

The Northwestern Lutheran

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

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65 N. Bridge
Jan 23

THE SHINING LIGHT OF THE GOSPEL

Shine out again in all thy pristine splendor,
Thou glorious Gospel of the Crucified!
Reveal a Savior's love, so warm and tender,
Who for a world of guilty sinners died.
Shine out! Flood heathen realms with heav'nly glory,
O'er land and sea, o'er valley, plain, and hill.
That all mankind may know Salvation's story,
The darkness with thy light immortal fill.

Shine into hearts, beneath sin's burden groaning,
Who fear the thund'rous roar of Sinai,
And sadly grieve, their wretchedness bemoaning.
Bid them on wings of faith to Calv'ry fly!
There flows the Blood that grants them balm and healing,
There hangs the Lamb of God, for sinners slain,
With outstretched arms His boundless love revealing,
No mortal e'er appealed to Him in vain!

Shine into hearts bowed down by grief and sorrow,
O'er loved ones sleeping in the silent tomb!
Bid them with eyes of faith behold the morrow,
When Resurrection light shall banish gloom!
O precious Gospel, cheer the sick, the weary,
With tidings of the blest Physician's love!
Console the wand'rers in earth's desert dreary
With sweetest hope for endless rest above!

Strengthen the weak, when comes the hour of trial,
With power divine, with unction from on high,
Lest Satan's arts beguile them to denial
Of Jesus, Who alone can satisfy!
And to His own, who for His dear sake suffer
The persecutions of a godless world,
Patience divine, and blest endurance offer
As they behold His banner high unfurled!

O fill the timid hearts with holy boldness!
Apply to speechless lips thy holy flame!
And let thy glowing warmth dispel the coldness
Of those who know, but love not Jesus' Name!
Shine in resplendent glory, ever brighter,
Till dawns the light of endless, perfect day,
And make the hearts of Christ's redeemed beat lighter,
As heavenward they wend their pilgrim-way.

Shine on, O glorious Gospel, shine and strengthen
The tie that binds God's own in Christian love!
Shine on until earth's evening shadows lengthen,
And Zion soars to Salem's realm above!
Shine on, prepare the way for Christ's returning,
Illumine the path to the celestial Home,
And keep believers' lamps in radiance burning,
Till sounds the bridal call "The Lord has come!"

Anna Hoppe.

The main mischief in the world is, that folk will not let the Lord have his own way, and so he has just to take it, which makes it a sore thing for them.

—Donal Grant.

And Lead Us Not Into Temptation

Matt. 6: 13

Temptation! The thought at once calls to our mind man's first temptation in the Garden of Eden, together with its fatal consequences.

Temptation is as old as mankind, and it has never ceased to exist, nor will it ever cease to exist as long as man is in this world. The time will never come when we shall not need to pray, "Father, lead us not into temptation." No human being is exempt from it; no saint in this world ever becomes immune against it. The first man, created by God, was perfectly holy and without sin, yet he was not immune against temptation, and Jesus, the second Adam, though the perfect image of God, was not exempt from being tempted. Its universality is appalling and fills us, at times, with a feeling bordering on despair.

What is this thing we call temptation? The sixth petition, and other similar passages of Scripture, perplex many people. They seem to imply to them that God Himself tempts man; that even the first temptation of man was God's own decree.

Now it is true that God has permitted the temptation of man in paradise, as it is also true, that He has decreed that our Savior should be tempted in our stead, as we see from His temptation in the wilderness. Scripture even expressly states that God often tempts His beloved children. Thus it is said of Abraham that God did tempt him when He propounded to him the offering up of his son. But what does this imply? It simply means that God tries, tests, proves man in his obedience toward and faith in Him. That is not intended for man's harm or destruction. On the contrary, when God allows temptation to come, or when He tempts, i. e., tries and tests man, the purpose is to purify and strengthen him. Such a temptation is necessary. A man who would not be tempted could have no virtue. Such a person would be an automaton, a mere machine. It is so to this day. God tempts us that we may become strong in His strength, firmly rooted in faith and obedience, by exercising and improving our dependence on Him. Such testing of our faith and obedience has the glorious promise of Scripture, "Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. 1:12.

But the temptation spoken of in the sixth petition is something far different. It is the temptation to

evil and sin. That never comes from God. Never does God tempt any man to evil. St. James enjoins us, "Let no man say when he is tempted, I am tempted of God, for God tempteth no one to evil." The very nature of God is opposed to this. As God could not be tempted with evil Himself, so neither can He be a tempter of others. He cannot be a promoter of which is repugnant to His holiness. No, the great original source of temptation which pulls us toward evil and sin is the adversary of God and man — Satan. He is the great master of temptation, the tempter from beginning. And he has only one aim, to destroy. When the devil tempts it is only for the purpose of destroying God's handiwork, — man. His object is to lead men into disbelief in God's love and mercy, in His fatherly care, in His provision for our salvation, to have them to walk on the pathway which leads to certain perdition.

There is satanic power and guile in such temptation which no man can apprehend nor resist. "The devil comes to tempt clothed in various guises, — even as an angel of light when necessary. He comes with great pretenses of wisdom, but his purpose is to deceive. He comes with proffers of help, as a friend in need; but his aim is to destroy. He offers to serve as a guide, but he leads into snares and pitfalls. Thus did he rob our first parents of their God-given image." Never are we secure against the temptations of this great adversary. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

Nor is he at a loss to gain his point. Satan finds a most efficient factor of temptation in our own sinful flesh. Our nature, by the first transgression, having become corrupted, weakened, prone to evil, it is an easy matter for him to tempt us. "Every man," says St. James, "is tempted when he is drawn aside by his own lust and enticed." The combustible matter our enemy finds in us, and he needs only to blow up the flame in order to succeed in his temptation.

And what an accomplice the Tempter has in the world! What satanic temptations has the ungodly world in store for entangling men and women in our day into the nets and snares of sin and lust at its places of carnal amusements, — the theatres, the movies, the ball-rooms! What sensuality and impurity of thought do the fashions of the day incite!

Worse than all this, what temptations to forsake Christ and His true Church, and to exchange the only saving truth of the Gospel for the errors and heresies of the day,—Christian Science, New Thought, the anti-Christian doctrines of the modern church and the lodges, does Satan exercise over men in our time!

And go where you will, where will you escape temptation? Prosperity brings temptation. It tempts you to forget God, and to put your trust in mammon,

and the joys and pleasures of this life, and to set your back to the hereafter, to the true life that is eternal. Adversity tempts: it tempts you to believe that God has forgotten. It would lead you to unbelief and despair.

How sedulously, then, we should guard our lives against temptation! But how? The Lord tells us. He teaches us to pray unceasingly, on every day and at every place, "Father, lead us not into temptation." What these words mean is clearly brought to light by the explanation in Luther's Catechism: "God indeed tempts no one; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into misbelief, despair, and other great shame and vice; and that, though we be thus tempted, we may still finally overcome and obtain the victory."

This answer rings of truth. We are not to overcome temptation by our own efforts; nor would we ever prevail and gain the victory of ourselves. Not self-confidence, nor trusting in our own uprightness and strength will protect us. Behold the sad case of Peter's temptation to deny Christ! Tenderly did the Lord bid him to be on his guard, saying, "Simon, Simon, Satan desired to have you, that he might sift you like wheat; but I have prayed for thee, that thy faith fail not." Yet Peter, trusting in his own power, had lamentably failed.

We pray that this may not be our lot. God alone can guard and keep us against all and every temptation, however great they may be. And He who loves us with a fatherly precaution, who has redeemed us through the blood of His dear Son, who has sanctified us in the one true faith, which is "the victory that overcometh the world," — should He not so guard and preserve us, that we may not become a prey of the foes that would hunt us to our death? Surely, God will not forsake us in this fight with temptation, nor will He look upon us with indifference as to its outcome. "The Lord knoweth how to deliver the godly out of temptations." 2 Pet. 2:9. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

We have here the very purpose of our praying the sixth petition. It is to enlist God's help. He is ever ready to help and stand by. And, therefore, we ask that He would not leave us helpless in the hour of need; that when temptation comes, He may enable us to resist it, to prevail and gain the victory.

The Christian who would gain the victory in the fight with temptation must be armed with God's armor, that is, the Word of God. We are not to debate and reason with the enemy, as did Eve when she was tempted by the Evil One, and fell. Satan can beat us there. But, "It is written" is to be our reply.

Every question of duty is settled by the authority of God, and having found that decision, we shall not be found wanting in resisting every temptation. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand." Eph. 6: 11, 12.

Verily, the sixth petition is no prayer for those who would combat the powers of darkness without the use of God's Word. It is meaningless to those who do not find in the divine Word Him who has overcome all temptations in our stead, Jesus the Redeemer, in whose righteousness and purity, life and strength, man alone is armored against every onslaught of the enemy.

We do not ask God in this petition that we be free from all temptation. The time when we will be free from temptation, will not come until that glorious day when Jesus shall return, to receive us unto the glory of His everlasting Kingdom, and we shall shout, "Thank God, temptation is no more." J. J.

COMMENTS

"Go Your Way, and Tell" As the women of old on Easter morning, the Church in these blessed days of Eastertide has journeyed to the open tomb in Joseph's garden. That ours is a pilgrimage not in the body but of the spirit to the Holy Sepulcher, has but little significance to the true disciples of Jesus: what the women found was an empty tomb, emptied at least of what they sought — the dead Savior, emptied by His glorious return to life; what gave the angel message of the Resurrection its deepest significance and brought the chain of events, — the Master living, the Christ buried, the Lord arisen, into the true focus for the eye of faith to contemplate was the simple "as he said unto you." This same word holds good today, only we ought to be in a far better position to grasp its deep meaning than were the women at the tomb. We have no excuse to offer if we have not experienced the blessed enlightenment given to the wayfarers on their Emmaus journey (Luke 24:27): "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The only explanation possible would be that we have not been journeying with Jesus.

The faith which rejoices in the risen Lord is an active faith, it cannot lie dormant in the human heart. Its sphere of activity is suggested by the words of the angel message: "Go your way and tell." Our way from the Savior's tomb onward can no longer be one of hopeless sorrow and fear; they are banished; joy,

hope and gratitude hold their stead. These should make us cheerful, faithful, willing witnesses for the risen Lord, giving our best as individuals, as members of a family, of a congregation, of a synod — to spread the glad tidings: He is risen! Go your way and tell. G.

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"They Signed But Did Not Know" "They signed, but did not know," says The Continent, speaking of the Interchurch report on the 1919 steel strike. It seems that a Mr. Marshall Olds has, after a thorough investigation, written a book in which he analyses and criticises the report in question. We do not want to enter into the merits of the case, but will simply give the summary of The Continent and its comment:

What seems to The Continent then as the notable thing in the premises is that Mr. Olds concedes all that the report said about the objectionableness of a twelve-hour day and a seven-day week in industry, especially as considered from the standpoint of social and family life for the workmen. He claims indeed more progress toward the elimination of these practices than the Interchurch investigators granted, but on the principle of the question he is with them. Furthermore, Mr. Olds has nothing to say about the corporation's espionage system among its employes; we infer that he did not think it defensible. And inasmuch as these three points were the features of the document which most church people regarded as its prime values, we imagine that the church at large will not feel that this "analysis" has taken away the main reason for being glad that the report was published.

But Mr. Olds should make the church heartily regretful of the manner in which the Interchurch inquiry was conducted. It is all right for the church to investigate industrial conditions — but not that way. Mr. Olds makes specific charges that tables of earnings in various branches of industry were manipulated to show that the steel corporation paid its low-skilled men lower than like labor elsewhere received when in fact it paid as high as the highest. He also complains of deceitful accusations against the Pennsylvania state police. What can the distinguished commission of church men who signed the report say to these flat complaints of misrepresentation? Not a word — unless something that dodges the point.

For in truth they know nothing about these questioned matters. They signed but they never knew. Because they were too busy about other things, they permitted a group of men who had no connection whatever with the church to collect data and write the report. To be sure, the commission blue-penciled the manuscript before publication, but they couldn't possibly verify the assertions of fact it contained. So now, when the facts are challenged, it is necessary to fall back on some of these non-church men to defend what was called a church report. Hereafter when the church reports on a strike or anything else, let church people do the investigating, and let the investigators themselves sign.

We believe that The Continent is drawing the wrong moral from this tale, namely, that it is alright for the church to investigate industrial conditions, but that it should make the investigation itself. The true moral is given in the heading, "They signed, but did not know." Let the church confine itself to what it knows. It knows from Scripture the sinfulness and depravity of man. It knows the Gospel of Jesus

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Christ. Let it preach those truths which it knows positively and stop right there. The church as such does not know and cannot know the facts concerning industrial affairs. It has no call to speak on them. It is injuring the cause of Christ when it attempts to act as judge in such matters. If the church preaches what it knows into the hearts of men, these men will act as a salt in both contending classes, and the church will have achieved all that it can ever hope to achieve for the bettering of the relation between man and man.

J. B.

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"Fine Ideal But Unhappy Means" Under the heading, "Fine ideal, but unhappy means," The Continent discusses the recent legislative attacks on the parochial schools. As to the fine ideal, we disagree. This is it:

All children in public schools would, The Continent believes, constitute a condition of very happy promise for this country. The education of every class and sort of American boys and girls side by side in the same school rooms is the best insurance that we know of for the unity and mutual good will among its people which a democracy needs more than anything else. Could all Catholic children sit through their school years in close neighborhood to the Protestant children of their communities, they would, when arriving at adult age, be far less isolated in this Protestant nation and would suffer far less from the "bigotry" of which Catholics are always complaining. In every way the Roman priesthood would be consulting the advantage of their parishioners, children and adults, if they closed their parochial schools and let their people have the rightful share belonging to them in the mighty system of American free schooling — the finest public work of our American commonwealth.

—We do not like to hear the United States called a Protestant country. Our country is not Protestant; nor is it Catholic; nor Jewish; nor atheistic. It is a country in which men of all beliefs and unbeliefs can live together in harmony and peace, as far as that is at all possible in this world of sin, because as citizens of our country we share with each other but those things in life in which all men can agree, or in which a minor-

ity can more or less cheerfully submit to a majority. The very name Protestant country, is, therefore, disturbing.

—We are not ready to subscribe to the creed, "We have no king but Caesar," but still consider the welfare of the soul paramount.

—But we do believe that a citizen is able to render unto Caesar the things that are Caesar's without denying God the things that are God's.

—Yes, we hold that the Christian training children receive in our parochial schools is the best possible preparation for civic life. Mere propinquity and personal association will not insure unity and good will among our people.

Hear what William Allen White, quoted in the Lutheran Witness, says in his recent article in Collier's, entitled, "What's the Matter with America?":

For a hundred years we have pinned our faith to two improving agencies in this country: education and a rising economic status.

We have said that we can take the low-grade stock of Europe and teach it three years of Latin, spherical trigonometry, a year of physics, a modern language, some United States history and Longfellow's epics, and make it fit for a self-governing democracy, if only you give it modern plumbing, fresh air, motor cars, a living wage, and a helping hand.

But these things are not working. The motor car bandits, grafters, thugs, city hall bosses, and municipal tyrants of various sorts, all live in the pink-cotton and tinfoil environment to which we have pinned our faith. Indeed, most of these rascals have been educated through our taxes, and so taught to undo us.

Education and environment will help, but they will not cure. For we are missing something somewhere.

We are taxing ourselves by the million to teach the children absolutely nothing that will help in their relation to the state. . . . Does the average high school graduate know more than an idiot about practical civic morality, as we of the last century like to imagine that we knew civic morality? We keep feeding our beloved educational folderol and fudge, and wonder why our children have no stamina, why they are morally undernourished.

But we are glad to subscribe to The Continent's opinion on the means that many are employing to attain to their ideal:

Nevertheless The Continent doesn't believe at all in the Oregon compulsory school law, passed by popular vote in the last state election. This act, which will close in 1926 not only Roman parochial schools but every other sort of private school giving instruction of high school grade or lower, applies force to secure an end which would nurture good will only if brought about by the enlightened consent of those sections of the populace whom it is desired to win over to the new policy. Compelling them to come into the public schools will awaken antagonism quite opposite to the proper object of such educational unifying. However urgent this reform may appear to any man, he ought to be able to see that it is something to be accomplished by voluntary means alone. Indeed, it is a matter in which compulsion is utterly astray from all democratic practice and traditions. The Continent therefore heartily hopes that, on test soon to be made, the supreme court of the United States will declare the whole act unconstitutional.

J. B.

"An Enviably Record" Do Lutherans give? Last year's record of the Augustana Synod gives an eloquent answer in the affirmative. In the first place, a "Committee of One Hundred" completed the raising of \$500,000 to swell the Ministerial Pension Fund. In the second place, already \$450,000 of the \$500,000 aimed at is in hand for buildings and equipment of the Theological Seminary; \$120,000 is in hand for a Girls' Dormitory at Augustana College; the Minnesota Conference has launched a movement for the raising of \$400,000 for Gustavus Adolphus College, which gives every promise of success; the much smaller New York Conference has already raised \$425,000 of the \$500,000 set as a goal, for Upsala College; the Nebraska Conference has raised about \$100,000 for Luther College; the Iowa Conference a like amount for its Hospital at Des Moines, and the Illinois Conference an equal sum for its two hospitals in Chicago and Moline. All this in addition to the regular benevolences of the Synod for its mission and other activities.

Here, then is a body of 205,000 communicant members that raises within a year practically, for its institutions, a special sum of almost \$2,500,000! This is a record that would be hard to duplicate anywhere, when the circumstances of the people are taken into account. There is much growth in wealth among many of the Swedes in the Middle West; but nothing to be compared with the wealth in the leading denominations. There is an esprit de corps in the Synod, and a willingness to give, that puts to shame the giving of some of the older Lutheran synods in the country.—The Lutheran.

"An enviable record," the Lutheran calls it, in the sense, naturally, that every one of us would like to see his own church body do as well, not in competition with others for glory before men, but from a holy zeal for the cause of the Lord.

We are especially interested at this time. We, too, have begun to think of our educational institutions and are planning to improve and extend them. We are making a beginning with our theological seminary. During the month of May we are going to try to raise about \$650,000 to \$700,000 to pay the debts of the synod and to build a new seminary. Look at the figures in the above news item and ask yourself, should it not be an easy matter for our 140,000 communicants to raise the required amount? All that is needed is a warm love for our Lord and the spirit of brotherly co-operation — the money is not lacking among our people. Let the good example of the Augustana members stimulate you. Speak to your fellow-members in that spirit. J. B.

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Again, Dr. Grant Again, Dr. Grant, but this time we are particularly interested in him, for we find his name linked with that of men who bear our name, Lutherans. We quote from the Lutheran Witness:

Meanwhile Dr. Grant continues to reveal himself as an out-and-out infidel, removed from atheism only by an intangible line. Any one who denies the possibility of miracles is for all practical purposes an atheist, since a god who cannot work miracles is not a god in the sense in which human language employs that term. He openly denies the plan of salvation, rejecting the notion that there is "a promise of happiness in the world to come for those who believe that Jesus

Christ, the Son of an offended God, came to earth to expiate on the cross sins inherited by man from Adam." This central doctrine of Christianity and only hope of sinners Dr. Grant specifically denies.

Is it not astonishing that a Lutheran preacher should be associated in the same Lenten program with this infidel? Should one not expect that Lutherans, at least, would avoid all identification with him and with his work as they would the very pestilence? Yet we find that in a Lenten folder gotten out by the Episcopal Church of the Holy Trinity in Brooklyn, Rev. J. J. Heischmann and Rev. C. D. Trexler, two Lutheran preachers (Merger Synod), appear with Rev. Percy S. Grant in the list of those who address the congregation.

A New York layman comments on the incident as follows:—

"We have here in New York, as I suppose you have also in St. Louis and, I suppose, everywhere where Lutherans are to be found, people who are constantly saying: 'All Lutheran Churches ought to get together. There ought to be only one Lutheran Church.'

"In view of sentiments of this kind so often expressed, I believe it is the duty of the Witness and the Lutheran frequently to print reports from Lutheran circles which show why such union is impossible.

"Enclosed please find the folder of Community Lenten Services held in Brooklyn, N. Y., and notice that Dr. Grant is listed with the Lutheran Pastors Heischmann and Trexler. Some happy combination! A young lady member of my acquaintance, who attended the service at which Dr. Grant spoke, reports that prior to Dr. Grant's address the hymn 'How Firm a Foundation, Ye Saints of the Lord,' was sung! Enough said." J. B.

* * * * *

What? "When Jesus met a crazy man, the Lord spoke respectfully to him. This was probably the first decent remark the fellow had heard in a long while. Jesus said, 'What is thy name?' Who cared what his name was! The man said, 'Legion.' Taking the cue from the military frame of mind in the demented outcast, Jesus said peremptorily like a commander, 'Come out of him.'"

—Western Christian Advocate.

What was to come out of him?—for according to this exegete the man was merely crazy. This is a sample of the modern interpretation of the Bible. A discussion of its merits will hardly be necessary. J. B.

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A Remarkable Resolution A remarkable resolution has been, The Presbyterian informs us, adopted by the legislature of South Dakota. It reads as follows:

Whereas, The unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries, and increasing the prison population of South Dakota almost one hundred per cent, is, in the opinion of the most expert sociologists of the age, due to the emphasis which has in recent years been placed upon material values and the small concern paid to spiritual values, in home, school and society; and

Whereas, This alarming condition shows no indication of subsidence, but on the contrary is increasing, must produce a situation that should arouse every thoughtful person to consider efficient methods of combating the crime wave and to impress the great necessity for reform in modern home life, school economy and social practices; and,

Whereas, The multiplicity of bills offering diverse methods of accomplishing this purpose which have flooded this legislature is proof of the concern felt, as well as the difficulty of enacting into law effective provisions for producing the end sought, as well as the greater difficulty of bringing citizens of opposing views and different religious convictions to a uniform understanding and method; and,

Whereas, Washington said in his farewell address: "No nation can exist without religion." Experience — the history of humanity — has demonstrated that a republic like ours is strong and a blessing to its people and the world according to the development of its people, according to the moral character and intelligent religion of its people.

Whereas, The strength and efficiency of any republic, a government by the people depends upon the best development of those people, which experience has demonstrated, and history shows, cannot be without religion. The strength of a republic is in the character of its citizens, their intelligence, and their morals, inseparable from their religion.

Whereas, It is uniformly conceded that the remedy must be effected through the inculcation of morality, spirituality, and conscience in the young, in church, school and home; therefore, be it

Resolved, By the Senate of the State of South Dakota, the House of Representatives concurring:

That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

That the churches and Sabbath-schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

That parents be adjured to exert every effort to restore the old-time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues, of truthfulness, honesty, and respect for the rights of others.

That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaiden of eternal goodness.

That it is the judgment of the legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved.

That a resolution of this kind should be adopted by a body whose duty lies in an entirely different sphere, is significant. It is refreshing to note that the legislature recognizes its inability to "enact into law effective provisions for producing the end (reform) sought," and therefore addresses itself to the home and the church. In the last paragraph but one, however, a demand is made that no school without religion can satisfy. Here a Christian day school is the only solution. If only all parents would realize this. There are too many parents even in our Lutheran Churches that still do not see the truth this resolution clearly indicates. But let us not make the fatal mistake of trying to supply the want that is generally felt by introducing religious teaching into the public school.

J. B.

THE NEWSPAPER AND THE CHURCH PAPER

According to Saturday's, March 24, issue of the Chicago Tribune, Charles Clayton Morrison, editor of the Christian Century, in addressing the Medill School of Journalism at Northwestern University on "Science, Religion and the Newspaper," expressed an opinion on religious journalism which is in line with many similar criticisms heaped upon the Confessional Church and its various endeavors to instill convictions, principles, a live personal faith with a real object into the hearts of men who are living in an age of doubt, indifference, and washed-out, ragged generalities fluttering in the breeze before a church-going people utterly disgusted with the horrid sight and looking for clean lives.

Mr. Morrison is reported to have said:

"Its present failure of potency is due, I believe, to waning of public interest in denominational religion. The public isn't so interested in denominations; in fact, it feels the paper representing the thoughts and movements of a sect is obsolete.

"The religious press must transcend denominations and get into the new spirit of religion. It is now demanded of religion that it save not only individuals, but also the whole social structure."

By what does Mr. Morrison gauge the "present failure of potency" of the religious press? It does not require penetrating vision to see the editor of the Christian Century roosting in the ranks of the benighted who point to all the world's ills, particularly to the late World War, and with owl-like gravity ask: "What is the matter with the Church?" But this state of affairs is nothing new. The Christian Church always was and ever will be the scapegoat for whatever may disturb the sense of ease and security and ruffle the complacency of self-righteous. The Pharisees were Christ's worst enemies. Isn't it about time somebody asked: "What is the matter with the public?" Verily, man spurned the true Gospel message and therefore the wrath of God is revealed from heaven. Accordingly Mr. Morrison might have spoken more to the point and ascribed the "failure of potency" to man's rejection of God's plan of salvation instead of "to waning of public interest in denominational religion," a phrase which is decidedly misleading in this connection.

The trouble with Mr. Morrison is that he places the newspaper and the church paper on a par; to him both are moral forces of equal intensity. And since the institution of the daily newspaper has reached hitherto unbelievable proportions and in the number of subscribers has by far outranked any religious paper or magazine, he does not hesitate to recommend the application of newspaper methods to the conducting of affairs in a religious journal office. Therefore, while we, dyed-in-the-wool Lutherans,

with the Gospel, the power of God unto salvation, not only in our heads, but also in our hearts, gasp with horror, Mr. Morrison, who belongs to the "public" and is undenominational, with a serene smile goes the even tenor of his oratorical way and propounds the worldly wisdom to us: "The religious press must transcend denominations and get into the new spirit of religion. It is now demanded of religion that it save," etc.

"New spirit of religion?" Why, it's as old as the hills! Ever since the fall of man there is this innate spirit in every human creature, to justify himself before God with the deeds of the Law. This religion is as old as heathenism itself and the gloss and glamor of a Christ so spiritualized that nothing remains of Him but His human nature stranded, as He were, on the sands of time as the mere ideal man in the same category with Plato, Buddha and Confucius — cannot hide the moss and dross of an antiquated religion with which the public is being surfeited *ad nauseam* in the daily newspapers, and, sad to say, in many denominational church papers whose editors agree with Mr. Morrison that the "religious press ought to transcend denominations and get into the new spirit of religion."

Mr. Morrison, are you looking for a man of your bent of mind to help you write your magazine? We should like to recommend the Rev. Stickney Grant of late notoriety, who refuses to be a parrot and quote Scripture!

"It is now demanded of religion," etc., the future journalists are told by one who would be a defender of the Christian religion. Since when, we ask, does man arrogate unto himself the prerogative or demanding something from God, his Creator, from Him who flashes and blazes from Mt. Sinai: "Thou shalt and thou shalt not," from Him who threatens: "The soul that sinneth it shall die!?" Those who would lord it over the Lord will be consumed by His wrath!

Though the public, i. e., those outside the pale of the Christian church, do not subscribe to, support, or read a Christian church paper, since they prefer the natural religion of an Arthur Brisbane and innumerable others and it tickles their pride to usurp the place of the Lord, the true Christian denounces any attempt to put his church paper into the "new spirit of religion" and demands of its editors the strictest adherence to God's Word in every detail. If his protests are in vain, he will cancel his subscription. One daily newspaper with its anti-Christian spirit is enough to counteract in the home; he reads it for necessary news and information, but not for its religion. P. F.

Where every day is not the Lord's, the Sunday is his least of all.
—Donal Grant.

A NEW SCHOOL BILL

It is, of course, well known that attempts have been made in recent years in various states, to enact laws making illegal the use in the grades of any language except the English and of forbidding attendance at any school except those of the state. As to closing private and parochial school the attempt has, as far as we know, so far always failed, excepting the state of Oregon, where last year such a law was enacted. What Oregon did is, however, being severely criticised, and we do not see how that law could hope to stand if it were brought before the court in a test case.

But what has been attempted in some other states is now also being attempted in Ohio. A certain Mr. Brenner of Cleveland has introduced a bill in the State Legislature relative to "compulsory school attendance and abolishing private and parochial schools." Such are the words taken from the heading of the bill. The purpose of the bill is therefore clearly stated. It is aimed at parochial schools, including, of course, private schools which could hardly be passed by if parochial schools are to be taken.

The bill covers nine pages, but the clauses that specially interest us are the following:

That all subjects "prescribed for the first seven grades of the elementary schools of this state, shall be taught in the English language only." * * * "that no foreign language shall be taught below the eighth grade in any such schools within the state."

"Every child of compulsory school age (from six to sixteen) shall attend a public school under the conditions prescribed in sections * * *."

"Every parent, guardian or other person having charge of any child of compulsory school age * * * must send such a child to a public * * * school for the full time the school attended is in session, which shall in no case be less than thirty-two weeks per school year."

Any person failing to comply with this law shall "upon conviction be fined not less than five dollars and not more than twenty dollars, or the court may in its discretion require the person so convicted to give bond in the sum of one hundred dollars." And upon refusal of any one to pay such fine or furnish bond the person "shall be imprisoned in the county jail not less than ten days nor more than thirty days."

Whether the bill will be enacted, even if no particular opposition is shown by interested parties may be problematical. Personally we do not see how the General Assembly of Ohio could so stultify itself as to enact such a law. But there is no telling what the present craze for "Americanization" and for state and national education and the growing spirit of paternalism may not lead a state legislature to do. The only safe course therefore is to fight this bill with every legitimate means. For one thing individuals

congregations and conferences can write their respective representatives voicing their objection to the passage of such a measure that is simply robbing the home and parents of both God-given and civil rights.

Vice-President C. C. Hein has the matter in hand, and will probably in the near future send out a circular letter, showing the need for action and making suggestions.

It should be noted that if this bill should be enacted and would then be sustained by the courts it would not only close all our parish schools in the state, but likewise prevent attendance at our academies at Woodville and Capital University of any scholar under sixteen.

—Lutheran Standard.

L. A. VIGNESS

The Towner-Sterling bill before Congress provides for a government department of education, with a secretary as a member of the president's cabinet. It furthermore provides for the annual distribution of millions of dollars as federal aid to the states in the conduct of schools. The opponents argue that this system will tend to take the power of control away from the states and centralize it in Washington. The supporters of the bill argue that this is not the intention, that the bill specifically provides against such results, and that no fear need be entertained in this respect. It is clear enough, however, to any impartial person that the agency which controls the money and pays the bills has the power to dictate. That such will eventually be the result also in this case may be unconsciously suggested by the following paragraph in an editorial on roads, clipped from the Fort Worth (Texas) Record.

"It is realized by members of the association that the Texas highway laws must conform to Federal requirements if Texas is to continue in the enjoyment of Federal aid in road building. They will seek such legislation that may be necessary to meet the Federal demands which are chiefly embraced in the requirement for adequate road maintenance. They will study how this may best be brought about."

We do not want the power to control education centralized in Washington. There is too small room for the Church now. It will be smaller if such centralization comes.

—Lutheran Church Herald.

WHAT OTHERS SAY

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 cannon-ball, 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 instru-

ment for making the 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 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 stedfast, 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.

The Growing Philosophic Despair

No salvation, no immortality, nothing but cosmic collapse at the end — this is the philosophic fear which the contemporary literature of despair holds for us, and which is likely, we are told, to do considerable harm unless counteracted. The mechanistic philosophy, as it is being taught in some of our colleges and universities and in the published words of some of the philosophers schooled in psychology, biology, chemistry, and physics, is inculcating in the man-on-the-street the idea that he is little more than an animated clod, and that the universe is a mere machine without sympathy or purpose. This theory of life is not the view of insane men, seriously avers Albert Edward Wiggam, lecturer and writer, in a letter to Glenn Frank, editor of *The Century Magazine*, but a view that is laying hold upon the minds of some of our leading philosophers, a view that is being taught in many of the colleges and universities of America and northern Europe. Nietzsche, the German philosopher, proclaimed that "God is dead," and that in his place man has nothing to offer except the "superman." Nietzsche died in a madhouse, but his skepticism influences the minds of some of our later philosophers and educators, to the great spiritual danger of the generation of today, particularly that part of it which depends on the educated and cultured for its spiritual light and food. Mr. Frank thinks so much of Mr. Wiggam's letter that he publishes it in full in the columns usually devoted to his own editorial utter-

ance. While Mr. Wiggam does not concern himself in this article with the truth or untruth of either the spiritual or materialistic view of the universe, and contents himself with a warning that education and philosophy must rush to the rescue if civilization is to be saved, his utterances can as well be taken as a hint by those who believe that the salvation of the world is possible only through a religious awakening.

One of the professors of a large Eastern university, writes Mr. Wiggam, "boldly teaches his students that 'man is a mere cosmic accident,' the most interesting and the most self-interested accident which has yet happened to matter, but nevertheless an accident; that 'immortality is a sheer illusion,' and that 'there is practically no evidence for the existence of God.'" At another institution a professor "informs his students, many of them labor leaders and intellectuals of the most earnest type, that 'religion is a mere defense mechanism' which man has built up subjectively, a 'compensatory fiction for his inner feeling of inferiority,' 'a device for importing symbols into the world of fact,' all with a view not of finding reality, but of keeping up his courage with a 'picture of a universe run in his private interest,' 'a universe as he would like to have it.'" At still another Eastern university a professor of psychology tells his students "that freedom of the will has been knocked into a cocked hat," and that such things as the 'soul' and 'consciousness' are mere mistakes of the older psychology." And these, says Mr. Wiggam, "are only random examples." It is safe, he thinks, to assert that "a majority of all biologists, psychologists, physicists, and chemists are thoroughgoing mechanists, and that mechanism as a world view is growing."

The inescapable question, then, which faces these philosophers themselves, says the writer, is, "What is the man-on-the-street going to do when he wakes up to what they at least believe are the facts?" And the man-on-the-street, it is asserted, is waking up rapidly to this view. But "can the common man stand a universe without the supernatural and its consolations?" Then Mr. Wiggam adds:

"The philosophers themselves say candidly that they do not know. They express only hopes, suggestions, and despairs. The common man for ages has faced the hardships of life, its glaring social injustices, its bitter pains and disappointments, either because of, or at least along with, the thought of something after death, the comforting assurance by his intellectual superiors that there was another world where he, too, would come in for some of the prizes of life, where he, too, would walk streets of gold and dwell in 'mansions not made with hands.' If, for instance, the laboring man is persistently informed that this is all pure folderol, is he going to go ahead living out docilely his little round of life on black bread, beans, and onions, and let himself be exploited for the

benefit of a few biologically selected specimens of protoplasmic mechanism in whom (or perhaps the mechanist would say in which) he has no interest, and who can from the nature of the universe have nothing but a lifetime interest in him? Will he, as George Santayana subtly argues, see that it is only in the light of death (this eternal death) that we can value life truly, and that only 'the dark background which death supplies brings out the tender colors of life in all their purity'? This is all well enough for philosophers, but what of the common man? Will he not say that this is simply more exoteric folderol thrown out by the esoteric circle to fool him into docility and exploitation?"

Plainly there is in all this literature a despair that is not without grounds. Mankind, says the writer, is facing a serious moment in its intellectual history, and several things seem obviously likely to happen. Some of them may happen to one portion of the population, and some to another. "It is fairly likely, however, that there will be a great major trend in some particular direction, and to influence that trend is plainly the objective, indeed, the chief social and political duty of the coming renaissance." If the mechanistic philosophy takes possession of the man on the street, if all men become convinced that this is their one and only chance, that this life is all, they "will react largely as they are educated to react, and consequently education must at this point make its chief attack in order to adjust men to a radically changed world." One of four trends, thinks the writer, is likely to sweep over the minds of men:

"First, they may espouse a vulgar Epicureanism, mixed with stoicism. They may argue that since death ends all, and the universe is not concerned with ethical values or human personalities, let us eat, drink, and be merry. They may thus seek in rank and crass sensationalism — mere satisfaction of the senses — the solution of life and the escape from its dilemmas.

"Second, the masses may plunge into social and political revolution, seeking to grab whatever they may of the values that a more sober human order has created, a social and moral Bolshevism which recognizes no values in leadership and whose motto is 'the devil take the hindmost.'

"Third, they may go in for a more passionate estheticism, a worship of beauty for its own sake, the losing of life in a higher Epicureanism, a higher sensationalism; the living of life for its emotional values, without an ethical philosophy or an intellectual background. It is perhaps only those who have felt the depth, insistence, and permanence of the ethetic appeal who will feel that such a passion might become the dominating note in civilization.

"Fourth, it may result in a new and higher synthesis, giving us a true liberalism, a true freeing of the human spirit, a deeper devotion to the social and

political good as the only way to attain the highest, deepest, and widest individual experience during this brief fever of living. Mankind may evolve an organization of society and politics not as mechanized industry has done for power, pleasure, and profit, but for human values; a development of personality; an organization of society for the participation of each man in the great and ever-accumulating treasure of the one common life — in short, a civilization not of power, but of values such as characterized those few precious moments of history when society has thought of men as persons and not as masses.

"If education and philosophy can not rush to the rescue and bring this about, then civilization indeed is in danger, not, as all these other fears have pictured, from stupidity, ignorance, and the unreasoning revolt of the under man, but from his clear mental perception that the highest intellectual triumphs of man have failed to furnish him with any sound or satisfying reason for living at all." —The Literary Digest.

READING THE BIBLE

Because the Bible is the Word of God, it is like God in this respect that "with the pure thou wilt show thyself pure; and with the perverse thou wilt show thyself froward." (Psa. 18:26.) That is, we find that we are looking for. We find what our spiritual condition and attitude permits God to give.

If we are looking for faults, mistakes, contradictions, we find these in the Bible just as we think we find them in God, and make these our poor excuse for rejecting both. Because we ourselves are not "straight," we are unable to "see straight" and labor under the delusion that this mental aberration on our part is in the Bible. In philosophy we call this law "apperception." The mind wears green glasses, sees everything "green," and concludes that everything is "green."

If again we read the Bible merely to gain information, or to find beautiful literature, or to find weapons for argument, or to have a good opinion of ourselves, we will find all this. But with only such motives we will as certainly not find the saving knowledge of God in Christ.

If on the other hand we approach the Bible to learn the mind of God, to discover His will, to know His heart, as well as our own spiritual condition, and the way of salvation, all this will be revealed to us in its sacred pages.

It is therefore of the greatest importance to draw near to this fountain of truth with a praying heart. For unless the heart is praying for light, the Bible remains a sealed book. We cannot take unless it be given, in answer to sincere prayer. To grasp its truth with the head, is like grasping a ray of light with the hand. It must be recognized with the eye of faith.

It is also important that we make the right use of what we find. If we do not walk in the light received, we cannot receive more light. Humble obedience is the path to fuller knowledge. If we turn the little to account, that makes room for the larger measure of light. "To him that hath shall be given." There will always be something — yes, much — that we do not understand. But faithful use of the little means "promotion."

There are parts of the Bible which may seem puzzling, and even objectionable. But let us remember that back of these pages there may be far deeper things in the mind of God. For "we see only in part." The very spots in the sun may be necessary for the kind of light it gives. When there is so much in the Bible that is good even to our limited vision, we may rest assured that what appears to be blemishes contains great and divine truth to be revealed in the fulness of time. If we have learned to know the Author of the book, we know we can trust Him even where we do not understand as yet. If we have seen God in Christ we can rest assured that our confidence in Him will not be deceived. —The Bible Banner.

OUR PLACE IN HEAVEN

How good it is to know that our names are written in heaven! It is related of Frederick the Great that at one time he was at his Cleves palace with Voltaire, the noted French philosopher, as his guest. At the dinner table the philosopher began to mock at God and good people, and said, "I will sell my seat in heaven for a Prussian thaler." Among the guests present was a councilor, who was a devout Christian. He was very much shocked at Voltaire's words, and at once spoke his mind. "My dear sir, you are in Prussia, where we have a law which says one who wishes to sell anything must prove ownership. Will you prove you have a seat in heaven?" Those words are said to have had a wonderful effect. Voltaire could not prove his ownership, and he had nothing to say. His lips were sealed. Just so! But for those who have taken their place under the shelter of the shed blood of the Lord Jesus there is no uncertainty as to their place in heaven. Chosen in him from before the foundation of the world, they shall assuredly be there, holy and without blame before him. To him be all the praise! —Serving and Waiting.

THE FATE OF THE SAVIOR'S MURDERERS

Before Jesus was nailed to the cross, Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an ex-

ecrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged, and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified — so many, in fact, that Josephus tells us the ground about Jerusalem was so thickly studded with crosses that space could not to be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all men. Truly, truly, the cry, "His blood be on us and our children," has been answered.—Sel.

SET APART

We read: "But know that the Lord hath set apart him that is godly for Himself."

The thought of separation between the godly and the ungodly, between the good and bad, runs through the whole Bible. When the Lord says, "Ye have not chosen me, but I have chosen you," He suggests such separation. The church is made up of "called out ones."

One of the best methods the devil employs to ruin and destroy the word of God is the method of mixing the bad with the good. In the parable of the tares we are told that a man sowed good seed into his field, but while men slept the enemy came and sowed tares among the wheat. If the enemy desired to raise a crop of tares, why did he not prepare a field of his own and sow it to tares? Not so, he was bent on ruining the crop of wheat. That insidious, deceitful method of the enemy in mixing things is what plays such havoc in many places today.

If the enemy can influence an honest Christian business man to go into partnership with a man who has no thought of observing Christian principles in that business, he will do it. If he can get an innocent, Christian young woman to marry an ungodly young man he will do it. "Be not unequally yoked together with unbelievers," is Paul's exhortation. If all the traitors of our American Republic were on the other side of the globe, they would not be nearly as dangerous to our nation. If all the hypocrites in a community were organized into one congregation, they would not impede the progress of the church nearly as much.

The thought of separation is seen everywhere in nature and material things. The farmer separates his seed grain from foreign seeds; he runs it through the fanning mill to separate it from the chaff. Fruit is separated and classified. Separation is always in the thought of God with reference to good and bad. The

enemy would mix error with truth, doubt with faith, fear with love, anxiety with peace. The Lord would have all the good unmixed.

—H. W. Link, in Evangelical Messenger.

VICTORY

Soul of mine, 'tis not enough
For thee to linger nigh
The cross that stands on Calvary's hill,
And watch the Savior die;
'Tis not enough for thee to see
The crimson life-blood flow,
The thorns, the nails, the pierced hands,
The look of pain and woe;
'Tis not enough for thee to weep
In sorrow for thy sin,
To feel remorse and keen regret,
And make resolves within,
But go thou forth and follow Him
Who's bleeding there for thee,
And reckon thyself wounded, slain
With Him upon the tree;
Shun not the thorns, the piercing nails,
Nor heed the mocking throng,
Draw close to Christ and in that hour
He'll give thy heart a song;
And, soul of mine, behold, He lives,
The grave was not His goal,
He's risen, yea He lives with power,
He reigns, and oh, my soul,
Thou must not stay upon the cross,
Or in the grave when He
Hath wrenched the chains, hath paved the way
To glorious victory;
As thou hast reckoned thyself dead
With Him when He was slain,
So reckon thou thyself alive
With Him who rose again.

—Katheryn Finchey—'16.

—The King's Business.

PEG AWAY

At one point in Dr. Bangs's ministry, he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but the rock was hardly indented. He said to himself, at last, "It is useless: I will pick no more." Suddenly, a stranger of dignified mien stood by his side, and thus spoke to him: "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain: I make no impression on the rock." Solemnly the stranger replied: "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands: the result is not. Work on!" He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed. From that day, he never had a temptation to give up his commission.

—Stevens.

NOTHING BUT GIRLS

You would never hear your father say that. But let us visit the lands where the little girls are not wanted and not cared for.

A missionary once went to see an old Mohammeden in the Syrian city of Tripoli. As he entered the outer court he saw a number of little girls running out of his way as fast as they could. He asked a boy who was with him who they were, and he said they were the children of the person he was going to call on.

So he went on into his presence and was most politely received. The old man rose from his cushion on the floor, placed his right hand on his forehead, and, bowing gracefully, said, "May your morning be blessed, your Excellency! Peace be to your life." Then a boy brought in cups of very strong black coffee, and they talked together in a friendly way.

Presently the missionary asked the old man how many children he had, and was surprised at the prompt reply, in a sorrowful voice, "I have no children at all."

The visitor thought this was very strange, and that there must be some mistake. "Were not those your daughters whom I saw in the court?" he asked again.

"Oh, yes," he replied, "those are mine, but they are nothing but girls."

The same missionary, calling on another Mohammeden gentleman, and asking him the same question, received for answer, "I have four sons, but praise to God, I have no daughters."

Now let us see what a difference it makes when people become Christians. A little daughter was born in the same city of Tripoli, who had a very unusual welcome. When the relatives heard of its birth, they came to express their sympathy with the parents at the sad calamity which had befallen them. The baby's grandmother declared she would not kiss her for six months because she was a girl!

But the father stood up and said, "Spare your sorrow. I do not want your sympathy. I love my little daughter, and I hope to train her up to love the Savior, and to do good to others. I am not a heathen any longer." And then he went and put up a flag to let all his neighbors know that he was not sorry that his child was a girl.

Thus, you see, the little heathen girls have great reason to rejoice when their parents become Christians. The life of a woman is a very sad one in all countries where they have not got the Bible. She is despised and degraded, thought to have no soul; made to do all the work, never allowed to take her meals or sit down with her husband. But when the religion of the Lord Jesus Christ comes in, woman begins to be loved and honored, and is promoted to her proper place.

—Selected.

SINAI — CALVARY

O Sinai, with awful fear
I hide my face from thee.
How could I dare to venture near,
A sinner? Woe is me!

O Calvary, O Calvary,
Where Christ the Savior died,
From Sinai I flee to thee,
And 'neath His cross abide.

O wondrous peace that fills my heart,
When there in Him I rest,
Be my sweet lot till I depart
To praise Him with the blest!

—Victor E. Beck, in The Bible Banner.

REJECTING GOD'S WORD, THE ROOT SIN

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23.

Here is an impressive lesson for present-day people. Could anything be more solemn as a word of warning from the lips of our Lord to the God-defying, God-denying, devil-delighting, so-called, "divinity doctors" than the terrible sentence, "Because thou hast rejected the Word of the Lord, He also hath rejected thee?"

Not for murder or arson; not for swearing or stealing; not for neglecting the Lord's Day; but for rejecting God's Word!

Will men never learn? Will history be meaningless to men? Will example fail to furnish the lesson? To reject the Word is to reject Himself!

Here is the root sin, sending its shoots down deep into the nature of man. Here is the response to Satan's snare, "Yea, hath God said?" relying upon the reasoning powers of a Satanic nature, voicing their vain thoughts, telling the people what they think.

Hath not God said, "My thoughts are not your thoughts"; and "I hate vain thoughts"; and "The thoughts of the wicked are an abomination unto the Lord?" They fail to remember that the Word says, "Forever, O Lord, thy Word is settled in heaven."

Rejecting His Word is trifling with Jehovah Himself. Listen to the Son of God as He holds the Old Testament in His holy hands:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

The smallest letter in the Hebrew language is so important that it plays its part in God's plan for a redeemed race; but the bold, brazen modernist, with an effrontery that should shame the devil himself, assumes the power to enlighten God's people about His mistakes!

If mercy was ever manifested, it is in God's forbearance toward these, the wickedest of sinners; and yet there is a sure word for these men to consider: "What wilt thou say when He shall punish thee?"

Every man and woman who has been misled by their teaching, hindered from service by their teaching, both saints and sinners, will rise up to testify against them when the books are opened.

The King's Business.

NOTED IN PASSING

There is One who bringeth light out of darkness, joy out of sorrow, humility out of wrong. Back to the Father's house we go with the sorrows and sins which, instead of inheriting the earth, we gathered and heaped upon our weary shoulders, and a different Elder Brother from that angry one who would not receive the poor swine-humbled prodigal, takes the burden from our shoulders, and leads us into the presence of the Father.

—Annals of a Quiet Neighborhood.

No amount of world-wisdom can set a man above the inroads of superstition. In fact, there is but one thing that can free a man from superstition, and that is belief. All history proves it. The most sceptical have ever been the most credulous. This is one of the best arguments for the existence of something to believe.

—David Elginbrod.

To seem to make no progress at all is a serious matter to a beginner. For lack of progress suggests either lack of power or power wasted in a wrong direction. Once introduce the element of doubt and you sap a man's energies. Continuous defeats, even though they be but small ones, tend to depress one. If continued long enough they break a man's spirit. With a single pin and much perseverance you may bleed a man to death. Defeats and snubs are to the inner man what the pin-pricks are to the outer.

—Profit and Loss.

Rabbi A. A. Green of the Hampstead Synagogue, London, has introduced teaching of St. Mark's Gospel to his religious class from the Jewish standpoint. Mr. Green asserts that the chief Rabbi knows of it and does not condemn it. The Hebrew Standard, New York, says: "It is unthinkable that the New Testament should form the staple of any instruction imparted to youthful and impressionable minds in the religion class of any synagogue, regardless of its radicalism. When such a contingency happens, we shall have ceased to be Jews."

—The Lutheran.

There is a suspicion in the mind of the bishops that not all the young people presented for confirmation have received adequate training as required by the laws of the Church and of common sense. To thrust young people into the responsibilities of Church membership without adequate preparation and an easy familiarity with the Book of Common Prayer, is about as useful as building straw houses on sand foundations, where the wind, and the rain, and the sun will soon render your labor all in vain. Permanent foundations are absolutely essential to solid building, and some of the tumbled down shacks of Churchmanship in this Diocese are due to lazy builders and careless building. The quantity of your youthful confirmation class is of far less importance than its quality.

—Rt. Rev. I. P. Johnson. — The Living Church.

"Unless I am utterly mistaken," said Edgar M. Cullen, the retired Chief Justice of the Court of Appeals of New York, "there is a strong tendency in courts, in legislatures, and,

worst of all, in the people themselves to disregard the most fundamental principles of personal rights. Judicial decisions are made, statutes are enacted, and doctrines are publicly advocated which, when I was young, would have shocked the people to the last degree. In those days liberty was deemed the right of the citizen, to live and to act as he thought best, so long as his conduct did not invade a like right on the part of others. . . .

"It has been said that the great misfortune of the day is the mania for regulating all human conduct by statute from responsibility for which few are exempt; for those who resent, as paternalism or socialism, legislative interference with their own affairs are often most persistent in the attempt to regulate the conduct of others. That there has been of late years a reaction from the faith in individualism, which was almost universal in free countries in the middle of the last century, is certain."

—Lutheran Witness.

Some wise man, who has thought upon the matter of giving, has formulated four rules for getting the best results. These rules are worth thinking over and remembering:

"If you want to be rich — Give!

If you want to be poor — Grasp!

If you want to be needy — Hoard!

If you want to have abundance — Scatter!"

The Bible student will recognize that these rules are in harmony with what the Word of God teaches.

"Give, and it shall be given unto you" (Luke 6:38).

"It is more blessed to give than to receive" (Acts 20:35).

"But God said unto him, Thou fool . . . So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20-21).

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Prov. 13:7). Compare Proverbs 11:24-25.

The Lord has so arranged things that he who is willing to give, to help, to serve others, will be blessed and enriched. The sooner we become possessed with the grace of giving and learn to give cheerfully and liberally the better it is for us. The blessings we scatter all come back to us.—Friend of Russia.

THE BUILDING FUND

The Committee for the seminary proposes that an energetic effort be made to collect the necessary funds both for the proposed building and for wiping out our synodical debt. The plan was laid before and approved by the Trustees of Synod, Mr. Gamm to act as special treasurer for this collection. Now, let us all help to make this large undertaking a success. All money for this purpose is to be sent to Mr. Fred Gamm, Bank of Watertown, Watertown, Wis. Read the circulars of information which the committee distributes from time to time.

The Trustees of Joint Synod,

By C. Gausewitz, Chairman.

RECEIPT AND THANKS

For use in the Indian Mission I received, after Christmas, from Bethel Congregation, Milwaukee, Wis., Rev. Walter Hoenecke, a box with very welcome clothing of various kinds for our poor Indians, some playing blocks and a package of writing tablets and

pencils in cases; through Mrs. Wilhelmina Bothmann, Winthrop, Minn., from herself and friends, 1 Bible, 2 New Testaments, a prayer book and pictures; from C. Baumann, Watertown, Wis., 1 New Testament; from young ladies in St. Mark's congregation, through Miss Ruth A. Hahm, 5 Bibles; from Mr. F. H. Retzlaff, New Ulm, Minn., in accordance with wishes of the late Mrs. F. H. Retzlaff, \$50.00, which are applied for literature.

Heartly thanks and God's blessing to the donors!
F. Uplegger.

HARD UP FOR SUBJECTS

"It is astonishing," says The Biblical Review, "that many preachers seem to feel that they must go outside the Bible for sermon subjects that will hold their people. In cases where the congregation is not held by preaching based on and saturated with the Scriptures the difficulty must be with the preacher. The Bible has the supreme answer to the great needs of the soul, and the souls of every congregation have their needs. The task is, to reveal these and then to apply the remedy. Instances are constantly occurring that show what the Scriptures can do without any earthly interpreter; how much more can they accomplish when a consecrated, able, and sympathetic man gives himself chiefly to the work of opening them to the needy."

OUR DEBT

When Christ assumed all our debts, he puts us under an obligation to himself that we can never repay. He does not want us to attempt to repay it. As one has well said, a day-laborer could more easily pay off the accumulated War Loans of the world than we could repay the debt of Christ's sacrifice on Calvary. What our Lord Jesus does ask is simply that we accept this great gift of Himself. Then, if we gladly yield ourselves up to him because of the mercies of God, and present our bodies a living sacrifice to Him, he can steadily enrich our lives with himself and his blessings, and use us to his glory and honor. We do not, for we cannot repay him for his gift when we do this; we only receive and enjoy his gift to the uttermost, and — wonder of wonders — cause him to rejoice because we let him do ever more for us.

—S. S. Times.

FROM OUR CHURCH CIRCLES

Notice

1) The committee on assignment of calls will meet May 24th at 10 a. m. in the seminary.

2) All reports and all documents to be submitted to synod should reach me on or before June 5th.

G. E. Bergemann, President.

Sheboygan and Manitowoc County Conference

The Sheboygan and Manitowoc County mixed conference meets at Collins (Rev. Wm. Schlei), April 9th to 11th. The following will submit papers: Pastor Ed. Huebner — Sermon on the Mount (exegetically); Pastor Kanies — The character of Saul; Pastor Gutekunst — Characteristic of the meaning of Luther's words, "Ye are of a different spirit"; Pastor Koch — Phil. 1:3-6; Pastor Krause — Heb. 6:10-26; Pastor Meier — Keeping entertainments Christian.

Confessional: Arth. Halboth (Ed. Krause).

Sermon: W. Haase (L. Ave-Lallemant).

Timely announcement requested.

Karl F. Toepel, Secretary.

Mixed Pastoral Conference of Milwaukee and Vicinity

The mixed pastoral conference of Milwaukee and vicinity will meet, D. v., April 17th and 18th in the congregation of Pastor E. Schueler of Milwaukee, Wis. Papers are to be read by Prof. W. Henkel, Revs. P. Brockmann, B. Sievers, Herman Gieschen. Everyone must look out for his own lodgings.

L. K. Karrer, Secretary.

Fox and Wolf River Conference

The Fox and Wolf River Mixed Pastoral Conference will meet, D. v., April 10th and 11th at Appleton, Wis. (Rev. Ph. Froehlke). Papers by the Revs. Fiehrke, Froehlke, Huth, Wm. Jaeger, Pautz, Schilling, Werner. Preparatory address: Rev. Ihno Jansen (R. A. Karpinski). Sermon: Rev. C. D. Griese (Theo. Kissling).

Kindly announce yourself!

Wm. R. Huth, Secretary.

Wisconsin Valley Conference

The Wisconsin Valley Conference is scheduled to convene in the parish of the Rev. O. Hensel at Marshfield, Wis., on the 10th and 11th of April. Kindly announce your coming at your earliest convenience.

These papers will be presented: An Exegesis on the Epistle to the Ephesians (cont.), A. Sitz. A catechization, W. Keturakat. An Exegesis on 1 Cor. 14:34, G. Thurow. The Pastor's Call, O. Hensel. The Spiritual care of pastors, H. Brandt. An English Sermon, E. C. Dux.

Preparatory Service: M. Hillemann, O. Kehrberg. Sermon. W. Fischer, W. Fuhlbrigge.

Gustav J. Fischer, Secretary.

Pastoral Conference of Minnesota District

The Pastoral Conference of the Minnesota District will convene, God willing, at Sanborn, Minn., April 17th to 19th. Opening service Tuesday morn-

ing at 9 o'clock. Communion service Wednesday evening. Adjournment Thursday noon.

Papers are to be read by the pastors C. F. Albrecht, G. A. Ernst, A. Bauer, G. Albrecht.

Confessional address: Franzmann (F. Koehler).

The pastor loci, H. Bruns, requests the brethren who desire reservations to notify him not later than April 8th.

Paul Bast, Secretary.

Mixed Winnebago Pastoral Conference

The mixed Winnebago Pastoral Conference will convene in Oshkosh, Wis. (Rev. E. Ben. Schlueter, 904 Nebraska St.) on April 16th to April 18th, 1923.

Opening session Monday afternoon at 2 p. m. Closing session Wednesday morning. Papers to be read by the Revs. Naumann, Schumann, Schulz, P. Bergmann, Schlerf, Moll and Schlueter.

Sermon: Rathjen (Hartwig).

Confessional address: Wadzinski (C. Meyer).

Requests for quarters should be made in due time.

O. Hoyer, Secretary.

The Arizona Conference

The Arizona Conference will meet in Phoenix, Ariz., April 24—26. Papers by Pastors F. Uplegger, Frey, Zimmermann, Beitz, Wehausen, Guenther.

H. C. Nitz, Secretary.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will convene April 17—19 at St. John's Church near Firth, Nebraska, the Rev. A. Schumann, Pastor. Doctrinal discussions as to the differences between the Synodical Conference and the Synods of Ohio and Iowa will be the conference matter. Sermon by the Rev. C. Schmelzer, alternate the Rev. W. Schaefer. Confessional address by the Rev. A. B. Korn, alternate the Rev. A. Schumann. The brethren are requested to announce their coming before April 15th and to state whether they intend to arrive by car or by rail to Firth or Cortland.

A. B. Korn, Sec'y.

Central Mixed Conference

The Central Mixed Conference will meet, D. v., in St. Mark's Congregation (Rev. Klingman), May 1st, 2 p. m. — May 3rd, noon.

Papers by the Revs. Prof. Theo. Schlueter, Dir. Kowalke, M. Fuebert, Wm. Lochner.

Confession address: G. Stern (F. Stern).

Sermon: E. Fredrich (M. Guebert).

L. Kirst, Secretary.

ITEMS OF INTEREST

The Religion of the Russian Peasant

After being with the peasant in European Russia, traveling with him on his emigrant train to Siberia, and living elbow to elbow with him in far-away villages of the Russian East, the consensus of my observations is that, at heart, his religion is idolatrous and pagan when viewed according to strict Western standards.

The Orthodox Church still works side by side with pagan rites that once constituted the body of the primitive Slav religion. It has gathered up many of the old ways, to be sure, but vestiges of others exist. In the church itself the bewildering color of both architecture and ceremonial, the secretive nature lent the Mass by the intervention between the priest and the people of the ikonostas (a screen made of ikons) the multitude of saints lesser and great, these can be defined as none other than Orthodoxy's Oriental elements manifesting themselves. Especially is this true when their parallels are found just the other side of the Urals.

St. Nicholas, the most popular of Russian saints, is also a deity among the heathen aborigines of Siberia. St. Vlas, the protector of flocks and herds, is worshipped by pagan members of the Empire as Volas. The comparison could be carried down the entire hagiography with surprising results.

Though Russia is generally reputed to be the most religious country in the world, it is undeniable that the bulk of the population, which is peasant, has only the faintest conception of the framework upon which is based the religion to which it officially belongs. The peasant who can satisfactorily and intelligently give an explanation of the articles of his creed is a rare exception. He will relate all sorts of legends and utter all manner of superstitions, but in the last analysis he knows more about the pagan customs that are his than about the Christian faith he nominally embraces. . . .

The fabric of the moujik's conception of Heaven and Hell is so shot with apocryphal ideas directly traceable to pagan beliefs that the design is almost obscured. Just as on Olympus the gods wrangled among themselves and were unscrupulous to gain their ends, so the saints are pictured in the moujik's mind. In fact (so complete is the fusion of pagan and Christian elements in his belief that to the observer it will be a moot point whether Orthodoxy has succeeded in transforming pure paganism into Christianity, or Christianity in the hands of the moujik has gradually been transformed into pure paganism.

The sowing and reaping of crops is regulated not by seasons and climates, but by the almanac of saints' days and by lucky hours. Thus wheat will not germinate, they say, if planted at Easter, and cabbages to be any good at all must be set out on Maundy Thursday. There are also many days on which the peasant considers it unlucky to work; especially is this true of Easter week. . . .

The moujik's respect for the native fays and sprites is very poetic, though explicable because his life is lived close to Nature. Fishermen offer small propitiatory sacrifices to keep the house fairies or domovoi in a contented frame of mind. . . . The domovoi, or house fairies, are a very moodish lot. You must not mention their names after twilight, and if you ill-treat them they will make sleep impossible. If your house is blessed with good domovoi who love you and your children, they will do many things for you — they will take care of the horses, watch over your daughter, see that she gets a good suitor, and will never let you or yours know starvation.

The znakhar, or witch doctor, is a regular institution in many villages, and though he apparently works in direct an-

tagonism to the local priest, he is held in much fear. By means of spells and incantations, this charlatan claims to cure all sorts of ills.

I discovered that, in the Salaiyeer Mountains, which lie two hundred miles south from the Trans-Siberian Railway in Western Siberia, when the cattle or horses of a peasant farmer fall sick, he does not send for the veterinary, but for the local shaman, or medicine man of Kalmucks, who comes, and with a drum drives away the evil spirits. Now in that country there is a veterinary provided by the local government, and his services can be had for almost nothing, but the peasant seems to believe that the heathen medicine man effects the cure with more dispatch and efficiency.

—Richard Wright in Russian and Slavonic Monthly.

British Church Is Hit by Strike of Choir Boys

The London Daily Herald tells of a strike of the eight senior choir boys in Holy Trinity Church, Winchester. The trouble started, The Herald says, when one of the boys was suspended from choir duties for misbehavior. He laid his grievance before the other choir boys, and it was noticed at the next service that they were not singing so joyfully as usual.

The boys were "spoken to" by the rector, Rev. Heriz Smith, and immediately afterward they held a conference and decided to strike. At the following service they did not appear in the choir loft, but two of their number did picket duty in a rear pew.

The strike was announced to the congregation by the rector before the service opened. —Milwaukee Leader.

1923 to Be Big Year for Church Building

All records will be broken this spring and summer for money spent to erect new churches, parsonages, parish and community houses, and parochial schools throughout the country. It is estimated that the coming season will see \$67,000,000 invested in new structures devoted to religion. The Presbyterian Church expects to spend \$6,000,000, the Episcopal, \$10,000,000; the northern Methodist, \$9,000,000; the Baptist, \$8,500,000; the Congregationalist and the Lutheran, \$2,500,000, and other denominations, \$6,000,000.

—Milwaukee Journal.

Miners Pray for Safety

Daily prayer services for their safety have been introduced by miners employed at a large mine of the Valier Coal Co., near here. Short services are held each morning at the bottom of the shaft before the miners enter the various rooms to perform their work. —Wisconsin News.

Holy Week in Salvador

We were in Cojutepeque during Holy Week and the whole place seemed to be given up to the celebration of religious processions commemorating different phases of the last week of our Lord's life, His passion and death. ' say "seemed to be" advisedly, because as a matter of fact, the crowd that followed the processions two or three times daily was very small, and composed entirely of the poorest class of people. One searched in vain amongst them to find a single person that had the appearance of a better social position. And surely they were in keeping with the shabby images they were carrying shoulder high, on boards covered with ragged drapery.

Hearing the strains of the accompanying music, we hastened out to see them as they passed, and what an amazing sight it was — a sight to make one weep. Up the stony

street the procession came, lighted up candles in the hands of barefooted women. Shoulder high in the middle of the street were borne the images, five in number. First came the image of Christ from whom they had now removed the heavy cross which he had been carrying earlier in the day. The figure was bowed with grief and weariness, and bunches of coarse, tangled hair fell over the shoulders on the gaudy brocaded robe he wore. The dirty cloth with its torn lace, covering the board on which he was carried was not shabbier than the mean little figure with its tawdry robe which was supposed to represent the One who is the effulgence of God's glory and the express image of His person, the One who, upholding all things by the word of His power, is set down at the right hand of the Majesty on high.

After Him came the Virgin, always the most resplendent figure in any procession or collection of images. Two others followed, the Apostle Peter bringing up the rear with a large rooster spreading his wings on a pole which he carried. Climbing the hilly street they came, to the strains of slow, weird music, and as one scanned the faces endeavoring to read the thoughts, expecting to see some signs of the devotion which is supposed to accompany these religious acts, the impression one received was of absolute indifference on the majority of faces. Nevertheless, here and there one saw a face full of unsatisfied longing, a pitiful, childlike, questioning expression, that surely denoted the heart-hunger within. On they came chanting some monotonous responses, led by a "beata" (member of a women's religious order) — "Santa Maria, madre de Dios, ruega por nosotros, ahora y en la hora de nuestra muerte." "Holy Mary, Mother of God, pray for us now and in the hour of our death."

Up the narrow street they slowly climbed, a crowd unkempt, unwashed and unshod, numbering one hundred or more. As the music and the chanting died away in the distance — and indeed for hours after — the one thing in that weird procession that remained impressed on the mind and heart was the poor, little figure of Christ — not the resplendent Virgin, not the imposing figure of Peter, but just that shabby little image of Jesus, bending under a weight of grief. As one thought of it and for hours could not get away from the impression, strangely enough it was not with a sense of indignation that they should so represent our living, glorious Lord, nor the incongruity and unreality of it all from the standpoint of Scripture, but the persisting, desperate thought which intruded itself with a pain that amounted almost to anguish, that after all there was some truth in it, and that up there in the glory He is actually feeling some of the grief expressed in the crude little figure carried shoulder high by these poor blinded devotees. Indeed that little image could not suggest a tithe of the anguish in His heart as He looks down upon them, and upon the millions of these lands who, like them, are sunk in grossest idolatry. Because He loves them all we can be sure that He grieves over them with the most poignant sorrow. "Behold and see if there be any sorrow like unto my sorrow." And as He looks on them in their lost condition does He not also look on us and say, "How long? How long?" —The Latin American Evangelist.

Phrasing of Psalms Revised in England

"Why do the nations so furiously rage together," is the new official Church of England reading of the second psalm which has read "Heathen" instead of nation. Change was made by the committee of the national assembly of the church, which issued the text of the revised psalter in the prayer book. This was the most important alteration, but Psalm 55 was abolished altogether because of such passages as "break their teeth, O God, in their mouths." —Milwaukee Journal.