

The Northwestern Lutheran

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Jan 23

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

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CALL TO REPENTANCE

Wake! Wake! Ye sleeping Christians!
Jesus calls you! Rise! Arise!
Leave sin's dark pit! God's glorious light
Of grace dispels the gloom of night!
Salvation's beams illumine the skies!
From sin's deep sleep to life arise!
Waken! Waken! Waken!

Wake! Awake! Sin's night hath vanished!
Cast its wicked works away!
Ye dead in sin, arise with Christ!
Be not in Satan's net enticed!
Awake from sleep! Behold the day!
The Savior's pleading call obey:—
Waken! Waken! Waken!

Wake! Awake! Christ's Truth is shining!
Let your hearts reflect its light!
The flesh is weak; the Spirit's shield
Of faith now grasp. His Sword now wield!
Extol the Cross on Calv'ry's height!
Fill earth's dark night with glory bright!
Waken! Waken! Waken!

Wake! Wake! Through Christ be blameless!
Fleshly lusts fulfill no more.
Put on the Gospel's armor bright,
And walk, as sons of God, in light!
Ye Spirit-born, all sin abhor!
Ye ris'n with Christ, His Name adore!
Waken! Waken! Waken!

Wake! Awake! For judgment morning
Soon shall dawn,—the world's assize.
Prepare! Your glorious goal is near!
Be watchful! Christ shall soon appear!
On Zion's mount the watchman cries:—
"Ye sleeping Christians,—rise! Arise!"
Waken! Waken! Waken!

On the Epistle Lesson
for Advent Sunday.

ANNA HOPPE,
Milwaukee, Wis.

Walk While Ye Have The Light

John 12: 35

The light is Jesus. Without him the whole world would remain in darkness. He reveals the Father to us. The knowledge of God which Jesus brings to the heart of man is a comforting knowledge that dispels doubt and fear as the sun dispels the dark shadows of the night.

Jesus is the light. In him we find all true knowledge and wisdom. "He that walketh in darkness knoweth not whither he goeth." That is the sad state of every man as he is by nature. He is walking

through life aimlessly. He is living unwisely. He is mispending his days on earth to his eternal sorrow.

Sin generally seeks dark places, it thrives in darkness. Christ, our light, purifies the soul of the works of darkness and fills it with holiness. Christ makes us children of light who walk in the light of God's grace in happiness and peace, who are again reflecting the light of the holiness and purity of God, and are traveling with firm, certain steps toward the eternal home of light.

We have the light. Jesus is among us as truly as he stood among the people he addresses in our text. Wherever the Gospel is preached Jesus, the light, is present. Do we realize this as we enter upon a new year of grace, that we have the light, that Jesus is among us to illuminate our hearts and our lives?

Jesus says, "Walk while ye have the light, lest darkness come upon you." Many of the people who heard these words of Jesus soon after this warning lost the light and were left in darkness. Whole nations have since shared their fate. God takes the light away from the persistently ungrateful. Therefore let us walk while we have the light. Let us imitate the traveler who does not loiter on the way and waste the light of day lest he be overtaken by darkness and fail to reach his destination. Let us diligently make use of the opportunities the grace of God affords us and open our hearts and lives to the Light of God.

J. B.

COMMENTS

Christian Day School Endorsed In an article on the Daily Vacation Bible School a writer for the Ministers' Monthly comes to dwell on the awakening of Christian America regarding the Christian schooling of the young and has the following to say regarding the Christian Day School:

Let us be big-hearted and broad-minded enough to hand a palm of honor to both the Catholics and the Lutherans, and to some of the Reformed, for that they have seen many, many years ago what our own eyes behold only now.

There never has been made a more thorough and more satisfying experiment with religious day schools than during the last century in the country of The Netherlands. That little country has now within its borders approximately twelve hundred Christian Day Schools, all recognized and supported by the government. These Christian Day Schools have had a tremendous effect, in the course of time, upon the religious, political and social life of the nation.

This is an unqualified endorsement of the Lutheran position regarding the schooling of the young and it is deeply to be deplored that many of our Lutheran Christians cannot view the situation in the same light and act in accordance.

On the other hand, recognition or even support of the Christian Day School, as seems by the above to be accorded to the schools of The Netherlands, is not what is generally sought of our government by the Lutherans of our land. If you restrict the recognition to mere sufferance or a fair valuation of the fruits of this work, as far as the State is able to judge of these things,—it might pass. But when recognition, as is generally the case, implies intimate supervision and control it is abhorrent to the Lutheran mind as an intrusion between the parent and the child by one who has neither the right nor the capacity to act.

But a support of the Christian Day School by the government is unthinkable to us Lutherans with our pronounced convictions on the separation of Church and State. We take our position on Scriptural grounds; that means everything to us, while to our opponents it means nothing: thus we are misunderstood and misjudged. We do not ask the State to support the Christian Day School but to let it alone as something with which it has no concern. There are more reasons than one why the State should be willing to comply.

What the Lutheran holds regarding the State's position to the religious day school is, of course, equally applicable to the Daily Vacation Bible School fostered or supported by the State. G.

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"Greater Help For Church By Layman"

Under the heading "Urges greater help for church by layman," a speaker who recently addressed a gathering of Lutheran men is quoted in a daily paper as follows: "The layman has not nearly done what he is capable of doing for his church. Much of his power is wasted. Laymen should form an association to extend the activities and scope of the church, and take it upon themselves that the church accomplishes its mission."

Unwilling to believe that the speaker in question has been correctly understood and quoted, we would have avoided a discussion of these remarks were it not for the fact that the ideas attributed to him are frequently expressed by others who advocate such organizations within the church. We feel that the thought given such publicity should be carefully considered.

We agree, "that the layman has not nearly done what he is capable of doing for his church." We admit that much of his power is wasted, not, however, because he lacks the opportunity to employ it, but because he quite frequently fails to do so. Why that is the case, need not be discussed at present. We

agree that it is the case. But we find ourselves unable to follow the speaker in his adventurous leap from the correctly stated deficiency to the proposed remedy, laymen's organizations. The layman has so far failed to do his duty, therefore he should organize. Undoubtedly all laymen are meant, for we know that every Christian possesses some gift which he is to employ for the common good in order that the church may accomplish its mission. The idea would, accordingly, be to have all laymen included in such organizations. Then we would have the same group of men and women we find in the congregation, only that the pastor has been silently and smoothly eliminated. In other words, if this speaker is right, the church would make better progress if it were rid of its pastors. We have never heard explained just how the pastors hinder the work of the church. We fully understand that a pastor here or there grossly fails to do his duty or gives offense by his conduct. But such cases demand individual treatment. Here we are, however, dealing with the general principle that the laymen would do better without their pastors. A little reflection will show how this argument for laymen's organizations within the church conflicts with everything the Bible says on this subject.

If it is not the intention to eliminate the pastor, the argument would amount to this,—Certain willing laymen are kept from doing what they are able to do by their brethren in the congregation. Consequently they find it necessary to get away from the others by forming a separate organization. Unless they forget entirely what the Bible says of the duties of Christian fellowship, their object and aim must, however, remain to educate all fellow-laymen to do their duty. Just why they will be better able to do this from without the congregation than from within, we fail to see. What would induce a careless church member to join another body whose purpose is to do just exactly what the congregation wants to do. If the Word of God preached in the congregation fails to move him, what means has a laymen's organization to reach his heart?

Or do we find the real argument in these words, "Laymen should form an association to extend the activities and scope of the church?" Again, why the laymen without their pastor, if the activities referred to are those to which God has called the church, and if the church remains within the scope defined by him?

No one will attempt to dispute the fact that our laymen too frequently complain that their pastors are urging them on too insistently to do more for the cause of Christ and are burdening them too heavily. It is the pastors, generally, that find new fields for home mission work; it is the restless preachers in our missions that are forever calling from Arizona and from the Black Belt for more men, more churches, more schools and more money to support churches

and schools; it is the pastors who are generally compelled to plead for the adequate support and the extension of our educational institutions; let us be frank about this.

And their work is done in the congregations that have called them and in the synod in which these congregations have united for the very purpose of extending the activities of the church. Why, then, should the laymen who are anxious to serve get away from the congregation and the synod by forming a new organization. We, for one, would cheerfully yield the floor to any church member who wants to make a plea to his fellow members for the cause of our missions and our institutions, and such a plea would reach more Christians when made in the congregation than when it is addressed to a specially organized group. Whatever such organizations have accomplished among us to the present time has always been accomplished through appeals to the congregations.

But, the scope of the church should be extended! What is the scope of the church? What part of the mission of the church is being neglected now as we are working in the congregations and in the synod? Do tell us. We are sure that every one who can point us to new duties and new opportunities to spread the Gospel will find a hearing in our congregations and our synods. As long as that is the case, no separate organizations are required. No, if the laymen actually want to help their church, they have every opportunity and incentive in their home congregations and in their synod.

The fact is that such separate organizations tend rather toward the disintegration of the work of the church. Much of what we have heard and read of the activities of some laymen's organization makes us rather apprehensive of any extension of the activities and scope of the church they propose. J B.

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"The Tawdry Rituals" In his *Psychology of the Religious Life*, Dr. George Malcolm Stratton, one-time professor of psychology at Johns Hopkins University and, at the time of the writing of the book, professor of psychology at the University of California, has this very interesting explanation of the lodge craze now sweeping over America:—

"The craving for formal ritualism is often in democratic America satisfied by the tawdry rituals of the lodges. Here the staunch republican, renouncing the bauble crown and pageantry of kings, can again rejoice in dazzling regalia and stilted phrase. The ceremonial side of these organizations shows an almost pathetic attempt to appease the natural craving for action, unhindered, orderly, and gracious—a craving which in other countries finds its satisfaction in the scenes that go with military pomp, with royalty, and the service of great cathedrals." (See chapter IX, p. 150, of *Coolness toward Rites*.)

Whatever may be said about Dr. Stratton, certainly he cannot be accused of running the errands of conservative Christianity. His evaluation of lodgism is therefore inter-

esting, to say the least, coming as a substantiation of arguments advanced against the lodges by our Lutheran Churches. —Lutheran Church Herald.

If Dr. Stratton had been more of an exponent of conservative Christianity his *Psychology of Religious Life* would have singled out and emphasized a far greater defect and more fatal lack in lodgism, at least the kind that takes itself more seriously: its partial acceptance of Christ which amounts, in fact, to a rejection of the Christ of the Bible. Christ's example is made much of with them, as an example of the true God-life, His importance as The Mediator and Redeemer is virtually denied or slurred over as of no consequence. Scripture says: "Thou shalt call his name Jesus: for he shall save his people from their sins. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Lodgism denies this and says: Lead the God-life, be a good lodge-man and you will surely reach the lodge above. This it puts into practice by accepting into brotherhood such as reject Christ. They would reach God, but ignore His Christ, the Way. Does not this feature of Lodgism appear most glaringly as "an almost pathetic attempt to appease the natural craving for action?" That is man's attempt to work out his own salvation, a futile task in the light of Scripture. Yes, truly the lodge religion is the religion of natural man, and whenever it says it is Christian it is merely adopting a masquerade. G.

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An Astonishing Confession The following appeared in the column of a daily paper which generally presents a million year item on evolution or at least a slap at Mr. Bryan every day to its readers:

Lord Balfour drops politics occasionally to lecture on religion or science. He says it is preposterous and false philosophy to believe in a purely naturalistic origin of the universe.

Morality, religion, beauty and the highest achievements of the intellect, he says, truly and tritely, cannot be explained by mere evolution. Voltaire put it more concisely, "If there had been no God, it would have been necessary to invent one."

* * * * *

The trouble is that when you begin EXPLAINING cosmic things, no theory helps you. No "fortuitous concurrence of atoms" could possibly explain the smile of a mother contemplating a newly born baby. But nothing ELSE can explain it.

"Explaining" is fruitless work. If you explain the universe by stating the existence of a creative God, how will you explain the creation of that God? It is like the earth resting on the shoulders of Atlas, he on a turtle. On what did the turtle stand?

Finite minds cannot deal successfully with infinite questions, that is all there is of that. The ancient "I believe it, because it is impossible," is the simplest way out, if you MUST have a way.

* * * * *

Good, old fashioned faith is a great comfort—no puzzling about that.

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Such a statement is quite extraordinary in a paper which otherwise preaches the flattest evolution. Yes, truly "finite minds cannot deal successfully with infinite questions." That is why God revealed Himself to us in His word and offers Himself to us by that medium to be grasped—not by reason but by faith. "Good, old fashioned faith is a great comfort," it is more, it is after all the only alternative to the black despair of the agnostic.

G.

"SERMON IDOLATRY"

From an opinion uttered by Dr. Francis E. Clark, founder and president of the United Society of Christian Endeavor, viz: "It is the sermon idolatry which we must chiefly blame for the really deplorable condition of many churches," "The Literary Digest" draws the inference: that it is not the automobile, the Sunday newspaper, the 'wide-open' Sabbath, or any other of those causes popularly supposed to be mainly responsible for empty pews, but undue worship of the sermon. Dr. Clark is quoted by this paper as saying:

"This sermon idolatry is perhaps more often found in the non-liturgical churches. The Roman Catholics and the Episcopalians set less store by the sermon, as our fathers would phrase it, than those that are independent of the prayer-book. . . . Yet the trouble goes much deeper than this, and liturgical churches are given to sermon worship in these days as well as the non-liturgical. Think how far many churches have carried their sermon idolatry. The first question which the church committee asks concerning a prospective pastor is 'Can he preach?'—and he will stand or fall, in their opinions, by the answer his sermons give to that question. To be sure, the committee may inquire whether he has spirituality and organizing ability, and whether or not he has a cranky unsociable wife. But all the desirable good qualities expressed or implied by these questions may be overshadowed by a lack of homiletic ability."

At the same time, "The Literary Digest" quotes a comment on this opinion of Dr. Clark, made by the "Baltimore News," which says, that the task set to the minister is infinitely more difficult than that of any other public speaker, pointing out that the preacher is expected to choose themes and to speak upon them twice a Sunday for at least forty Sundays a year, if

not more, to an audience that has assembled voluntarily. Says the "Baltimore News":

"Only a preaching genius can do that effectively year in and year out. The ablest of lawyers speak invariably from a brief, on a topic of which the material is supplied to him and on which he may never have to speak again, a topic, too, in which he has the stimulus of opposition, and there is a direct personal interest on both sides.

"The preacher alone has to provide perpetually new themes, for which he must collect his own material, or to speak of old ones as if they were new, and no public speaker is so entirely driven back on his own inner resources or so little helped by stimulus from outside.

"The remedy for the difficulty, which Mr. Clark and many others see, surely lies in recognizing that the sermon is no necessary part of religion and that the gift of preaching is only bestowed on a few rare spirits. When a real preacher appears let him be set apart solely for the work for which he is best fitted, and let the laity and the other ministers go to hear him when he feels that he has anything vital to say. But there is no need to have him tied hand and foot to one parish nor to require him to deliver himself every Sunday."

These are strange conceptions of what constitute a sermon, and of what the office of the ministry implies. It is stated here in direct terms that the sermon is no necessary part of religion, meaning evidently it is not to be considered as an essential and indispensable feature of divine service, but only as a product of the preacher's ability and genius; and accordingly the office of the ministry is but to display that genius. And the very thing which men of such type would accuse as being idolatrous, is applicable to the men they look for in the pulpit. The very churches which complain about empty pews will idolize, not the sermon, but the man preaching the sermon. They look for a preacher who is famed for his scholarly sermons and eloquent appeals, who will draw large crowds and give his congregation an eminent standing in the community, and who will exert a powerful influence in social and civil and ecclesiastical affairs.

But what is a sermon in the biblical sense, and what does the office of the ministry imply? St. Paul charges Timothy, a young preacher under his tutelage: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Moreover, speaking of the office of the ministry, he so eloquently declares: "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." And hence, speaking in behalf of all preachers worthy of the name, he continues: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 8:18-20.) Again, what the apostle claims for himself, is true of every faithful minister called of God: "And I, brethren,

when I come to you, come not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2.)

Nothing can be more expressive than this, that the office of the ministry is the ministry of reconciliation and salvation through Christ, and that the Christian sermon is the public delivery of the eternal Gospel message, which is ever new and which, in substance, never changes until the end of time.

Clearly, then, the sermon in the biblical sense occupies a most prominent and necessary part in public worship. It is the one thing the Christian people must and will ever look for and long to hear. It is not a matter of choice on the part of the laity, to hear or not to hear the sermon; it is God's will that it should be done.

And while specific qualifications are required of the minister for his work as a preacher, yet the sermon itself is not a product of his mind and learning, or an efflux of his own spirituality; but the themes and material for the same are given and supplied to him by the Word of God itself. Nor is the effective power of the sermon dependent on the personality of the preacher, on his eloquence and homiletical ability, but it is due solely to the Gospel he proclaims. "Not that we are sufficient of ourselves," says St. Paul of all faithful ministers, "to think anything of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament."

What, therefore, is required of a minister is not that he is famous for his rare ability, eloquent sermons, executive and organizing talent, and that he gather a large church and receive great applause for his ministerial success, but that he be found faithful in performing his pastoral duties, preaching and applying and insisting on the supremacy of God's Word, whether people will hear or forbear. In this there must be so hesitating, no flinching, no yielding to popular clamor or concessions to popular weakness.

Would any Christian congregation which confesses Christ and is pledged to be subject to God's Word as written in Holy Scriptures call a man to be its pastor, if it had not the assurance that he too confesses Christ and accepts the Bible as supreme authority in the church? And would any faithful minister of the Lord accept the call if he would not know that both he and the congregation are perfectly of the same mind in their allegiance to the Lord and His Word? Both have the same confession and are perfectly agreed to be servants of the same Master.

Considering, therefore, that both pastor and congregation have the common duty to make known the unsearchable riches of Christ and show forth His praises, and to lead souls to Him and to edify them in their holy faith, which in public is done by the

sermon proper, the preaching of the Gospel, there can, in this case, be no such thing as "sermon idolatry."

Hence, not "sermon idolatry," is responsible for empty pews, but rather indifference to the genuine sermon or Gospel preaching, the falling away from the fundamental truths as well as from the true Church of God on the part of many, while, on the other hand, the history of the church is proof for the fact, that as long as Christian people have abided in the teachings of their Lord, and have shown forth love for His Word, it has always proven true what our Lutheran Confessions say, Apology, Article 24: "There is nothing that so attaches people to the church as good preaching. But our adversaries preach their people out of the churches; for they teach nothing of the necessary part of Christian doctrine." J. J.

SECTARIANISM GONE TO SEED

That sectarianism has done much to discredit Protestant Christianity must be admitted by all. The spectacle of half a dozen sickly churches struggling for an existence in a community which could not support more than one or two healthy and vigorous ones, is not convincing of the vitality and stability of Protestantism.

The planting of a church in a community seems to be a commendable thing to do, and acting on this principle the numerous sects have sought to be represented by a mission wherever they could crowd in.

But the true value of mission work must be estimated by what it does for the kingdom of God and the community in which it is carried on, and not primarily by what it does for a denomination; and yet, it seems that denominational glory has generally predominated, and, as a result, some communities have been greatly over-churched, while others, considered less strategic, have been entirely neglected.

As might be expected, a reaction against denominationalism and the more positive and definite forms of faith has come. This reaction is natural, if not inevitable, and it is interesting to see to what lengths some well-meaning but misguided people are prepared to go. Sects have multiplied and thriven in America as nowhere else in all the world, and, after a protracted struggle for supremacy — in which some of them perished — they finally see that they are generating more heat than light, and now, in some localities, they want to forget about their hotly contested differences and solve the problem by establishing a community church which everybody is invited to join irrespective of creed.

All are welcome, and no one is either asked or expected to change his faith — just suppress it. Here then are all shades of belief, unbelief and misbelief, domiciled together, and, about the only thing to which they can all agree, is that it is a good thing to have a roof over their heads when it rains.

Such questions as, "What think ye of Christ?" "Is He our Savior in the sense in which He and the Apostles claimed that He is?" or, "Is He only a pattern for our imitation?" "Is there need of repentance and faith? or "Can a man work out his own salvation without reliance on the salvation wrought by Christ?"—must be left unanswered. In such an organization nothing definite dare be preached or taught lest it stir up controversy, and the dove of peace be put to flight.

Whether this spineless "union" will finally result in adding one more sect to the one hundred and twenty-eight that we now have, remains to be seen.

"Going to seed" is also seen in the favor with which the theory of evolution is being accepted among the larger denominations. Many, if not most, of their institutions of learnings, even including their Theological Seminaries, are shot through with it.

The theory is proclaimed from the pulpit and from the professor's chair; and the helplessness of the people is seen in the fact that those reverend gentlemen still retain their pulpits, the professor his chair, and the men occupying high places in the general body are unmolested. The liberals are in the saddle, and the more orthodox are unheard, notwithstanding their earnest protests.

There is also, much missionary activity among those people, both home and foreign — and, as might be expected—mission boards are having their troubles, especially in the foreign fields.

Published reports from those fields show that not a little of this "up-to-date" teaching has filtered through the lines and found its way there.

What a pity it is, that men calling themselves Christians, should be so zealous in carrying the Bible to the heathen, and then turn round and tell him that it is largely a book of fiction and cannot be believed; teaching him that the story of creation, as recorded in Genesis, is only a myth; teaching him that instead of man becoming a living soul, by the breath of the Almighty, that the blood of brute ancestors is coursing through his veins.

We, as Lutherans, have much reason to thank the Lord that our Church is still old-fashioned enough to believe that the Bible, in its entirety, really is the Word of God, and that so far, this "advanced" thought finds no favor among us.

The Sunday School Times, an undenominational paper, in speaking of our confessional position, recently had this to say of us: "The confessionalism of the Lutheran Church marks the Lutherans as foremost for safe and sane orthodoxy among all the Protestant denominations." Let us then, as grateful children, duly appreciate the rich heritage our fathers have bequeathed unto us. —Lutheran Standard.

WHAT OTHERS SAY ON OREGON'S RECENT ELECTION AND NEW SCHOOL LAW

"The New York Evening Post" says editorially:

Oregon's School Law

Oregon's new law forbidding children between the ages of eight and sixteen to attend any parochial or private grade school was opposed by many citizens of no church affiliation as well as by Lutherans, Episcopalians, and Catholics. It was thoroughly debated, but its passage by a majority of more than 15,000 must be deemed a victory for prejudice or illiberalism. The Ku Klux maintained that parochial schools are inimical to the patriotism and Americanism of the rising generation. How little basis there is for the plea that the public schools were menaced may be seen from the figures of the Federal Commissioner of Education, showing that in 1915 the whole number of pupils in Catholic parish schools in the entire Northwest — Oregon, Washington, Idaho, Montana, and Alaska — was but 20,038.

The private school, whether supported by a church or not, may be an invaluable supplement to the public school. Oregon should know this well, for it was settled by New Englanders educated under a school system largely of Congregational origin. Here in New York City more than one-tenth of our pupils go to private schools of various kinds, and the task of merely finding physical accommodation for all if these schools were cut off would be appalling.

Nor is the private school merely a supplement; it is a stimulant. The private school and the public school vie with each other in valuable innovations, in attracting able teachers, and in raising standards. We do well to cherish our free public school system as the backbone of American education and to resent suggestions that public money be diverted to sectarian schools. But educational activity by non-public bodies should be encouraged, not discouraged. Oregon stands alone as a State which thinks this infringement upon liberty and flexibility in education necessary.

"The New York Times":

"Until now parents have had the alternative of sending their children to public or parochial schools, but the new bill takes from the parent all discretion, and makes the child a compulsory ward of the State."

"The Portland Telegram":

"This law will fan the flames of religious hatred. . . ."

"Since full religious freedom is guaranteed by the Constitution, and since no attempt has ever been made by any State to impair that sacred constitutional right, the country will wonder what sinister influences had been at work in Oregon to impair the reason of a majority of her citizens."

"The Baltimore Sun":

"The school law just ratified by the voters of Oregon is a virtual attempt to Ku Klux education in that State. It applies the Ku Klux principle of force to educational training

"The motive is, of course, to force Catholic children to attend the public schools. But it strikes not only at Catholics but at Episcopalians, Presbyterians, Lutherans, and other Protestant denominations who prefer parochial or private educational institutions for their children.

"This Oregon law is a challenge to a religious civil war. It undertakes to deprive parents of the liberty of educating their children in schools of their own selection, against which nothing can be said except that they generally combine certain features of religious with mental training. It is a reproach to this country that a single State in the American Union should have yielded to this degrading and shameful spirit of bigotry."

A CHURCH COVENANT

By Rev. R. H. Clark

In looking for some information in the "History of North Brookfield," yesterday, I came across the following covenant of the first Congregational Church of Brookfield, Massachusetts, organized October 16, 1717. My parents settled in North Brookfield, part of the original town of Brookfield, in 1848, coming from Scotland and lived there till their death, mother in 1898 and father in 1911:

Church Covenant. You do now in the presence of the great and holy God, the elect angels, and this assembly of witnesses, enter into a solemn and perpetual covenant, never to be forgotten, never to be broken.

You sincerely and cordially give up yourself to that God whose name alone is Jehovah; taking God the Father to be your God and Father; God the Son to be your only Savior and Redeemer; God the Holy Ghost to be your Sanctifier and Comforter.

You submit yourself to Christ, and accept Him as the Prophet, Priest and King of your soul, the Great Head of the church, and the only Mediator of the covenant of grace; promising that by the assistance of the Holy Spirit, you will keep the covenant of grace inviolably; that you will cleave to the Lord Jesus Christ by faith and gospel obedience; and will endeavor to reform your life as to all known sin, whether open or secret, will live in the conscientious discharge of all duty toward God and man, walking in all the commandments and ordinances of the Lord blamelessly; that you will endeavor that the inward temper of your mind be conformed to God's will and word; and that you will follow the excellent example which Christ has set you for the rule of your life.

You also give up yourself to this Church in the Lord; and freely covenant and bind yourself to walk as a regular member of Christ's Church; to obey them that have rule over you in the Lord; to read God's Word, and to live in the practise of social and secret prayer and in diligent attendance on the word preached, and ordinances administered; relying on the grace and all sufficiency of Christ, which are sufficient for you; you promise to walk according to what you know or shall know to be your duty.

Question: Do you sincerely and cordially consent to the covenant now proposed?

I wonder how many Congregational Churches would adopt such a covenant in these latter days of modern degeneracy. —The Free Methodist.

THE CHURCH'S WEEKLY MITE

"The penny is still the principle coin which drops into the collection box every Sunday, and we have often been told that our chewing gum, cigaret and candy bills far exceed what we feel called upon to give in support of the Church and its works. Despite the fact that the aggregate wealth of the United States is said to have increased ten times per capita during the same time, the steward of a large denomination said that the average member of his denomination "is contributing only one cent more a week compared to forty years ago." Yet the half billion dollars contributed during their last fiscal years by the various

church bodies is generally regarded as cause for congratulation, and the Albany Journal remarks that "notwithstanding many evidences of frivolity and worse that have been conspicuous in this country of late, this figure proves that religion maintains a strong hold on the people." The reports gathered by the Federal Council of Churches of Christ in America show that the combined Methodist bodies lead with contributions of \$130,730,479; the Catholic Church is second with \$75,368,294; and the combined Baptists are third with \$60,798,534. The Methodists combine the Methodist Episcopal Church (North) and the Methodist Episcopal Church (South), while the Baptists have the Southern Convention and the Northern Convention. The standing of the combined Presbyterians is \$56,381,170; of the Protestant Episcopal Church, \$34,873,221; of the Lutherans, \$33,770,710; of the Congregationalists, \$21,233,412. The number of church members in the United States, it is estimated, is 46,242,130, and by the average, computes the Journal, each one gives at least \$10 a year to the support of his church and its work. Episcopalians, it notes, are the most generous of the larger communions, their average being \$31.59 a year, while members of the Presbyterian Church (South) are second, with a per capita gift of \$30.54. An important point, remarks the Kansas City Star, is that the contributions are not spread out evenly among the church members.

"It has been shown many times that the raising of money in a church, as well as the main work of the organization, must be done by a comparatively small number of the members. Where large numbers of children are included in the membership this condition especially prevails in the matter of giving. It is reasonable to suppose, therefore, that in numerous instances the support of religious work of various kinds may entail a real sacrifice, if not a burden, on the part of certain church members.

"The condition might reasonably be changed, both with respect to the few contributors and the combined total, by more general giving. A survey of a number of churches in Middle Western States a few years ago revealed that annual per capita contributions to ministers' salaries, the chief item of expense in many of the churches, were \$2.74 in one State; \$3.80, the high point, in another State; \$2.98, in a third State, and \$2.69 in a fourth. A significant fact, established by still another survey, was that churches with large memberships or with members of more than ordinary means, were among the lowest per capita givers. Contributions to the same purpose by one denomination were estimated to represent about 1 per cent of the income of members, this body being near the top of the list among denominations generally in the matter of offerings.

"Evidently, church giving in future years may show a bigger total than now is apparent. But the

evident need, as in the case of voting and other important duties, is action that will not leave the responsibility to the few." —The Literary Digest.

POISONED BIBLES

There are three on the market to which we would draw the attention of our readers. The first is the American Revised Version, sometimes called the American Standard Edition, of which the religious press contained many advertisements on the occasion of the recent semicentennial of the Bible Revision. While the revisers substituted some modern terms for obsolete expressions in our English Bible, they have vitiated their work by translating some portions of sacred Scriptures in such a way as to bring them into harmony with the New Theology. They have arbitrarily, and contrary to the Hebrew text, so altered Job. 19, 25-27 that this testimony to the doctrine of bodily resurrection is greatly weakened. Their translation of 2 Tim. 3, 16 implies that parts of the Scriptures are not inspired, again an unjustifiable departure from the original text. Worst of all, they have added a Unitarian footnote to John 9, 38, the verse speaking of the blind man whom Jesus had healed: "Lord, I believe. And he worshiped Him." A footnote in this version, speaking of the Greek word for worship, says: "The Greek word denotes an act of reverence, whether paid to a creature (as here), or to the Creator (see chap. 4, 20)." This ("as here") declares Christ to be a creature and denies His deity; and this footnote is an incorporated part of the publisher's contract, and cannot be omitted. It is clearly Unitarian doctrine, and as comment has no place in a Bible prepared for the use of Christian believers. The publishers of this version, Thos. Nelson & Sons, according to a statement in the Presbyterian of September 28, have refused to alter or remove this comment.

Another poisoned Bible is the new edition of the Holman Bible entitled: "Holman Self-pronouncing Red-letter Edition. The Holy Bible, containing the Old and New Testaments in the Authorized or King James Version, Philadelphia, A. J. Holman Co., Bourgeois 8vo." On page 2 of its chronological notes we find this notation over against the subject "Creation of the World": "A long, gradual process continuing for millions of years." This is not creation, of course, but evolution.

The third Bible in question is the Students' Edition of the Authorized Version, printed at Cambridge. This is the so-called "I. B. S. A.," the letters standing for International Bible students' Association, in other words, for the Russellites. Bound up with this Bible there are 542 pages of Russellite comment, containing in condensed form the perversions of Holy Scripture upon which that sect bases its teachings.

In purchasing Bibles, beware of the American Revised Version, the evolutionistic Holman Edition, and the Students' Edition. —Lutheran Witness.

STUDENT MISSION AT MADISON

It has repeatedly come to my attention that not many of our people within the Synodical Conference have heard much about Calvary Church, their Lutheran student mission at the University of Wisconsin. Let me, then, tell you of the conditions here.

At the outset, we are confronted with a few significant facts. Two years ago, in October, 1920, Pastor Adolph Haentzschel, of Conover, North Carolina, started work among the Lutheran students at Madison and held services in Wheeler Hall of Music.

Why is our House of Worship Inadequate?

While this hall is the best one obtainable, it is not suited to our needs. Although it is near the University Campus and within easy access of most students, yet it occupies so inconspicuous a position that it cannot command the attention of every passerby.

An atmosphere quite void of religion is bound to manifest itself in a building thus unsuited to our purposes. The hall houses few more than one hundred people. It is not surprising, therefore, that not more than eighty or ninety of our three hundred Synodical Conference students come to worship there.

Why is not our Student Mission Self-Supporting?

Many of us are working our way through the University. Obviously, the students cannot be called upon to contribute sufficiently toward the support of a mission — let alone a building for the needs of three hundred students.

Who, then Supports and Governs our Mission?

A Joint University Mission Board of three pastors and two lay member appointed by the Missouri and Wisconsin Synods, with headquarters at Milwaukee, directs our activities. Through this board, the salary of the pastor is paid from the mission treasuries, and the pastor is empowered to minister to the needs of the students.

Are our Activities Limited to Services?

A weekly Bible class is held for an hour before services. Here we study the Bible with the indispensable assistance of the pastor and with the timely help of the Walther League quarterly — The Bible Student.

On Sunday evenings about thirty-five young people gather to spend a social hour. Here some outside speaker may come to talk on a topic of religious or secular nature, or the pastor may lead us in a discussion of questions which arise. At other times we may discuss plans and projects for the future. As a group, we have joined the Walther League of the Synodical Conference, and we are accredited as the first student chapter within the League.

What is our Greatest Need?

There are two. We need a chapel large enough to accommodate all of our Lutheran students who may reside here at any time. The enrollment is expected materially to increase within the next decade. The new Medical School will draw more students when the buildings at present in process of erection are completed.

It is also imperative that we have a community building which will house a large number of our students. Physical needs must not be overlooked. For this reason we feel that our purposes will be best served if our Lutherans are within Lutheran surroundings. A cafeteria will be a desirable adjunct to the community house.

\$150,000 is the sum asked for the erection of these two buildings. The campaign is already under way, and the Wisconsin District of the American Luther League is to aid in the drive. We trust that the plans will be carried out successfully.

Pastor Haentzschel

From the start, he has proved himself the faithful minister, and we regard him as the man best suited for our peculiar needs. But the greatest tribute we can give him is to tell you that he is preaching, in season and out of season, Christ and Him crucified. And that is as it should be.

But let us turn aside and consider the powers of darkness that prevail.

Many are Lost to our Church

Let us look at conditions as they really exist — and not as we think they ought to be. The University has an enrollment of over 7,000 students. People come here in quest of learning, eager to prepare themselves only for the duties and opportunities of this ephemeral life. It cannot be denied that there are bound to be such among our young people. Naturally, it is to be expected that, where no spiritual guidance is provided, not a few will become engulfed in indifference toward the church. These will pay no heed to their greatest concern — the salvation of their souls.

Lecturers may Lead one Astray

Some lecturers — not all, by any means — endeavor to foist religious doubts upon the minds and hearts of their audience. Every effort is made by some to belittle the Christian faith and to make the Cross of Christ distasteful to the hearer. All this they do, of course, by innuendo, for to tell point blank that Christianity is a tradition were for them the height of folly. However, these make sure that the spirit of rationalism is fostered in the heart of the student, until he regards religion as non-essential, forgets the Christ who has redeemed him, and becomes a firm believer in the doctrine of the efficacy of human attainment.

Toleration is the Cry of the Hour

Toleration is universally recognized as essential to the good of humanity. While men look askance at every vestige of orthodoxy in matters of faith and practice, they hail with open mind every wind of doctrine that blows over the gulf of Twentieth Century broad-mindedness. Indeed, while men tolerate everything that does not insult their conscience, they remain highly intolerant of every biblical dogma — surely a tolerance which smacks bitterly of Harry Emerson Fosdick-ism.

* * * * *

Such are the forces of evil that obtain. And some of our people have in times past learned — not by observation, but by bitter experience — that young Lutherans have attended the University only to become avowed infidels. And there our slackness in spiritual supervision is as much to blame as are the heresies taught.

By the grace of God, under the able guidance of Pastor Haentzschel, our young people here have fared far better during the past two years. But it behooves the members of our synods to carry on the good work. Our young men and women need you today. You may need them tomorrow.

Madison, Wisconsin. GERALD JENNY, '24.

ON BEING BROAD-MINDED

Conscientious Christians are often accused of being "narrow-minded." The accusation comes from the "broad-minded." There is perhaps no other set of men so persistently accused of narrow-mindedness as our Lutheran pastors. As a rule the accusation will be found to come from such as have absolutely no religious principle, people whose broad-mindedness pivots on the faith:—

We all believe in the selfsame God,
Gentile, Jew, and Hottentot.

Occasionally, too, here and there, our laymen become vexed with what they call their pastor's "narrow views." If only he were a little more liberal, a little more up to the times, a little more pliable and less rigid, more people would be attracted to him and the church, much more general good could be accomplished.

This objection is often raised innocently and from a genuine desire to see the church prosper. Let us investigate it briefly.

Christianity is the most broad-minded thing in the world. In fact, before its coming broad-mindedness was an unknown virtue. I doubt that the ancient languages even contained the word. Each nation, each tribe, often each family had its own particular gods, who jealousy excluded all outsiders from whatever blessings they were supposed to bestow. Even today in Africa the villagers of one kraal believe that

the gods of the neighboring kraal are powerless or indisposed to bestow any favor on them.

When Christ first propounded His Gospel that "God so loved the world, that He gave His only-gotten Son," etc., it was an astounding doctrine. Had there been newspapers at the time, even the Jerusalem dailies would have carried the sensation in large black type across the front page. God's love is so broad that it encompasses the whole world; for "God would have all men to be saved and to come to the knowledge of the truth." The Son of God was the most broad-minded Man of His time. He worked His benign miracles on Jew, Samaritan, and Gentile alike. He suffered and died on the cross for all. He sent His emissaries out into the whole world. He would exclude none from the fruits of His salvation.

Peter and Paul and the other apostles were the most broad-minded men of their time. They learned of Christ and were but carrying out His precepts. Peter, whose Jewish prejudices deemed it unclean to lodge and eat with a Gentile, yet downed his personal aversion and went to the house of Cornelius. Acts 10. There is real broad-mindedness for you. Paul, a born Jew, a highly cultured man, went to the alien nations, mingled with slaves and the submerged, earned his own bread at the weaver's bench, because he desired to be "all things to all men." There is a fine example of broad-mindedness learned in the school of Christ.

The Lutheran Church, built up on the prophets and apostles, desiring to be neither an addition nor a subtraction of what Christ taught and practised, is the most broad-minded church on earth. It recognizes the possibility of salvation in all men. It employs all Scriptural means in bringing about this salvation. It serves congregations made up from all sorts and conditions of men. Its pastors are usually cultured, educated, college-bred men. Yet they are broad-minded enough to mingle with the lowly; often give way in non-essentials to those of less training; submerge their personality in the good of the cause.

The Lutheran Church is broad minded enough to see the good in others. It joyfully acknowledges the fact that in all denominations where the Word of God is preached and the Sacraments administered, God has His children. It never claimed to be "The Only-saving Church."

So far, so good. But broad-mindedness may be carried beyond the bounds of God's conception of it and Christ's practise of it and the apostles' teaching of it. God indeed yearns that all men become reconciled to Him, but is a Father only to those who through faith in the Savior have become children. Christ indeed died for all; but He distinctly divides humanity into two classes, the believers and the unbelievers. Paul indeed urges a broad charity on all Christians; but he explicitly says: "Be ye separate."

The conscientious minister cannot act, either in his preaching or in his ministerial acts, according to his personal likes or dislikes, according to his or some one else's taste. He is a "steward of the mysteries of God." It is not for him to determine what broad-mindedness is, but in all things to be guided by God's Word.

The Lutheran Church has confessions. These confessions are founded on Scriptural teaching. The Lutheran pastor, by oath, is pledged to these confessions. The Lutheran congregation's call to him makes it incumbent upon him to carry out these confessions in word and practise. These confessions state that much that is called "broad-mindedness" is not broad-mindedness at all, but a denial of the faith, a compromising with error and thus harmful in the end.

A good deal of the "broad-mindedness" of our day is narrow-mindedness camouflaged, a poisonous dagger hid under a bouquet of flowers. In a town of six thousand a Christian burial was recently given to a notorious character. The man was never known to have been inside a church. He served a penitentiary term for keeping a house of ill fame and for bootlegging. He met his death while conveying illicit liquor. But he was buried a Christian. There is broad-mindedness for you! The Lutheran pastor who would not have buried him is, of course, a narrow-minded bigot.

Look closer. What is the consequence of such "broad-mindedness?" Is it not that the masses are taught by demonstration that the Church and the Word and the Sacraments are unnecessary? that repentance and faith and righteousness are hollow theories? that heaven is for all and that hell is but a dream? Is the "broad-mindedness" of that pastor broad enough to see the harm he is doing, or is his broad-mindedness merely a cloak for his narrow-mindedness that cares naught, that sees only its personal little self, its popularity with the masses, and is therefore willing to compromise right with wrong?

Would you expect a similar broad-mindedness from other organizations? Would you expect the Masonic Lodge to pronounce the Masonic burial rites over one not a Mason? Then why should it be narrow-mindedness on the part of a faithful Christian pastor to give a Christian burial to Christians only? If he refuses to participate in union services; refuses to take part in a funeral with a minister of another confession, is not that a fidelity to Scriptural principle rather than a lack of Christian charity?

If he were to make an exception in one case, where could he stop? He would have opened the floodgate to unionistic practises impossible to dam back again. He soon would be officiating at burials of the kind referred to before.

The embarrassing situation sometimes happens that a Lutheran pastor must refuse to marry a couple. The still more embarrassing situation may arise that he must ask to be excused from burying some one. The request may come from good and well-meaning people. Perhaps they are members of his church and the dead is a close friend or relative. It would be easy for the pastor to be "broad-minded," to discourse on the dead man's virtues, to "preach only to the living." And what would you expect him to say? Would you want him to intimate that the Church and the Word and faith do not count, or do you want him to be plain-spoken and tell the truth of the matter? In the one case he would give the lie to God's Word; in the other he would be a sorry comforter to the mourners.

The minister is not the Judge. By refusing to officiate he does not condemn. He merely shows a mind broad enough to be able to hold more than one truth; a soul broad enough to have room for fidelity to his calling; a love broad enough and sense big enough to see that to fall in line with the popular demands is not always to the best interest of the people.

It's easy to be broad-minded according to the common acceptance of the term; it's not so easy according to the Scriptural interpretation. Luther would like to have extended the brother hand to Zwingli, but the Word of God held him back. The hardest thing for a true pastor is to have to refuse some of the many demands made upon him. The questions that decide the decision are: Can I answer for that before God? Am I doing the people a real service? Am I faithful to my pastoral oath? If he is not a right pastor, he will bring his "broad-mindedness" into play and camouflage weakness with love, cowardice with charity, ignorance as to his divine calling with zeal for souls.

What do you want your pastor to be? It's the "broad-minded" theologians who have disrupted the Church; the "broad-minded" professors who are dishing us up again the narrow-gauged theory of evolution; the "broad-minded" preachers who are doubting the inspiration of the Bible; the "broad-minded" ministers who have "broadminded" the people out of the churches; the "broad-minded fellows who are so broad-minded that they find no room on the "narrow way"; so expanded by the leaven of popular theories that they can't enter the "strait gate"; so broad in fact that some of them can take a whole congregation to hell with them under their coat-tails.

My brother, in these times of a denatured Christianity, the times of the false prophet, the charlatan, the spiritual quack, the religious humbug; in these times of the great falling away, in these last times, when our Lord may appear at any moment, count it a high privilege that you are a member of a church that

still stands for some principle; that your pastor has backbone enough to live up to that principle even though it bring him unpopularity, even though for a time he may incur your disfavor. The Gospel we preach is broad enough to invite all to its salvation. The Sacraments are wide enough to include all under their blessings. Beyond that even God cannot go. Beyond that it is not in the power of any man to go. The Word must be heard, the Sacraments must be used. God's plan of salvation and not man's opinion about it must be preached and practised. Let us thank God that we are brothers and sisters in a church broad enough in its Scriptural teaching and application to be that "narrow."

—Geo. Schutes, in Lutheran News.

THE OLD MAN'S BLESSING

When quite a young man, I was once in the cathedral at York. I remember how, after wandering up and down the nave, marvelling at the extent of that noble building, I at length sat down on one of the window seats; and after a time I said aloud, "This is indeed a wonderful building." As I thus exclaimed, I was answered by an old man, whom I had not perceived, but who was sitting on the same stone, by my side: "Yes, it is indeed a wonderful building, sir." (He thought that I had addressed my remark to him, as he told me later on.) He was very old, very poorly clad, and very pale and feeble in appearance; so much so that, though I was not then greatly given to acts of charity, I feared the old man was starving, and under that impression I took one shilling and sixpence from my pocket and put them into the old man's hand. My surprise was great when he quickly rose from his seat, and looking round, while tears rolled down his face, he exclaimed: "There is nobody near, sir, to make you ashamed; you will not refuse an old man's blessing, will you? Ah! you little knew what you were doing when you gave me that money, how you were saving an old man's life." Then he stretched out his hands, as if to cover me with his love, and poured forth such a prayer of blessing on my behalf as I had never heard before, and as I have never heard since. His language was wonderful, both for the knowledge of God which it expressed, and for the beauty of the wishes which he put forth on my account.

When he had finished, I asked him to explain to me how I could be said to have saved his life. He then told me as follows: "I live many miles from York, and have been summoned to a daughter who is dying, at a village about ten miles on the other side of York. I arrived in the city with only fourpence in my pocket, and when I went to a lodging-house I was offered a clean bed for fourpence, and a dirty one for twopence. Fourpence was all the money I had; but I chose the clean one, and went to bed supperless, for

I have never been accustomed to anything dirty, and I knew that Father would be sure to take care of me. I came this morning as soon as the cathedral was open, and sat down here, for I felt sure Father would send some one to look after me, and I have been waiting here all day, till He was pleased to send me what was needed."

"But," I said, "Have you asked no one to help you?"

"Asked?" he replied, "Why should I, sir? Father knew when to send help to me."

"But," I answered, "Haven't you been very hungry?"

"Yes, sir," he replied, "I have been very hungry, but I was quite sure Father would send some one to help me, when He thought the right time had come, and now you see, sir, His time has come, and He has sent you."

It was then seven o'clock in the evening, the cathedral was just about to be closed, and that old man had been there from early morning without any food since the day before. Was not this to "Let patience have her perfect work?" James 1:3-4.

I then said, "Do you mean to say that you have had nothing since yesterday?"

"No," he replied, "Nothing."

"Why did you not ask some of those who came to the services, or some of the visitors, to help you?"

"Because Father, I knew, would send me help when He thought right, sir! and I have always thought it was my place to ask Him rather than man," Phil. 4:6-19.

After a little more conversation, I was so astonished and so much overcome by this old man's simple faith, that I took out all the money I had; and, showing it to him, I asked him to take as much as he wished or wanted. But he looked at me almost reproachfully, and said, "No, sir, no! put it back! put it back! Father told you just how much you ought to give me, and I would not dishonor my Father by taking more than He sent me; for when I want it, He can always find more."

After a few more words we parted, and I saw that old man go forth on his journey, with what he considered his ample provision, because God had sent him for that day his "Daily bread," Psalm. 34:8-10.

A few minutes after I met him again, as I was walking round the eastern end of the cathedral, and once more he paused, and as I said, "Good-bye, old friend," he repeated his former expression of humility, "There is no one here, sir, to make you ashamed, let me offer up one prayer for you"; and again he poured forth a few words of blessing and entreaty for me, after which we parted to meet no more on earth. But that old man's blessing has, I believe, followed me from that hour all through the days of my life, and I can never thank God sufficiently for the lesson on trusting

Him wholly, which the incident of that day then brought home to my soul, and from that day I learned not only to look to Him, but to trust Him as my Father in Jesus Christ, in a way that I had never done before.

Reader, are you trusting the salvation of your soul to Him who was sent by the Father to be the Savior of the world? 1 John 4:14; is your heart fixed trusting in the Lord? Psalm 112:7. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," Prov. 3:5-6.—Selected

WHAT OTHERS SAY

Some Startling Figures

The Literary Digest is authority for the following facts that almost stagger one. Surely the country is headed for the breakers unless revivals of pure religion change conditions soon:

Four-fifths of the young manhood of the country has little or no vital connection with the church, and behind this detachment lies a deep misunderstanding of the faiths by which Christian men and women live, or the ideals of life which they hold. Thus reports the International Sunday School Council of Religious Education, which recently met in Kansas City. Again, the report discloses that there are more than 27,000,000 American children, nominally Protestant, not enrolled in any Sunday-school or cradle roll department and who receive no formal or systematic religious instruction, and we are told that there are 8,000,000 American children, less than ten years old, growing up in non-church homes. Estimating the total number of youth under twenty-five years of age at 42,000, the Dayton News says this is "a most startling percentage." Putting these statistics in another way, and summarizing them briefly, the News comments further:

"Nineteen out of every 20 Jewish children under 25 years of age receive no formal religious instruction; 3 out of every 4 Catholic children under 25 years of age receive no formal religious instruction; 2 out of every 3 Protestant children under 25 years of age receive no formal religious instruction. Or, taking the country as a whole, 7 out of every 10 children and youth of the United States under 25 years of age are not being touched in any way by the educational program of any church. This calls up a vital question, How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"—The Free Methodist.

Believers should be all for Christ, since Christ is all for believers.
—Venning.

THERE'S ANOTHER MAN ON BOARD THAT MAY BE SAVED

A lost ship was wrecked among the icebergs of the Northern Ocean. A rescuing party comes near. They climb upon the wreck. They go from deck to deck, and as they go to each man they find him frozen stiff. Finally they find one man who shows signs of life, and they take him to their own ship and try every means in their power to resuscitate him. They work for hours and at last they see his lungs expand and he draws in a breath of air. What do you suppose he said? "I am so glad that you found me before I died?" No, no. What then? "I am so much obliged to you for rescuing me from such a death?" No; nothing of the kind. As he drew in that breath of air he said, "There's another man on board that may be saved." And just as that man thought of his friend with first returning life, so the mind of him who has truly entered the Kingdom of Christ reverts at once to the others on the ship that may yet be saved.

—The Compass.

HEART SINS

The true Christian finds it infinitely more difficult to beat down one sinful thought from rising up in him than to keep down a thousand sinful thoughts from breaking out into open action. Here lies the chief labor, — to fight a phantasm or airy apparition, such as thoughts are. He sets himself chiefly against these heart-sins, because he knows that these are sins that are, most of all, contrary to grace, and do, most of all, weaken and waste grace. Outward sins are like the many caterpillars, that devour the verdure and flourishing of grace; but heart-sins are like so many worms, that gnaw the very roots of grace.—Hopkins.

ATONEMENT

Acts 20:28

John Muir told a story of a living example of the atonement which he heard of among the Indians of Alaska. An old chief sacrificed himself for his tribe.

There had been a war all summer between two strong tribes. One old chief saw that unless it stopped soon and his people had a chance to lay in their winter supply of berries and salmon they would starve; so he went out under a truce flag to ask the chief of the other tribe to stop and go home, telling him the reason for this request.

The other chief said that his tribe would not stop fighting, because ten more of his men had been killed than of the enemy. Then the chief said to him: "You know that I am a chief. I am worth ten of your men. Kill me in place of them, and let us have peace."

This sacrificial request was granted, and there in front of the contending tribes the old chief was shot.

When Mr. Young and Mr. Muir came to this tribe, they said:

"Yes, your words are good. The Son of God, the Chief of chiefs, the Maker of all the world, must be worth more than all-mankind put together; therefore, when His blood was shed, the salvation of the world was made sure."
—W. L. Stidger.

WORLDLY CONFORMITY

Dr. James W. Alexander wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which those influences enter which countervail parental instruction and example, I am persuaded, is, **yielding to the ways of good society.** By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the **par** of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circles of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do children of church-members, but many church-members themselves, indulge in amusements, pleasures and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1-2. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:20. The Apostle James says, "The friendship of the world is enmity with God," James 4:4. The "Beloved disciple" said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth. Ye are the light of the world,"

Matt. 5:13-14. Oh that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. 2:20. —Selected.

PRESENT STATE OF THE JEWS

The Jewish people cannot be exterminated. They have passed through many fierce persecutions, but no flood has ever swallowed them up, and no furnace into which they have been cast has been hot enough to consume them. As Dr. Adolph Saphir, himself an Israelite, has said: "Pharaoh tried to drown them, but they could not be drowned. Nebuchadnezzar tried to burn them, but they could not be burned. Haman tried to hang them, but it was of no avail." Israel is like Cain. Guilty of his brother's blood, Cain went out from the presence of God, and he feared that it should come to pass that every one finding him should slay him. But God set a mark upon Cain that none should kill him. The Jews are fugitives and vagabonds in the earth, as Cain said he should be, but none can cause them to cease to exist. They are under the penalty which they invoked upon themselves when they said of the Lord Jesus, "His blood be on us, and on our children," and yet they are preserved from destruction. They suffer, but they cannot be destroyed. Their symbol is the bush that Moses saw, which burned and yet was not consumed.

Neither can the Jew cease to be a Jew through becoming absorbed by the other nations. His fibre is such that no influence of theirs can dissolve it. The United States may be called the melting pot of the nations, and that country has undoubtedly a great power of assimilating the varied peoples which flow into it, but the United States cannot melt the Jew. What he was, that he remains in whatever land he may be found. The Jew has not renounced the God of his fathers. Go to the synagogue and you will find him praying to the God of Abraham, Isaac and Jacob. But he is under the conditions which Hosea foretold: "The children of Israel shall abide many days without a king, and without a prince, and without an image, and without an ephod, and without teraphim," Hosea 3:4. They have no king, they are a kingless nation. You will see no image in their synagogues, for the spirit of idolatry has departed from them; and you will see no ephod, for the priest who should wear it has gone, even as the king has gone. They have teachers, but no priests, and they are a people who do not confound the functions of these two.—Selected.

"ADVANCED" MINISTERS

Many perilous things in our day conspicuously show lack of keener brains and of the higher intellectual ability. Prof. Virchow, of Berlin, high authority in Physiology and foremost in chemistry, had small patience with current theories of evolution, as Agassiz,

Dana and others also had. Virchow called their authors "Bubble theorists." Yet some of our Methodist authors and professors hark back to the undiscriminating and wholesale earliest Darwinism, and teach it in boldest imitation, though Darwin himself radically modified it later. They give as proofs Haeckel's experiments, long exposed as frauds, and Huxley's funny little fox-horse, who, if he changed at all, devoluted as much as he evolved.

We wrote this editorial chiefly, however, to quote below some typical "Advanced" ministers, all of them of orthodox churches. Observe the rattling vacuum of these men where brains ought to be; the inane superficiality of statements, and evident ignorance of the great discussions upon these fundamentals of the Gospel these men vowed to preach and declared they fully believed. We are not saying anything about the brazen blasphemy of these utterances, but call attention to their utter stupidity, though they are from ministers "Cradled and ordained in orthodox churches."

Says one minister: "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible, and I do not know any worthwhile preachers who do." Says a second: "I do not believe in the doctrine of salvation by Blood. Thank God, I am not saved by the blood of any one. Salvation by blood is the gospel of the butcher shop." A third says: "Heaven is an antiquated theory of a spiritualized roof-garden that has long been exploded. The Holy Spirit is but a shadowy impersonal influence of negligible value, and the doctrine of a returning Christ is a foolish and forlorn hope."

No one who has ever even glanced at the foundations of reasoning and the impregnable facts under these great doctrines thus made light of, and who has the mind a full-grown man is supposed to possess, would find it possible to utter such foolish declarations as we have quoted. They are, in all seriousness, the rattlings of empty-brained ignoramuses. But these men got in so-called Christian colleges, and theological professors taught just such stuff, instead of profound theology and Bible investigation.

The easiest mental exercise is echoing, even the woods and the rocks do that. But we have books and teachings which are wholly and unchanged echoes of rank German infidelity, and that the infidelity of long ago, just being issued by our people, and not even believed or taught now by the originators. It is such a mental exercise as the parrot-memorized reciting of the crammed student or indeed a real parrot.

Not a new theory even of unbelief, nor a new setting of the wornout hypotheses — the same terms, "Hexateuch," "Redactors," "Elohist," "Jehovist," and the rest, from alpha to omega; it must take a tough intellectual stomach not to sicken on the silly stuff.

—Eastern Methodist.

FROM OUR CHURCH CIRCLES

Dedication of Parsonage

On the 23rd Sunday after Trinity the First Ev. Lutheran Congregation of Green Bay, Wis., dedicated its new and modern parsonage. The Rev. E. Benj. Schlueter of Oshkosh, Wis., delivered the dedicatory sermon.

May the Lord ever protect this house and its inhabitants.
R. LEDERER.

Installation

On the 22nd Sunday after Trinity, November 12th, 1922, Pastor A. E. Frey was installed by the undersigned, under the authorization of President Im. F. Albrecht of the Minnesota District as City Missionary, institutional work, of St. Paul and Minneapolis in St. John's Lutheran Church, Minneapolis, Minn.

Address: Rev. A. E. Frey, 303 Wilder Ave., St. Paul, Minn.
H. W. F. WOLLAEGER.

Acknowledgment from Dr. Martin Luther College

The members of the mixed choir of Stanton, Nebr., provided a chicken dinner for our boys and girls. In behalf of our scholars I beg to acknowledge this gift with sincere thanks.
E. R. BLIEFERNICHT.

Acknowledgment and Thanks

The undersigned wishes to acknowledge receipt of the following for the Apache Orphanage at East Fork Mission, Ft. Apache, Arizona.

Received from the Ladies' Aid and mission friends of Manitowoc, Wis., a large quantity of infant apparel, both old and new.

Like donations were received from mission friends of Watertown, Wis., through the kindness of Miss H. Mielke, and from the Ladies' Aid of Kenosha through the Rev. E. Hillmer.

A large quilt was received from the Rev. K. Brickmann, St. Charles, Minn.

Received from the Rev. W. Lehmann, Darfur, Minn., \$5.00 cash.

We wish to render heartfelt thanks to the kind donors.
M. J. WEHAUSEN.

NOTED IN PASSING

If the people who want to do good among the poor would give up patronizing them; would cease from trying to convert them before they have gained the smallest personal influence with them; would visit them as those who have just as good a right to be here as they have, it would be all the better for both, perhaps chiefly for themselves.

—Robert Falconer.

There is one kind of religion in which the more devoted a man is, the fewer proselytes he makes: the worship of himself.
—Alec Forbes of Howglen.

It is pride to refuse anything that might help us to know Him; and of all things his sunlit world speaks of the Father of lights! If that makes us happier, it makes us fitter to understand Him, and he can easily send what cloud may be useful to temper it. We must not make our own world, inflict our own punishments, or order our own instruction; we must simply obey the voice of our hearts, and take lovingly what he sends.
—Donald Grant.

Fools must experience a thing themselves before they will believe it; and then, remaining fools, they wonder that their children will not heed their testimony. Faith is the only charm by which the experience of one becomes a vantage-ground for the start of another.
—Heather and Snow.

MISSION FESTIVALS

Seventeenth Sunday after Trinity

Minneapolis, Minn., St. John's Church, P. Dowidat, pastor. Speakers: Paul Bast and R. Ave-Lallemant. Offering: \$1,000.

Eighteenth Sunday after Trinity

Milwaukee, Wis., Zebaoth Church, Arthur B. Tacke, pastor. Speakers: Hy. Gieschen, Sr., Louis Mahnke (English). Offering: \$75.55.

St. Paul, Minn., Mt. Olive Church, C. P. Kock, pastor. Speakers: Prof. A. Schaller and Rev. Paul Bast. Offering: \$85.45.

Twentieth Sunday after Trinity

Lansing, Mich., Zion English Lutheran Church, C. G. Leyrer, pastor. Speaker: Dr. Peters. Offering: \$50.00.

Tucson, Arizona, Grace Church, W. F. Beitz, pastor. Speaker: W. F. Beitz. Offering: \$42.47.

ITEMS OF INTEREST

Tithers

There are fifteen churches in and around Oneonta, N. Y., that have kept accurate records of the numbers of tithers and the amount of money contributed by tithers and non-tithers. These fifteen churches have 916 members who are tithers. Last year these tithers averaged \$59.48 each for religious work and benevolence. There are 2963 members that are non-tithers. These averaged \$18.91 each. Calvary Church, Binghamton, averaged \$77.48 for the tithers and \$22.48 for non-tithers. The lowest average for the tithers is \$43.96 and the highest for non-tithers in these fifteen churches is \$28.79. The highest for tithers is \$95.14 and the lowest for non-tithers is \$10.62.

—The Baptist.

Pagans Cursing Christianity

"The native faiths are filling the Far East with a description of Western Christianity as a war-loving and war-promoting organization. They are claiming that Christianity, a cannonball, a submarine, a gas-bomb, and a battle-ship all go together. They hurl into our teeth the accusation that Christ is the Prince of Peace and the Christian Church the instrument for making that doctrine effective throughout the world, but that the cold fact is that thus far Christ's teaching has not produced that result even in nations where it has held a preponderance of the people under its control. It passes peace resolutions with armies training in the field. It proclaims the coming of the day of world peace with the natives at target practise in its sequestered harbors.

"These statements are but part of the many accusations now being made against Christianity, which threaten the ultimate success of our missionary program. We have anticipated the hour when pagan religions would come face to face with the claims of Christianity as a world religion. That day has arrived. It brings with it the most critical hour in the history

of our Holy Christianity. If there was ever a time when we need to have faith in God and stand steadfast, unmovable, abounding in the works of the Lord, it is now. Let those who know how to pray remain upon their knees. Let those who know the value of intercession seek daily to increase that company by urging others to take the time to become interested and to pour out their souls for the ultimate success of the faith upon which depends our immortal happiness and our eternal destiny."

—Western Christian Advocate (Methodist).

Court Rules Bible Out In California Schools

The Bible cannot be used in California public schools, it being properly the book of a certain religious sect, according to a court ruling here.

This opinion reverses that handed down by the superior court of Fresno county, which gave to the school trustees of Selma high school the right to purchase a dozen Bibles for use in school classes after action had been brought by Elbert L. Evans, a Selma resident, to restrain the purchase.

The Fresno court held the King James Bible was not a sectarian book, but merely the book of all Christians. The appellate court holds that the King James Bible is really the book of the Protestant religion and as such is sectarian and should not be used as a school text.—Milwaukee Journal.

A New Use for Tracts

A New England sea-captain made a voyage to India. While in port there a wealthy Malay merchant came on board, who asked him if he had any tracts he could part with. The captain was surprised at such a request from a heathen, and asked him, "What do you want with English tracts? You cannot read them."

"True; but I have use for them, nevertheless," said the Malay, through his interpreter. "Whenever one of your country of England calls on me to trade, I put a tract in his way, and watch him. If he reads it with interest, I infer that he will not cheat me. If he throws it aside with contempt, or with an oath of profanity, I have no more to do with him. I cannot trust him."

Little as this man knew of Christianity, he had learned that a man who did not reverence the truth of God was not careful for the rights of man, and was a man to be avoided. And he had learned to distinguish between those who revered the things of God, and those for whose sake the name of God is blasphemed, and by whose misconduct Christianity is misrepresented and disgraced. —The Gospel Message.

BOOK REVIEW

The Selah Song Book for Worship and Devotion in Church, School, Home, English-German Edition, compiled by Adolf T. Hanser. Price: \$2.00. The Sotarian Publishing Company, Buffalo, N. Y. 1922.

To compile a book of songs and hymns for permanent use in our American Lutheran Church, be it in public worship, school, or home, is not an easy task. There are many things to contend with in order to meet all the requirements, and to satisfy the wishes on the part of those who would make constant use of such song book. The Selah Song Book just published, apparently has been compiled with much painstaking and labor, just to meet the requirements so often looked for in hymnal books. It contains 450 hymns and songs, 235 tunes, and 438 numbers for the Psalms, Bible readings and liturgy, 888 numbers in all. Aside from Scriptural songs, such as the first song recorded, Ex. 15, the song of Deborah, the Psalter, the two New Testament songs, Luke 1, which are

taken up in this collection, the book offers hymns of the Church Fathers, the Middle Ages, through to the Reformation and to hymns of the present day. A notable feature of this song book is that it contains many new translations. There are over 30 Lutheran hymns, hymns which are veritable treasures in our German Lutheran hymnbooks, and which we can never forego, without suffering irreparable loss, appearing in English translation for the first time, in this collection, among these 29 hymns translated by Miss Anna Hoppe, the latter of which have graced the columns of "The Northwestern Lutheran," while, on the other hand, new translations were made of a number of songs because the old translations were not as good as they should be. All in all it is believed that now every Lutheran hymn of importance is available in good English translation. Of course, the collection also comprises what is best in the treasures of sacred song handed down in the English churches, the hymns of Watts, Wesley, Newton, Heber, and others.

While this edition is bilingual and with notes, an English word edition is anticipated for the near future. Print and binding are good. J. J.

Adventures of Captivity by Frank P. Chorpennig. Per copy 25 cents; in dozen lots at 20 cents; in hundred lots at 18 cents. The Book Concern, Columbus, Ohio.

A Guide In Church Finances by Samuel A. Stein, D. D. Third Edition. Price 50 cents. Lutheran Book Concern, Columbus, Ohio.

This booklet has met with such favorable reception as to make a third edition necessary within two years since its first issue. This edition has been enlarged and revised. It will serve the Lord's Treasury wherever used. We again recommend it for careful consideration and use.

The Active Church Member. A Brief Biblical Manual Offered for his Instruction and Guidance. By R. C. H. Lenski. Price \$1.25. Lutheran Book Concern, Columbus, Ohio.

This book of 206 pages on The Active Church Member has just been issued by R. C. H. Lenski, author of exegetical-homiletical treatments of the Eisenach Gospel and Epistle Selections. Its purpose is to incite the church member to active work in the various lines of spiritual activity. The following are its contents: The Power, The Work, The Worker, The Spirit, The Organization, The Obligations, The Method, The Aids, The Glory. The book contains sound knowledge and will be read with profit. J. J.

Harmonized Song Words. Concordia Medley No. 20 Christmas. 1. Little Children Can You Tell. 2. Oh Little Town of Bethlehem. Arranged for Player Piano by Barthel-Duesenberg Piano Company, 910-914 Pine St., St. Louis, Mo.

Two pleasing Christmas melodies with words to be sung by children while being played on the player-piano. J. J.

'T will Still be Christmas There Christmas Hymn for Mixed Voices or Quartette. By W. M. Czamanske, Sheboygan, Wis. Arranged and harmonized by F. Reuter. Second Edition. Single copies 10c; per dozen 50 cents.

The fact that the first edition of this Christmas hymn was exhausted while the song was yet in demand prompted the writer to add another stanza to the text. The second edition with its appropriate enlargement will no doubt meet a cordial welcome at the hands of those to whom the first edition is known. May the second edition win many new friends. G.