference of matter but at most a difference of manner. If a general awakening to the need of such a system of Christian instruction is sought it can only begin with the individual Christian congregation and the pace it must take will be found to differ very materially in the different congregations. In one church (as we have dozens of examples in our midst where the subject has been one of the most actively discussed for years)—in one church understanding for this will come in the course of a few years and as they grow in understanding they will build up their school and develop it. At first there may be a modest school with the pastor as teacher, then class after class is added and teachers are secured who devote themselves exclusively to this work. The school may prosper to such an extent that a high school is found practicable. Such congregations will invariably show more interest and concern in the higher institutions of learning of their church than others.

In another church, in spite of devoted preaching and in spite of the testimony of enlightened members, the school may languish; it may disappear altogether. A whirlwind campaign might take from it the apportioned quota of dollars but it would be left where it

was in all essentials. Even if a school were established, there would be no sound basis on which it rested and the end would come sooner or later with a reaction that would make future progress doubly difficult.

Besides, we have the feeling that the work planned by this church board contemplates the monstrosity so often attempted in America—a system of religious education that tries to get along without the parish school for children. Building without a foundation.

Very likely the plan is intended to favor more particularly the church colleges and seminaries. Much as these are needed, they are useless unless they can draw on a constituency of Christians who are grounded in the doctrine and prepared to accept the Christian order. Many of the church colleges have no such constituency. The result is that they feel themselves compelled to make concessions to the untutored students that invade their halls to such an extent that they are in the end no better than those schools which are in no way connected with any church. They do not serve the cause of Christ and their services for the public good could be discharged by state institutions just as well.

To us Lutherans the plan is distasteful for another reason: it ignores the confessional boundaries. It is another of those attempts to break down confessional standards. A religious education founded on the principles that govern this drive would drive as many men away from Christ as it might hold. But perhaps there is no intention of being so narrow as to think of Bible Christianity in making this religious campaign? Perhaps the managers have a religion in the background that is "big enough and broad enough" to accommodate all comers, irrespective of their more particular antecedents and preferences? In that case their plan is a greater menace than the indifference now prevailing.

We feel it necessary at this time to warn against the coming financial campaign. No doubt all men will be approached, irrespective of their church affiliations. Lutherans will also be approached. A Lutheran, who has a very definite school programme of his own, has no business whatever to deprive his own church of one penny that might aid it.

Some time ago several Wisconsin colleges undertook a drive for funds. It was a coldblooded financial affair suggested and managed by a business firm which existed on the commissions it derived from drives such as this. Advertising copy was prepared according to the most approved methods of the publicity trade and local organizations were instructed and coached by professionals. To have such an instructor drill his class in phrases that reeked of "high ideals" and "value of education" was enough to make one sick of the whole business.

Another such educational drive led to a sequel in court. Racine college, a denominational school, had become entangled with one of these "drive concerns" in a campaign for funds. The thing failed and the college was sued. The court absolved the college of liability as far as the collecting agency was concerned but no court can absolve it from the guilt it acquired in throwing its high ideals of religious education into the mire of commission-seeking business.

We know not what agencies will be employed to raise the \$300,000,000 but we feel sure that many of the objectionable methods of raising money that have come in during the last few years will be utilized. Christian instruction will not be established by strong-arm methods; success can come by faithful missionary work alone. Whatever others may do, let us not grow weary of doing our part toward establishing in our sphere the preaching of the Gospel among all, including our own children.

H. K. M.

AMERICA'S RELIGIOUS LIBERTY

From our youth we have heard our churches pray every Sunday that God might preserve our country in the undiminished enjoyment of that liberty which our Constitution guarantees in this First Amendment to its Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

At times it seems that many have forgotten this guarantee, and if some one calls attention to it, he rarely receives that public endorsement which he deserves. It is reassuring, therefore, to read the speech which Congressman Harry B. Hawes delivered on the 31st of October, 1921, in the House of Representatives. Note the date, October 31, the day on which Martin Luther raised his voice against tyranny and intolerance. Mr. Hawes, after an introduction, said:—

"The friend of religious liberty is not concerned with the difference between creeds nor, in fact, with the difference between faith and unbelief. Nor can he be satisfied alone with the political separation of Church and State. He must oppose the invisible government, the secret cabal, or the political movement, which attempts to do, by indirection, the thing which is prohibited by law.

"The honest friend of religious freedom cannot without protest permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office.

"We cannot lose religious freedom without losing civil freedom; so both must be guarded by zealous citizens."

(Mr. Hawes is here speaking of political toleration, not of doctrinal indifference in the Church.)

He then relates the history of the struggle of our early patriots for religious freedom. He quotes Thomas Jefferson's remarks upon the separation of Church and State in our country as follows:—

"I contemplate with reverence that act of the whole American people which declared that their legislatures should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall seek, with sincere satisfaction, the progress of those sentiments which tend to restore man to all his natural rights, convinced that he has no natural right in opposition to his social duties."

And finally he quotes from Judge Cooley a classification of those things which are not lawful in any State of the American Republic:—

"1. The legislatures have not been left at liberty to effect a union of Church and State, or to establish preferences by law in favor of any one religious persuasion or mode of worship.

"There is not complete religious liberty where any one sect is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution and, if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or principle.

"2. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it.

"3. Whoever is not led by choice or a sense of duty to attend upon the ordinances of religion is not to be compelled to do so by the State. It is the province of the State to enforce, so far as it may be found practicable, the obligations and duties which the citizen may be under, or may owe to his fellow-citizens or to society; but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of the conscience and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those internal and voluntary emotions which shall include it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants and devoid of all the elements of true worship.

"4. No external authority is to place itself between the finite being and the infinite when the former is seeking to render the homage that is due, and in a

mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its object.

"5. An earnest believer usually regards it as his duty to propagate his opinions and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation.

"These are the prohibitions which in some form of words are to be found in the American constitutions, and which secure freedom of conscience and of religious worship. No man, in religious matters, is to be subjected to the censorship of the State or of any public authority, and the State is not to inquire into, or take notice of, religious belief when the citizen performs his duty to the State and to his fellows, and is guilty of no breach of public morals or public decorum."

To have such clear testimony spoken in our National House of Representatives on the 31st of October must gladden the heart of every patriot and especially of every Lutheran.

Our Church stands for the separation of Church and State. We pray for the liberties which our Constitution guarantees to all its citizens. We do not ask these liberties for ourselves only, we ask them also for others. It is on this account that we oppose religious instruction and Bible-reading in our public schools. It was for this purpose that we supported our own chaplains in the army for our own soldiers. Because we believe in these doctrines, we have never joined with the sects in their religious propaganda in favor of enforced prohibition and Sunday laws, neither do we join those preachers and denominations that are continually advising their Senators and their Representatives to vote in favor of disarmament or some other of their pet religious notions. The founders of our Government and the writers of our Constitution may be classed with the most intelligent men who ever lived to act in the political interests of their country, and under God's wise providence they have enunciated doctrines favoring that free exercise of religion which we cherish so dearly. We are glad to have our political leaders speak words such as these by Mr. Hawes. May his words carry light and conviction into the hearts of our people, and may we never lack men who will proclaim and uphold these sound and sane political principles!—The Lutheran Witness.

WHAT OTHERS SAY

The Pulpit Dishonored

Sensationalism in the pulpit got a smart blow from Bishop Nicholson at the Desplaines camp meeting last summer. Among the things he said were the following: "I have no patience with the claptrap of many modern pulpits. We need less of the frivolous,

jocular and witty, and more of the spiritual." The Milwaukee Sentinel said, as quoted by the Literary Digest, "The bishop is right, and his ideas of the methods to be employed in impressing the truths of religion are sound." It is true, we are told, that the church must progress, "but the progress must not be along the lines of making the church service amusing or of providing in the pulpit a Sabbath substitute for the vaudeville show or even the moving picture theater." The Sentinel further says:

"Unfortunately, there are a good many men now occupying pulpits who imagine that if they amuse and entertain their congregations they have accomplished what they are placed in the pulpit for. Instead of attempting to inculcate the fundamentals of religion and morality, by which alone they can fight effectively for reform, they spend their time in the much easier effort of sensational attacks on prevailing evils, humorous monologs concerning present day tendencies, and other performances which, while they bring wide publicity to the performer, react unfavorably on religion and the real work of the church.

"It was these sensational publicity seeking preachers to whom the Chicago bishop referred. A good thundering ecclesiastical denunciation of their works is a good thing—not that it will reform the erring brethren of the cloth, but that it will apprise the lay public that the churches have not yet come to regard religion as a humorous exercise."

These criticisms of the pulpit are not unkind nor are they wide of the mark either. The pulpit is responsible for much of the prevailing low standards of morals, and for the church losing her hold upon the masses. It has come about by a failure to preach the truth of God's Word and by a shameful compromise with the world. Instead of maintaining her exalted place and keeping the world out, she descended from her eminent position and bade for the favor and shekels of a Christ-hating world. She went down to Egypt for help and perished by forsaking her God. Church declension always begins in the pulpit, and this declension usually starts by putting unconverted men in the pulpit. The standard set by those who occupy the sacred desk will soon affect those who sit in the pew. Blind leaders generally lead the blind into the ditch with themselves, and this is in harmony with Christ's words concerning such characters. "If the blind lead the blind, both shall fall into the ditch" (Matt. 15: 14).

It is the duty as well as the privilege of the Christian Church to mold the sentiment of the world; but, instead of doing this by preaching the eternal truth of the Bible, she cowardly follows the sentiment in the vain attempt to win the approbation of the unsaved. Such a course is a base betrayal of the sacred trust committed to her by the Master and is always suicidal as well. To maintain her spirituality, to exert her proper influence over the unsaved, to effectively

represent her divine Head, she must keep herself unspotted from the world and separate from all its entangling alliances. There is power in the gospel of Christ if faithfully proclaimed. This is the great need of the world today. —The Free Methodist.

German Moral Decay

The New York Tribune recently contained the following account of moral decay in Germany, which at one time was one of the most noble and most Christian of the nations. It says:

"Rev. Johannes Schubert, pastor of a prominent Lutheran church of Detroit, returned recently from his first trip in thirty years to Europe, on the Scandinavian-American Liner United States. He voiced a pessimistic impression of the morality of Germany. . .

"When the war ended, according to Mr. Schubert, it left Germany in a state of moral debasement from which the state church has not been able to lift her. He doubted whether it ever would be effective again with the German people. He predicted they eventually would revert to the teachings of Martin Luther.

"He said the Prussian church had lost its grip because of the modern and liberal drift of its theology, which stripped it of its powers for spiritual uplift.

"Germany to-day, Dr. Schubert said, had sunk to a moral depth that had never been reached before in her history. Moral depression is particularly apparent with the young people. Missionaries are striving nobly to bring the younger generation back to the right ways of living.

"From observations while in Germany, he said, he could see that the Roman Catholics and the Russellites were getting recruits for their churches. Dr. Schubert expressed the belief that the present government of Germany was on the verge of collapse, and that when it fell the control would pass to the Socialists, or the extreme Nationalists, and that civil strife was inevitable."

Let American rationalists take heed to the results of their teachings in Germany, and let the pacifists among the evangelicals repent and give more support to those who are struggling to resist these oncoming forces of death and degradation. May God bless our noble Lutheran and other brethren in Germany. Their task is difficult, but their Captain is almighty.

—The Presbyterian.

Are Baptists Overgrown?

The Michigan Christian Advocate raises the question of size in regard to the Methodist Church. It acknowledges the inspiration of numbers, grants that a big church develops big men, recognizes that some things are done more effectively because the church is big, and then in all seriousness asks its question, "Is the Methodist church too big?"

In an age of big cities, big business, big programs, big wars, big everything, the question is certainly ridiculous. And yet listen to the dangers which the Advocate points out:

"1. The larger the church, the larger the percentage of shirkers. Too many members are problems instead of promoters, learners instead of lifters, liabilities instead of assets. This non-combatant element, this non-participating group, this crowd camping at Ease-in-Zion, how does God appraise such a sector of an army? A Detroit layman said today, 'You are dead right. We have hundreds of competent people who have taken shelter in my own church, and do nothing but pay. We cannot smoke 'em out with dynamite.'

"2. There is that unseemly pride in mere numbers, and the resulting boasting that has given us a questionable rating among the other churches who call us the 'Methodist Statistical Church.' We really do love to think and talk in Methodist numbers of seven or eight or nine figures. Some of us forget that we did not make the church big, but most of us admit that all we are we owe to the church that set us going. Is the big car the most popular on the public highway? Nay, verily. Too many drivers of big cars are careless of the rights of others. Pride of size will never make us loved in the world. Babies are of more value than elephants, and size is something to be anxious about. Institutions sometimes need anti-fat medicine.

"3. Size almost invariably breeds ignorance. Methodist illiteracy increases with our numbers. We have a growing army of Methodists who do not know where they came from, where they are going or even where they are at, only a faint notion that they are on the way, carried along by the momentum of the big church. Years ago, a brother pastor in the U. P. church astonished me by his knowledge of his mission fields. But that church had only the work in India and Egypt. We stand appalled at our long battle line, and its mileage scares us away. The Advocate habit would make us wise unto Methodism, but half the folks never see an Advocate, and half of the other half are but half-and-half-readers. Since faith now comes by reading, and since we do not read, a big section of our big church lives in blissful and unpardonable ignorance of what we are doing. They are nice folks, as fine as silk, but they are Methodistically illiterate, and mostly non-useable.

"4. Size always diminishes the need of sacrifice and reduces to the vanishing point any element of persecution. Methodism in America is now looked up to, where once it was looked down upon, and we have our full share of the best folks in the land. It is easy now to be a Methodist for the crowd is big and jolly, and we are rarely persecuted for righteousness. That always marks a danger point. Church history shows that we can stand up under persecution better

than under prosperity. Will our own church be an exception?

"5. A big car is lovely when the motor purrs smoothly, but when a big machine stalls, it is all off, we are tied up for keeps, and likely the traffic is blocked also. For seven reasons, the editor drives a small car. One of those reasons is that if it stalls, he can shove it over into the fence corner and tinker it up while the rest of the world goes by. A big church stalled would be a pitiable sight. Our Methodist Church is so big that it is hard to mobilize. Ask Earl Taylor, who did it once."

Far be it from us to suggest that these things are true of the Baptist denomination. We, of course, shall listen with benevolent spirit to this confession of "those Methodists." And yet we are not certain that we wish to pray, "O Lord, we thank thee that we are not as other denominations." A little self-examination, a little heart-searching, a proper Christian humility, are always becoming. It may be that the evils of bigness have also assailed some Baptists. If so, out with them! "Lord, be merciful to us sinners and help us to set our house in order!" A big denomination, entirely surrendered to God, can be a mighty power in the world. —The Baptist.

REASONS FOR REPENTANCE IN THE AUGUSTANA SYNOD

By Samuel Miller

Who need to repent? We do! By we I mean the Christians of our Synod. Certainly the godless need to repent, if they do not they will go to hell. But we Christians need to repent and we prove it by the lives we lead. Dare we deny that worldliness and frivolity run rampant even among the Christians? How much time do our church members take for Bible study and prayer? How many show an advance in holiness in their personal lives? How many can give a reason for the hope that is in them? How many ever testify for Jesus either by words or by the manner of life they lead? Older pastors have told me that their observation causes them to conclude that only a very small percentage of our members have any experimental knowledge of what it means to be a Christian. Thousands of Augustana homes have no family altars, while their heads worship at heathen altars in the lodges of Masonry and other infidel societies. Dances, card-parties, theatre-going absorb the interest, time and money of the members of our churches, many of whom profess to believe in Christ as their Savior. Such worldliness dissipates the powers of the Christian life. It obliterates the line of demarcation between Christian and Worldling. It makes it impossible for us to be "a separate people showing forth the excellencies of Him who called us out of darkness into His marvellous light."

We love to receive the Gospel, but we feel no obligation on account of it. We say salvation is free and do not realize that when we have accepted it we ought to become bondslaves of Christ. On account of worldliness and lack of study of the Word we are led into false ideas of the Christian life. Such expressions as the following are heard in public utterances among us: "Be good, true and beautiful, and you will gain eternal life." What a hopeless gospel! "Try to see the beautiful in everything and all will be beautiful. No man is so bad that there is no good in him at all. Nothing that God has created is ugly, to say so dishonors God." Fine Christian Science, but spoken from an Augustana pulpit! How Isaiah and the prophets dishonored God according to this speaker. What a terrible philosophy is that of Paul when he proves that there is nothing in any natural man, all are dead in trespasses and sins! Many of our people believe that if they try to be good they will be saved. The Word of God is preached among us but often without results for two reasons: (1) the hearers are what Paul says of the Corinthians, carnal and consequently unable to receive spiritual meat; (2) the preachers are not themselves gripped by what they represent, nor by the condition of the souls before them. It is an old, old story, told in an old, old way and the old sinner feels perfectly secure in his old, old sins.

The people in the day of Malachi robbed God of tithes and offerings. We do worse. We rob Christ of our our lives! We admit, yea, we glory in that He purchased us with His blood, but He will not surrender that which belongs to Him by such tremendous price. Christ wants our lives presented to Him for sanctification and service. Luther says He saved us "in order that we might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness." See also Romans 6: 13 and 12: 1, where we are pleaded with to yield ourselves to God and not yield to sin, "This is the will of God, even your sanctification." We want Christ to save us when we die, but here we want to live as we please. Will a man rob God? But we rob Christ of His blood-bought possession. Who needs to repent? We who thank God for saving us by the awful sacrifice upon the cross and refuse to yield our saved lives to Him. I robbed Him thus for many years, I believed in Him, preached Him and thought I was serving Him. But I was compromising with sin in myself. He convicted me. He showed me His cross until it broke my heart. God knows I do not give Him perfect service now, but there is no compromising. Sin is confessed, not explained away. And true faith believes that He can save from the power of sin as well as from its guilt.

Why is not the power of God's Spirit manifest among us? Because we Christians are dead seas instead of channels for rivers of living water! What

is the remedy? "Repentance toward God and faith toward our Lord Jesus Christ."

—The Lutheran Companion.

NOTED IN PASSING

Recent statistics give out the information that there were ten thousand juvenile criminals in Chicago last year. This is a startling figure, not matter from what position it is viewed. But this figure concerning the daughters of the homes of our country is equally as startling; thirty thousand girls disappeared from their homes in one year. Can anyone imagine that long line walking down the highways into the unknown never to return? Let us thank God for the girls who are giving themselves to the work of the church and are remaining on the level of useful womanhood. Let us assure ourselves by thinking of the great host of young men who have given themselves to the Christian ministry. But for them what would the world do? This stream of juvenile criminals should be reduced. This is surely the work of the church. This long line of girls disappearing from the thresholds of their fathers, should be eliminated. This is the work of the women of the church.

—Western Christian Advocate.

Mr. William T. Lougee confirms the story that, before Ben Hur was written, Gen. Lew Wallace had intended writing a novel exposing the falsity of the Bible story of Jesus. Years ago, when Mr. Lougee was a Y. M. C. A. secretary in New Bedford, Mass., Gen. Wallace told him in detail how he had been urged by Robert G. Ingersoll to help him in freeing the American people from what he called "the Christian superstition." Wallace promised to assist. But as he read the gospels, in preparing for his task, he came to the conviction that Jesus was a historical character. "But if he was a real person in history, may he not have been in the universe just what he said he was?" thought the student. The supposition became conviction and one night Gen. Wallace fell on his knees and cried to Christ for pardon. Ben Hur was the result. The word of God is quick and powerful and Wallace was not the first nor will he be the last to be convicted and converted when brought face to face with its message.

—The Baptist.

I read a story a little while ago of Bishop McDowell of the Methodist church. "Not long ago, in his busy and useful life, he was in one of the cities of Wisconsin. In the dining-room of his hotel he met a young traveling man eagerly enthusiastic about his business. His enthusiasm just bubbled out of him at every pore. The bishop, as the older man, greeted the younger with a 'Good morning.' 'Good morning,' said the younger man, and then seized the opportunity to speak out what was in his heart, he said, 'I am a traveling man.' 'So am I,' said the bishop. 'I am in the jewelry line.' 'So am I,' replied the bishop, 'for,' said he, 'I remembered the Scripture that said, "And they shall be mine, said the Lord of Hosts, in that day when I make up my jewels!"' The young man went on, 'I am in business with my father.' 'So am I,' said the bishop. 'My father founded our business.' 'So did mine,' said the bishop. 'My father has taken me into partnership,' said the young man. 'So has mine,' said the bishop. 'This is my first trip out,' said the salesman. 'I have made many trips,' said the bishop. 'I want to make a good report to my father when I get home,' said the young man. 'So do I,' said the bishop. Ah, to be able justly and truly to make a good report to Him who hath made us in His own image and

called us to be co-workers with Himself, to be able to make a report that shall bring the 'well done' from His lips at the last, that would be a home-coming worth the while!"

—The Baptist.

CURIOUS — IT PAID

A certain man's business was doing poorly. Conditions were bad in his line—he was a manufacturer. Prospects for profits were not at all rosy. Yet this man determined to put into his business a fair-and-square application of the Golden Rule. He increased wages until they were first twice, then three times what they had been. And the business improved from that first day.

His business improved marvelously. His employes were so grateful for this and other signs of Christianity in his attitude toward them that they increased their production. They worked so hard that he was able to reduce his selling price and outsell those of his rivals who were still paying starvation wages.

And then the laborers themselves began to enlarge the workings of the Golden Rule. They asked that his profit-sharing bonus that he was to give them should be divided—another evidence of the Golden Rule's workings—not in his way, which would have favored the best workers, but in a new way, which would benefit them all, even the least skillful. Their idea was to help equally all persons who did their best, whether or not they had the greatest skill. If this isn't Christianity, what is?

Last year's business depression came on. In other factories men and women were thrown out of work. "We are prosperous," said the Golden Rule employes. "Let us share our good fortune with others." So they requested that they all be laid off for four weeks, so that their places might be taken by the unemployed workers in the other factories. It was a remarkable exhibition of real Christian principles in action.

Here is no fairy story. The business man is named Arthur Nash, and his factory is in Cincinnati. A long article on his Golden Rule experiment appeared in a recent issue of the American Magazine. And Mr. Nash himself told of it before the December meeting of the Federal Council of Churches at Chicago. It is all true—splendidly true. And what it says is this: Christian principles work in business.—The Continent.

WHERE THE OLD MAN USED TO KNEEL

I heard a story of two young men that were very wicked, yet their father was a very earnest, consecrated Christian. He held family prayers every night, kneeling down by a little table that stood in the corner by the hearthstone; but the two young men did not care to bow with their father at that little old

table. Finally the father died and left the two wicked sons. He had prayed for them many a time, and sometimes with tears in his eyes he had talked with them about their Savior; but they did not care to hear him.

Time went on, and in after years they decided, as they had gained in property, to remove the old house and build a larger one. They were both carpenters, and they undertook the job themselves. They took off the roof, and then the sides of the house, and then they took up the floor, plank by plank, and finally they got near the old hearthstone, and one of them stopped and looked at his brother.

"Here's where father used to kneel and pray; there's where the little table stood, and the Bible was always on it," he said.

The other said, "Yes, it seems to me I can see the print of father's knee on that old plank now!" He continued, "I can't take up that plank; you take it up."

The other one said, "No, I can't; I wish you would."

And as they looked into each other's eyes the voice of their old father spoke to them, and the Spirit of God vitalized the voice, and right there, where the old man had prayed a thousand times, the boys prayed asking the question, "What shall I do to be saved?"

And the Spirit of God came down and revealed Jesus to their hearts, and before that plank was ever taken up they gave their hearts to God.—Selected.

THE VALUE OF CHURCH MEMBERSHIP

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"

—Selected.

It is the mind that makes the man and our vigor is in our immortal soul.

—Ovid.

DON'T NEGLECT YOUR GERMAN

The fanatic notion that the German language must be suppressed and that its use and study must be discouraged is one of the rabid parts of a propaganda that has been active ever since the late and lamented world war. And it is with much regret that we have seen the indirect results of such warped sentiments expressed in the lack of interest for the German language on the part of our young people.

We are not referring to the use of this language in our religious services, where that language must be employed by which the sacred Gospel can best and most intimately be brought into the hearts and lives of all who hear it. Entirely aside from this the discarding of the German language will result in a distinct loss. There will be a loss in the appreciation and valuation of the literary masterpieces written in this language; there will be a loss in the ability to grasp and to assimilate the scientific treatises written by German scholars in almost all branches of learning; there will be a loss in commercial opportunities, for a language spoken by 120,000,000 people (twice as many as speak French, and as many as the combined number of those who use Italian, Spanish, and Portuguese) will continue to play an important part in the commercial life of any country.

Quite recently the Germanic museum of Harvard University was opened to the public. Professors from the same institution report an increased attendance in the different departments of the German language. Reports from other parts of the country show that the tide of war hysteria is turning. Let us not be reluctant to appreciate and to employ the advantages which most of us have in a naturally acquired knowledge of the German.—Walther League Messenger.

We have gotten nowadays so that we divide lies into white lies and black lies, society lies, business lies, and so on. The Word of God knows no such letting down of the standard. A lie is a lie, no matter what are the circumstances under which it is uttered, or by whom. I have heard that in Siam they sew up the mouth of a confirmed liar. I am afraid if that was the custom in this land, a good many would suffer. There is a proverb: "A lie has no legs." It requires other lies to support it. Tell one lie and you are forced to tell others to back it up.

—D. L. Moody. •

"Take courage, I have vanquished the world. By the lowliness of my birth, by the obscurity of my life, by the cruelty and ignominy of My death, I have triumphed over all that men admire, all they esteem, all they fear. This is the sign by which you should know me."

—Bossuet.

GOD REMEMBERED NOAH

The ark was Noah's means of salvation. Although this was true, his experience must have been a hard one. He was shut up in the ark for about a year. As some one has said, he was "cribb'd, cabin'd and confin'd." During the first forty days there was hope that all would soon be over, but when the fountains of the deep and the windows of heaven were stopped, the water remained month after month, and seemed to stand at its high level. The food upon which they had depended was running low, and the tops of the mountains when they began to appear were swept bare of anything that might be used like food. It was natural that the family would murmur and the animals grow restless. As Noah first looked out upon the great deep, his eye was met with a multitude of floating bodies, rapidly decaying, day by day. There was not much promise here for the future. But by faith Noah prepared the ark for the saving of his family, and his faith still remained, and this was his only support. And we have written for us the beautiful and significant words, "God remembered Noah." Noah was never out of his mind, and God was never absent from Noah. He was continually pouring in strength and keeping faith and hope and love alive. Sometime in the twelfth month Noah ventured to open a window and sent forth a raven, then a dove. The raven never came back, the dove returned twice, and when sent out the third time, it did not return, so Noah realized there was dry land. But Noah had to wait about two months more, for the earth was not yet ready, for on the second month on the seven and twentieth day, God spoke to him and said: "Go forth out of the ark, thou and thy wife, and thy sons, and thy sons' wives, with thee. Bring forth with thee every living thing that is with thee."

So it will often be with us. God has prepared a salvation for us. It is perfectly sure, and we shall come out all right. But at times the course is hard. Our Lord has warned his own people that they shall have tribulation. Although we are saved, yet that does not mean all will be sweet and easy and happy. Victory is ahead. It is sure. It is already ours, but now we partake of it only through faith and hope. Sometimes we grow weary, and we are tempted to think we are forgotten and left out of consideration. This is not true, as God remembered Noah, so he remembers us.

—Selected.

Here, rest is but partial; there, it is perfect. Here, the Christian is always unsettled; he feels that he has not yet attained. There, all are at rest; they have attained the summit of the mountain; they have ascended to the bosom of their God. Higher they cannot go. Ah, toil-worn laborer, only think when thou shalt rest forever.

—Spurgeon.

FROM OUR CHURCH CIRCLES

Theological Seminary

The Fall Sessions of the Theological Seminary at Wauwatosa were closed with devotional exercises on December 3rd, 1921.

There had been 48 students in the Seminary, 17 Juniors of this year over against 24 graduates of last year. Several weeks before Christmas a student of Concordia Seminary, St. Louis, Mo., who had to come north on account of his health, entered the Seminary.

There had also been a young German theologian attending the Sessions. His intention was to become better acquainted with American Lutheran Theology in order to make use of it in the interest of a Free Lutheran Church in Poland. He has returned to the Fatherland in the beginning of January following a call to a professorship in a Lutheran college of Poland.

On January 4th the Winter Sessions were opened. A new student has been enrolled who had spent a year at Chicago University after having completed the Classical Course of Northwestern College at Watertown. So there are now 49 students attending the lectures.

The teaching force of the seminary has been increased by the arrival of Prof. G. Ruediger in September. We have now five professors.

To the uninformed this number of teachers may seem excessive compared with the number of students. But it is not the number of students that determines the number of teachers, but it is the number of subjects which must be treated and the number of classes which call for a greater teaching force than we hitherto had.

We ought to have six professors under the present arrangement of studies. In that way we could at the same time attend to many more students, and, looking at the requirements of the church we ought to have more students.

And beyond the limits of our church there is a spiritual dearth and hunger accentuated by the results of the World War, which would readily receive and accept the Gospel as we have it, if it were preached to them. It is our business to minister to this need. For that purpose we need more students.

Our financial difficulties ought not cause anxiety with the result that our work regress. The church has always done its deeds under pressure. The church is not prosperous when everything runs smooth and easy, but strenuous work is helpful and ought to be regarded as a privilege. It is only a question of faith, especially of those who are called upon to lead.

And it is a glorious work to prepare with the Gospel our boys and our young men for the battle of life. Many believe that it is a grand thing even without the help of the Gospel. There is something in that. But at its best that means to deal only with half-truths.

The Gospel is THE TRUTH. And only in this light do we see anything whatever aright. It was not always understood to apply this self-evident principle in our educational work. We are coming to it of late. Let our young men and our future church profit by this.

And the LORD our GOD let his beauty be upon us and establish the work of our hands upon us.

J. PH. K.

Dedication of Parsonage

Sunday, December 11th, was a day of rejoicing for our Sister-congregation at Menomonie, Wis. By the grace of God they had the great pleasure of dedicating their new parsonage for its service as a dwelling place for the Lord's servant in their midst. Dedication services were held at the church in German during the forenoon, Rev. G. M. Thurow, delivering the dedicatory sermon on Joshua 24:15. The afternoon service was conducted in the English language, Rev. A. C. Haase, preaching the sermon on Galatians 6:6. The congregation erected a beautiful parsonage as the readers will learn from the description kindly furnished by Teacher O. Stindt.

Southern California style predominates in this house, or rather it is somewhat Spanish in architecture. The size of the house is 29x41 feet. The downstairs arrangement is very convenient and a most beautiful effect is noticeable at a first glance upon entering, large living room, with dining room to the left, separated by a Gothic arch with built-in bookcases, the dining room has buffet and china closets. The staircase is very effective and also practical in as much as an entry can be made through the hall leading from the dining room and the kitchen. The fire place is so placed that it can be utilized from the study and also the living room.

Another convenient feature is a toilet on the first floor in addition to the bathroom on the second floor. The finish in the living and dining room and study is oak, also in bedroom downstairs. Kitchen, toilet and hall are finished in birch, white enameled. All doors except doors between study and living room, which are French, are one panel flush moulded. In the second story are four large bedrooms and a sleeping porch and bathroom.

The arrangement is very practical, having a rear balcony, laundry chute, and other conveniences.

The finish on this floor is birch white enameled with one paneled doors stained to imitate mahogany. The basement is most complete in every particular, with dust proof coal bins, boiler room, vegetable cellar, laundry provided with tubs. The building is heated with hot water and lighted with electricity. Cost \$11,600.00.

May the parsonage at Menomonie ever be a source of blessing to the members of the congregation. May

th Lord protect it against all dangers and may it stand for many years to come as a monument to the love of Christians for the Word of God. A. C. H.

Thanks

Christmas donations for the Indians at Globe, Arizona, were received from the following:

Mrs. G. N. Luetke; Church Council, Iron Ridge, Wis.; Mrs. James Douglas; Mission Friends (Rev. H. Kuether), Pine Island, Minn.; Rev. Adolf Zuberbier; St. John's School, Neilsville, Wis.; St. Mark's Ladies' Aid, Watertown, Wis.; Willing Workers, Waterloo, Wis., (Rev. O. Kuhlow); St. Paul's Y. P. S., Gresham, Nebr.; Mrs. J. Schaller; St. Paul's Ladies' Aid, Norfolk, Nebr.; Mission Society, Waukesha, Wis., (Rev. P. T. Brockmann); C. J. Bender; Mrs. C. Schleicher; Friends, Shirley, Wis., (Rev. A. Koelpin); N. N., North Freedom, Wis.; Ladies' Aid, South Haven, Mich., (Rev. M. A. Haase); Friends, Elroy and Glendale, Wis., (Rev. P. Lutzke); The Nurses, St. John's Hospital, Red Wing, Minn.; William, Robert, and Donald Mueller; Miss Louise Milz; Rev. L. H. Koening; Mrs. Martha Lerchsinger; Mrs. W. Bodamer; Mrs. A. Becker; Bethlehem Ladies' Aid, Mason City, Iowa (Rev. P. Spaude); Mrs. F. Domke; Mrs. G. Veglan; Mrs. C. Strauss; St. John's Lutheran School, Stanton, Nebr.

Hearty thanks to the kind donors.

H. C. NITZ.

Requests Co-operation

Should anyone know of Lutheran people in Southern Colorado, i. e., Buena Vista, Canon City, Cripple Creek, Florence, La Junta, Lamar, Leadville, Rockvale, Salida, Trinidad, Victor, and Walsenburg. He would do not only the Missionary a favor, but above all his fellow-Christians, if he would notify Rev. Theop. Hoffmann, 218 S. Weber St., Colorado Springs, Colo.

Central Conference

The Central Conference will meet February 14th and 15th in St. Mark's School, Watertown, Wis.

Papers will be submitted by the Reverends G. Stern, Leo Kirst, Aug. Paap, and Dr. A. F. Ernst.

Conference service with Lord's Supper, Tuesday evening. Sermon: Prof. S. Probst or Pastor J. H. Schwartz. Confessional address: Prof. H. Parisius or Pastor P. Bachmann.

Requests for quarters must be made in due time.

THEODORE THUROW, Sec'y.

Northern Conference

The Northern Conference of Michigan (pastors and teachers) will meet February 21st and 22nd at Flint, Michigan. (Pastor A. Westendorf.)

Sermon: E. Rupp (A. Sauer). Confessional address A. Sauer (K. Rutzen).

Papers: Sermon (a reading), H. Hoenecke. Our Schools, Prof. E. Berg. Creation, teacher A. Zimmer. Exegesis: Gal. 5, Past. Th. Hahn; Gal 6, Past. A. Kehrberg; Joh. 1, Past. K. Rutzen.

Street car connections: Guests arriving on Grand Trunk or P. M. R. R.'s board the Wager or Grace Lawn car to Parkland St. Such as arrive on the Interurban from Saginaw get off at Parkland St.

L. E. MIELKE.

A Correction

In our last number the translation of the poem "Ich bete an die Macht der Liebe" was doubly credited. Though Miss Anna Hoppe sent us the translation printed, it is not the product of her pen and, in justice to the translator, we gladly comply with her request that we make a statement to that effect. G.

LUTHER ON CHURCH-GOING

Some people never attend the services in God's house. There is no difference between Sunday and any other day, unless it is they don't don their best clothes. To serve God that day, to commune with God, and to be concerned about holy days never enters their mind. If it does, it goes not beyond this. My friend! what excuse will you give God for thus neglecting His Word? You are robbing God of His time. What plea will you set up? Oh! study the meaning of the third commandment. Read Heb. 10:25, and act accordingly. "Many are willing to lose a sermon for the sake of some petty earthly gain or amusement, and forget that here, too, the devil has successfully tempted them to take this course."

—Luther.

DOUBTING PRAYER

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight or of the unjust judge. In each case there was unwillingness; unwillingness to rise and give bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread, and as a righteous Judge to protect and deliver the oppressed. And whilst we must constantly and patiently wait upon Him, we must be sure that no word of prayer, no thought of prayer is in vain.

—Rev. C. Holloway, D. D.

GIVE!

"Give as you would if an angel
 Awaited your gift at the door,
 Give as you would if tomorrow
 Found you where giving was o'er;
 Give as you would to the Master,
 If you met His loving look;
 Give as you would of your substance
 If His hand the offering took."

—Lutheran Church Herald.

ITEMS OF INTEREST

Trotzky's Family Lead in Expelling Him From Judaism

Leon Trotzky has been expelled from Judaism, according to reliable information received here.

It is reported that the ceremony of expulsion was enacted at the synagogue at Ekaterinoslav. At the end of the Sabbath service, Moses Bronstein, father of "Leon, known as Trotzky," an old man with straggling gray hair, led forward his family of sons and grandsons. They charged Trotzky with forsaking the faith of his forefathers.

"He has proved an enemy of Judaism and a curse to humanity," declared the father. "I want him expelled from the community of Jews damned and cursed beyond redemption in earth, heaven and hell."

The presiding rabbi blew the shoffar (horn) east, west, south and north; read seven prayers and seven curses and blew out seven candles on the altar. During the cursing ceremony Trotzky's mother fainted, but she was revived and again joined the other members of the family in disowning her son.

—Wisconsin News.

Buddhahists Go Into 'Y' Business—Y. M. 'B.' A.

The Buddhists have gone into the "Y" business. Their's is a "Y. M. B. A."—Young Men's Buddhist Association—instead of a Y. M. C. A. It's going good, too. It's putting over the self-same attractions and advantages the "other Y" offered, with a background of Buddhism in lieu of Christianity.

They ordered a lot of gymnastic apparatus, bought a bunch of books, subscribed to all the magazines, started a training school for secretaries and began to put up buildings.

The Buddhist "Y" is operating in only the largest cities at present, but the plan is to extend it.—Milwaukee Leader.

Visited by the Northfield Choristers

The lovers of Lutheran Church music in Milwaukee were accorded a rare New Year's treat in the form of a visit by the St. Olaf's Choir of Northfield, Minn. Not a year had elapsed since their last appearance here and an enthusiastic welcome was sure to await the distinguished body of singers. In our May 1st number of last year we commented at length on the unsurpassed beauty of their singing; we are glad to say that by all reports the high expectations with which the Lutherans of Milwaukee looked forward to St. Olaf's this year's appearance were fully realized.

Christianity In Japan

"At first one is tempted to claim that there has not been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent cross-roads of the Empire still bore the old edict boards, proclaiming death to every one accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. To-day twenty-two members of the imperial Japanese Parliament are Christians. Of the six men who were closest to the Crown Prince on his trip around the world, three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole Empire. Now, just fifty years later, we have a Protestant Christian Church of 135,000 members and a million adherents.

"One of the most encouraging facts in the Christian movement in the Far East is this, that the native churches there with increasing self-consciousness and power are looking toward the day when they can throw over the necessity of foreign missionaries. . . . So foreign missionaries are making themselves useless as soon as possible by building up a self controlled and self-supporting native church. All the native Presbyterian and Congregational churches in Japan are entirely self-supporting now. The Methodist native churches in Japan are raising two-thirds of their own maintenance. There are three hundred and fifty-eight Christian congregations in Japan now that are entirely self-supporting; four hundred and sixty-six that are partly so. Still we must support the foreign missionaries, must help finance the forward movements of the Church into unoccupied areas, but sooner or later the day will come when the Christian Church in Japan and the Christian Church in China will take their stand beside us, not dependent, but independent, brothers in the tasks of the kingdom."—Dr. Fosdick in The Christian Century.

Another Lutheran Landmark About To Disappear

The building of a great bridge across the Delaware from Philadelphia to Camden will mean the disappearance of a Lutheran landmark which has the unique distinction of housing the first English Lutheran congregation in the world. It is there where the many-tongued Lutheran Church established its first claim to be an English-speaking church also. Through the efforts of General Peter Muhlenberg, an agitation for a third pastor of Zion's-St. Michael's Church who should minister in English was started which in 1806 resulted in the organization of St. John's. This congregation has had an honorable and unselfish history. For liberality towards Christian education and missions, it has ranked among the foremost in the history of the Old Ministerium. It endowed a professorship in the Philadelphia Seminary, and its well-to-do members have contributed most liberally toward the support of Muhlenberg and other Lutheran institutions. They have been equally liberal in their support of missions far and near, and have responded to the call of foreign and inner missions with praiseworthy cheerfulness. All who know the history of St. John's will deeply regret to see its church building demolished. What damages will be paid can never atone for the removal of this sacred landmark. Gloria Dei Church still stands; but it is lost to the Lutheran Church, as are also two other "Old Swedes" churches at Wilmington and near Norristown. Now another monument to the Lutheran faith

is to bow before the modern god of materialistic Progress and to disappear. It is not agreeable to contemplate, in spite of the fact that St. John's has become a "down-town church" with little prospect of fulfilling a mission save as a possible inner mission agency. —The Lutheran.

College Burns During Vacation

On Thursday, December 22nd, while the students were at home on their Christmas vacation, Elisabeth College, Salem, Virginia, burned to the ground. The building, which was of stone, was valued at \$150,000 present building cost, was insured for \$45,000. Most of the 51 girls who resided at the college had left all their belongings except a suitcase of clothing behind in their rooms. Nothing was saved. The fire broke out in the basement at night through an unknown cause, the building being entirely unoccupied and without heat.

The board of Trustees, at a called meeting on December 28th, made arrangements with Roanoke College, also located at Salem, to permit the use of its classrooms for the remainder of the year by the faculty and students of the burned institution. Plans for rebuilding must be left entirely for specially called meetings of the four supporting synods to decide. The synods co-operating are Virginia Synod, Southwest Virginia Synod, Maryland Synod, and West Virginia Synod, all of the United Lutheran Church.

—Lutheran Bureau of National Lutheran Council.

Bishop Says Infidelity Has Largely Increased

A picture of modern social conditions which surpasses even the revelations of a restricted set which has come into prominence in Los Angeles was painted by the bishop of Guildford, in an address before the church congress here.

"The crumbling of public morals, unless arrested, means the death-knell of the nation," he said.

"Husbands and wives have acquired the habit of infidelity, and promiscuity is rife among the unmarried of all classes.

"The standard of practical morality among women has steadily deteriorated since the Malthusian campaign started 45 years ago and the only sin was that of being found out.

"The 'emancipation of women' movement has also to be considered in this matter. What can the 'right to motherhood' mean, but the right to indulge in extra-martimonial social relations without reprobation."

The president of the congress, the bishop of Birmingham, disagreed with the thesis, declaring that "our great cities are on the whole purer and better places than when I was young."

—The Sunday Telegram.

State Reformatory Is Filled To Capacity

Another batch of new arrivals at the Wisconsin State reformatory has jammed the prison to overflowing and Warden Lee has appealed to the state board of control to order all county sheriffs to hold back the prisoners until further notice. Warden Lee has succeeded in turning back many of the inmates until later notice but some of the county officials have ignored his appeal and sent them on. At the present time there isn't a vacant bed in the cell room and some of the trustees are making use of bunks in the hall.

—The Sunday Telegram.

NEWS

The Preacher's Task

In an address before the General Conference of the United Brethren Church in Indianapolis, Ex-Senator Albert J. Beveridge said: "After all, the preacher's task is not the political supervision of the community, state, or nation; the preacher's task is rather to change and elevate individual character by refusing into it the purifying and transforming influence of the religion of Jesus Christ. You are commissioned to capture the world—yes, but that conquest must come from winning individuals to Christ, and not by any contrivance to suddenly make whole nations righteous by force." It is certainly refreshing to hear such a statement from a layman who is not a Lutheran. In our days so many sectarian preachers are dragging into their pulpits political and social questions, and other topics altogether foreign to the Gospel. Must a layman remind the ministers of their duty as preachers of the Gospel?

—The Southern Lutheran.

A fire destroyed the foremost Seventh Day Adventist church of Battle Creek, Mich. It was known to the followers of that sect as the "mother church."

The squabble in the ranks of the Christian Scientists is far from at rest. The Judge in whose court the most recent phase of the proceedings came up finally threatened to appoint a receiver, not necessarily one of the Christian Science cult, if the contending parties did not make honest efforts to adjust their difficulties. This threat brought them to reason sufficiently to let them unite on such a receiver from their own midst who was thereupon appointed by the court.

An association for the protection of German Youth has begun an extensive campaign to bring about a change in the reading habits of the young Germans. They managed to gather 40,000 volumes of detective yarns and wild west stories and burned them. To the readers of these books the loss was made good by substituting classical books and other reading matter that is supposed to be an improvement on the blood and thunder variety of adventure tale. Though not ranking very high as literature we can well conceive that the Nick Carter sort of library is not always the worst possible for the young. It is quite possible that some of the classical books substituted are far more dangerous. There was a time, not so long ago when most of the ills affecting our youth were traced to the reading of the "dime novel." Young America has given up the "dime novel" and there is no appreciable improvement in its behavior. It is another case of doctoring symptoms while the disease that causes the trouble goes on unchecked.

The British Journal of Astrology predicts that the year 1926 will mark the beginning of the worst period that has ever afflicted our planet. So many calamities will befall the great nations of the earth, including wars and pestilences, that they will be ready by 1932 for a universal peace. This peace will come of itself because there will too few people left to care much what else may happen. There is no need to take such things seriously, of course, but as a bit of irony for a world that talks peace but is constantly at war, it is not so bad.