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## The Spiritual, Not the Social Gospel in the Church

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channels of Thomism, extended down into our own times. As a result, the conception of satisfaction has become fixed in the Roman Catholic doctrine of the Atonement.

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Anselm's contribution to Christian soteriology in his *opus magnum* — both in itself and in its bearing on subsequent Christian thought — has carved for him a permanent niche in theology's hall of fame. We cannot escape the conclusion, however, that far more important than any rationalization of the Atonement is our own trustful acceptance of this central truth of Christianity as the basis of a sure and eternal hope.

Chicago, Ill.

THOMAS COATES

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## **The Spiritual, Not the Social Gospel in the Church\***

(With Special Reference to the Race Relations Problem)

Our country today finds itself confronted with a serious race relations problem. It is only one of the many social and economic questions facing us at this time, but, no doubt, every one who has carefully studied the race problem will admit that it is one of major importance and therefore should not be ignored by those whose business it is to study it. As citizens of our country it vitally concerns us all, and it is in view of this fact that the Missionary Board (upon the writer's suggestion) has decided to take up its study as a part of its agenda, especially since it is the duty of the Board to counsel those who are directly concerned with the problem in its practical applications. It is from this point of view that the Missionary Board, I hope, will continue to give the matter its careful attention.

There is no doubt that many of the thirteen million Negroes in our country are suffering serious injustice and are laboring under decided disadvantages. We shall not go into detail in describing these. They differ in various areas and communities of our country. In some places Negroes practically enjoy every prerogative which their Caucasian neighbors possess; in other places they are denied definite privileges which are theirs as American citizens, while again in other places they are unjustly oppressed and deprived of fundamental Constitutional rights. For this reason we are not merely facing one problem, but a complex of problems with a thousand different aspects and ramifications. Its solution

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\* An essay read and discussed at the plenary meeting of the Missionary Board of the Synodical Conference, Chicago, Ill., April 28 to 29, 1943.

therefore does not lie in merely adopting this or that measure, but in the removal of the causes in which the problem has its subsistence. As Christian citizens we would suggest that the President of our country appoint a competent central commission to attack the problem together with carefully selected State commissions, consisting of fair and capable Negroes and whites, with a view to remove the causes that have produced and keep alive the problem. Let us, however, add that the problem belongs to a class which admits of no speedy solution and which therefore demands the utmost patience, kindness, and good will on the part of both races.

Fortunately the problem is already being studied and studied soberly, calmly, and justly by Negroes and whites, both in the North and in the South. When the writer took up the race relations question, he was agreeably surprised at the great number of interracial commissions at work on both sides of the Mason and Dixon Line. The work which these commissions have accomplished is, on the whole, of great merit. It reveals an excellent insight into the nature of the problem, suggests at least partial solutions, and creates an atmosphere and environment fatal to the causes of the problem. In this sensible, educational approach to the problem by Negroes and whites, based upon mutual esteem, we may find the ultimate solution of the entire problem, so far as its outward aspects are concerned.

Unfortunately, however, there are extremists to whom this gradual process toward solving the problem seems far too slow and ineffective. They resemble the fanatics in some respects who almost wrecked Luther's Reformation by their rash and inconsiderate handling of certain reforms which the great Reformer in his conservative judgment thought wise to inaugurate only after patient instruction and thorough indoctrination. Mr. J. Saunders Redding (a Negro writer) in his recent book *A Negro Surveys His People and Tells of Their Problems* (Harper and Bros.) points out a very important factor in the solution of the race relations problem when he writes: "To know and understand and love the Negro is not enough. One must understand and know and love the white man as well." Mr. Redding here suggests mutual love as a basis for the solution of the race problem. But that is a far cry from the hatred and bitterness which fanatics are preaching in papers, books, and magazines, and which in the end will only harm the good cause of bringing about better relations between the two races. Against such dangerous agitation in the Negro press to inflame race prejudice, a prominent and fair-minded Negro, Dr. Warren Brown, Director of Race Relations, has published in the *Saturday Review of Literature*, Dec. 19, 1942 (quoted in the *Reader's Digest*, Jan., 1943), an earnest warning showing at the same time

how unjust and injurious are the disruptive efforts of sensation-mongering Negroes. Such extremists are found, of course, also among the Whites, and it is largely this injudicious handling of the problem that keeps the fires of race hatred burning in our country. There are still other and perhaps more serious aspects to the problem, accentuated by present-day war conditions, but lack of time prevents us from going into detail on this point.

### **The Race Problem Made a Church Problem**

What makes the race problem directly one of consideration for the Missionary Board is the fact that it has been injected into the Church as a fundamental and necessary business which the Church by all means must attend to. The Federal Council of Churches, having rejected as such the spiritual Gospel of the crucified and risen Christ, has long championed the so-called "social gospel," and as a part of this also the solution of the race problem, for which Dr. E. Stanley Jones has suggested a definite, though incomplete, program. We are not directly concerned here with what the Federal Council of Churches intends to do on this score; only since it has officially taken up the race problem, the impression is being spread that the matter is one belonging properly to the jurisdiction of the Christian Church and that the Church neglects a part of its given duty if it does not concern itself vitally and actively with this and other social problems. The "social gospel" in various forms is insinuating itself also into many hitherto orthodox churches. It is a constant and real threat, since it is the doctrine of this-worldliness, aiming chiefly at the achievement of temporal well-being through right living. It entirely obliterates the Gospel of Jesus Christ, the doctrine of the forgiveness of sins and otherworldliness. This so-called "gospel" broadly covers all endeavors of unbelieving churches and church leaders to right the social, economic, and political wrongs from which human society is suffering. It converts the spiritual task of the Church into an earthly one. It directs men away from God and heaven, and causes them to be concerned with this earth and its problems. The great necessity of sounding a warning against such a "perverted gospel" has led to the writing of this essay, in which we shall consider in the main two propositions:

I. It is the business of the Christian Church to proclaim to mankind perishing in sin the spiritual Gospel of the crucified and risen Christ, and not the so-called "social gospel."

II. However, by preaching the spiritual Gospel of Christ it will, under God, and so far as God blesses its mission, also effect a solution of many of the social and economic problems which are confronting us because of man's utter sinfulness and perverseness.

## I

That it is the business of the Church to preach the spiritual Gospel of Christ really requires no lengthy proof for believing Christians. They know that when Christ sent out His Apostles, He commanded them to "preach the Gospel to every creature" (Mark 16:15) and to "go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

There can be no doubt about the nature of the Gospel which the Apostles were to preach to every creature. Christ Himself proclaimed that Gospel very clearly and definitely when He performed His prophetic ministry on earth, as the four holy Evangelists attest. *Directly* Christ testified that His mission consisted in seeking and saving that which was lost (Luke 19:10); and the truth of this He proved in His entire pastoral ministry when He dealt with such sinners as humble Zacchaeus, penitent Mary, the believing Centurion, repentant Peter, and hosts of others. *Indirectly* Christ showed that it was His divinely appointed mission to preach the spiritual Gospel by refusing to deal in cases where external or earthly matters came into consideration. He, for example, did not command the Centurion to free his servant (slave), but respected the established relation of master and servant (Matt. 8:9). He did not preach disobedience to, and rebellion against, the Roman oppressors, but very earnestly commanded the Jews: "Render unto Caesar the things which are Caesar's; and unto God the things which are God's" (Matt. 22:21). He did not side with the Pharisees against the woman who was taken in adultery, since the stoning on which her enemies insisted was a matter of political law (John 8:5, 6). In short, Christ never in His divine ministry mingled earthly and spiritual affairs, never preached a "social gospel," but always the spiritual Gospel of salvation by His vicarious death (Matt. 20:28). His theology and ministry were otherworldly, not this-worldly. Also His miracles were to serve this preaching of the spiritual Gospel. They were not an end in themselves, but a means to an end (John 5:36; 10:25). In the same manner the holy Apostles after Pentecost always preached the spiritual Gospel and never made themselves proponents of a "social gospel." St. Paul in his ministry testified "the Gospel of the grace of God" (Acts 20:24). To him, he says, was given "the ministry of reconciliation" (2 Cor. 5:18). To the Corinthians he writes: "I determined not to know anything among you, save Jesus Christ and Him Crucified" (1 Cor. 2:2). The spiritual Gospel was always consistently proclaimed by him, as his many epistles testify, and never a "social gospel."

And as St. Paul, so also did his fellow Apostles. Their epistles are full of spiritual Gospel, but never at any time do they preach a "social gospel." True, they insist on sanctification, or on good works done by believers. But they address their admonition regarding sanctification only to Christians. St. Paul thus writes: "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth" (1 Cor. 5:12, 13). When St. Paul met and through the Gospel converted the runaway-slave Onesimus, he sent him back to his master Philemon as a slave, though also as a believer freed in the Lord, that is, liberated spiritually. To this the objection may be raised that St. Peter once refused to preach the Gospel to Cornelius and was then commanded by God to break down all social distinctions and to preach the Gospel to him in spite of his social prejudices (Acts 10:1 ff.). But in this case no *social* problems were involved. St. Peter simply labored under the old Pharisaic prejudice that salvation was only for the Jews and not also for the Gentiles (Acts 10:28). In short, there is no shred of proof whatever to show that the Christian Church should preach the "social gospel," but with one accord the whole Bible testifies that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:47). That is Christ's own direction to His Apostles and ministers as to what kind of Gospel they are to preach, and His command is final. From His divine verdict there is no appeal. Our divine Lord in His whole Word insists that we should preach to a dying, perishing world, which He has purchased with His own blood, the spiritual Gospel of Christ, and not a "social gospel," no matter in what form it may appear.

#### Why This Insistence?

There are two reasons, in the main, why Christian ministers, by the will and command of God, should proclaim to the world the spiritual Gospel of Christ and not meddle in any so-called "social gospel."

The first is that the lost and perishing world desperately needs the message of sin and grace, of repentance and remission of sins. Without the preaching of Law and Gospel not a single sinner can be saved from the eternal damnation of hell and be brought into the everlasting glory of heaven. And there is no preaching of the Gospel outside the Christian Church. Unbelieving, pagan, worldly preachers may preach, to a certain extent, matters pertaining to the Law. But they cannot preach even the Law properly. They cannot preach the utter damnableness of sin, since hereditary corruption has blinded their minds and has obscured the divine Law written in man's heart at creation. Nor would they want to preach

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the *Gospel* in their unbelieving state, even if they heard about it, for to them the crucified Christ is either a stumbling block or foolishness (1 Cor. 1:23). So the believing Christian Church must preach the message of salvation in order that God's elect may be brought into Christ's fold; and it must preach the *Gospel* all the more earnestly today since we are living in the last evil times of the world, when the great apostasy from the *Gospel* has already taken place and large church groups, such as the Federal Council of Churches of Christ in America, advocate and defend perversions of the old Bible truths. If we do not preach the *Gospel* of salvation through faith in Christ, we shall be condemned both as individuals and as a Church. The letters in the Book of Revelation to the various churches in Asia Minor indeed reveal to us the great need of our spiritual mission as Christ's messengers of His Word and the exceeding wrath of God upon us if we fail in our mission.

This preaching of the spiritual *Gospel* of Christ does not mean that the Church should not insist upon sanctification, upon good works, upon the exercise of love and kindness, upon the sanctifying of the social ties and conditions which by God's will and order exist in the world. But sanctification must always be preached by Christian ministers as a fruit of regeneration, never apart from the saving *Gospel* of Christ. Good works which do not flow from faith in Christ have no spiritual value whatsoever in the sight of God, but are of value only in the field of civil righteousness, and this value is very limited indeed.

The other reason why the Christian Church must earnestly preach the spiritual *Gospel* of Christ is that even the heart of the Christian, inasmuch as he still is burdened with the old Adam, desires not spiritual, but earthly blessings. The falling away of the congregation in Galatia from the *Gospel* of Christ may serve us as a terrible warning. Perverted man loves both the doctrine of work-righteousness and the pleasures of this world. And, as St. Paul warns us, in the last days perilous times shall come, when men shall be lovers of their own selves, lovers of pleasure more than lovers of God (2 Tim. 2:1 ff.). Together with work-righteousness and love for this world and its pleasures and treasures there is found in the corrupt human heart also the vice of ingratitude, which the Old Testament for our warning illustrates in scores of cases, which amaze us especially as we view it in the ingrates to whom Christ has ministered in His supreme love and which the holy Apostles reprove and condemn in many different passages. This vice of worldliness and ingratitude St. Paul rebuked in the Corinthians, commanding them: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it. But if thou mayest be made free, use it rather.

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For he that is called in the Lord, being a servant, is the Lord's freeman. Likewise also he that is called, being free, is Christ's servant" (1 Cor. 7:20-22). What these words teach is that Christians should first seek the kingdom of God and His righteousness (Matt. 6:33) and then humbly serve God in the station in which He has called them. After all, earthly things do not matter; it is the spiritual and eternal things that matter: "for the things which are seen are temporal, but the things which are not seen are eternal" (1 Cor. 4:18). When Christians wickedly seek the things of this world rather than those of heaven, forgetting the grace which has called them to salvation, they sin against their divine Lord and imperil their souls. It is, of course, not wrong for a Christian to improve his condition in life, if God so leads and blesses him; but this is quite a different matter from making an earthly pursuit the uppermost thought in his mind and letting it prompt him to set aside the spiritual Gospel of Christ for the so-called "social gospel." There is no doubt that the "social gospel" is a snare of the devil by which he means to deprive us of the spiritual Gospel and so ultimately of our eternal salvation.

## II

Our second proposition reads: "By preaching the spiritual Gospel of Christ, the Christian Church will, under God, and so far as God blesses its mission, also effect a solution of many of the social and economic problems facing the world because of man's utter sinfulness and perverseness."

Let us begin our discussion with the last words of our thesis in which we maintain that we are facing our present-day social and economic problems because of man's utter sinfulness and perverseness. To many this may appear as a hard saying. Nevertheless, it is true. There is no evil in the world which does not have its source in the sinfulness and perverseness of the corrupt human heart. Tyranny and oppression thus came from greed and selfishness. There is hatred, strife, and bloodshed among men because of man's hereditary corruption. In short, there are evils in the world only because there is sin in the world.

Christianity realizes this fact and therefore preaches the divine Law as no man-made religion can teach it. Our unchristian champions of the "social gospel" can have no cure for the evils that trouble the world because they do not admit their real cause—sin. After all, the Law which they preach amounts to very little. Most of them are evolutionists and as such they do not even acknowledge sin as sin. But what is still worse, the unbelieving advocates of the "social gospel" have no spiritual Gospel, and only the divine Gospel is the power of God unto salvation to every-



one that believeth. The Gospel is the means by which the Holy Spirit engenders faith in the human heart and through faith regeneration and sanctification. And if the Gospel is only given a chance to do its blessed work, it works a million blessings in the world, making it a veritable paradise, such as once existed on certain islands of the New Hebrides group when John Paton brought the Gospel there, or such as was found in large areas when the Apostles preached the redeeming Gospel of Christ to the morally corrupt world of their time. Where else do we find real happiness, love, justice, and other virtues in the world than among Christians, not nominal Christians, but Christians that take their faith seriously? Of the early Roman Christians the heathen used to say: "Behold, how they love each other!" True brotherly love was unknown in pagan Rome. There were no hospitals for the sick and poor in Rome until Christianity founded them. Julian the Apostate, who endeavored to re-paganize the Roman world, used to rebuke his fellow heathen because they neglected their suffering poor, while the despised, hated, persecuted Christians fed and clothed them in time of need. The whole defense system of Christian Apologetics is largely based upon the sanctifying influence of Christianity, and many fine volumes have been written to show in detail the re-creating power of the Christian Gospel. We as orthodox Christians are solving, on our part and in our humble way, the race question best if we adhere to the spiritual Gospel of Jesus Christ and preach to the world in its truth and purity both the Law and the Gospel; in other words, when we are loyal to our divinely entrusted mission.

But why, then, one might ask, are there so many distressing evils in the world today? Why, to be more specific, are we confronted with the evils of a race problem? To these and other questions there is but one answer: simply because the spiritual Gospel is neither generally proclaimed nor generally accepted by men. We are *not* living in a Christian country. Our nation as such is *not* Christian. Not even the visible, external Christian Church of our country is Christian in its profession and practice. The Federal Council of Churches of Christ in America is largely governed by men who refuse to believe the fundamentals of the Christian faith and even glory in their infidelity. Of course, by the grace of God, there are elect saints in all churches where God's Word is still proclaimed and where the Bible is being read. But when we consider how many antichristian cults exist in our country, how even the Fundamentalist bodies are not fully loyal in their emphasis on the fundamentals of Christianity, but are losing themselves in enthusiastic dreams regarding millennialistic enjoyments awaiting them, and lastly, when we keep in mind that

even Lutheranism in America often fails in rightly promulgating the doctrines of sin and grace, how can we then ask why in the world today there should be so many evils of lovelessness, greed, hate, strife, murder, oppression, and the like? If the world is suffering from so many and great evils, it is because it has rejected Christ's saving, redeeming, sanctifying Gospel.

#### **The Mission Policy of the Synodical Conference**

Over half a century ago, the Synodical Conference, in the fear of God, decided to do missionary work among the Negroes of our country. That work was the fruit of faith, the expression of true love for Christ, and in Christ also for the Negro of our country. It was an attempt, too, at least in part, to right the wrongs which had been done to the Negro in our country by ungodly men who sought only their materialistic gain, not the good of the country, nor the welfare of those whom by force they made their servants. For sixty-six years (our mission work among the Negroes having first been planned in 1877) our Lutheran Christians in the synods constituting the Synodical Conference have liberally contributed toward this great but often hard work. Throughout the South and now in the North, the East, the Middle West, and the extreme West, thousands of Negroes have heard, many of them for the first time, the precious Gospel of Christ in its whole truth and purity. How many elect saints of God from among the Negroes have been gathered into Christ's fold we do not know. But there have been tens of thousands, to be sure, who have had the opportunity to hear God's Word and learn the way of salvation. Unstintingly our Christian people have given of their substance these many years that souls, purchased and redeemed by Christ, might know the path to heaven.

Nor is this all. Our Lutheran Christians have also given generously toward the bodily relief of those who suffered. Just how much of this work of Christian charity has been done is hard to tell, because no one has kept an account of it. But from our own experience, while in the blessed work years ago, we personally can say that no plea of ours for relieving the sick and suffering needy ever fell on deaf ears. We always found open hearts and open pocketbooks—generous, consecrated contributors toward the Lord's holy cause.

And to this blessed work, to which the Synodical Conference has consecrated itself in the fear of God, it will remain loyal, knowing that this is God's will and that by doing this precious work it is conferring upon God's elect both spiritual and eternal blessings; and besides, it is fitting men and women for successful work in this life, since "godliness is profitable unto all things, having

promise of the life that now is and of that which is to come" (1 Tim. 4:8). In short, we shall under God continue our work as we have done it in the past, as our pious fathers have done theirs, as Luther and his co-workers have done theirs, as the Apostles have done theirs, and as Christ, our Lord, has done His.

### The Futility of the Social Gospel

We cannot close this essay without referring at least briefly to the utter futility of the "social gospel." The "social gospel" has failed in the past and is bound to fail in the future. It makes promises, often very great promises, but it cannot fulfill them. And for this failure there is a reason. When the Church enters the field of the "social gospel," it, in the first place, leaves its proper sphere of work and enters that of civil government. To put it dogmatically, it leaves the realm of the *iustitia spiritualis* (spiritual righteousness) to dedicate itself to the *iustitia civilis* (civil righteousness). That is why it is bound to fail. It is attempting an *opus alienum*, a foreign work, for which it is not equipped, unless perhaps it appropriates to itself the sword of the State and thus mingles Church and State, which we in America (I hope) shall never do. Again, those who have championed the "social gospel" in the past (as also those who make it an issue now) have largely been persons who have given up the spiritual Gospel of Christ, which alone has power to change human hearts and to regenerate men. The Church has only one means by which it can do its work, and that is the Word of God. If the Church surrenders that Word, it surrenders its power and remains helpless, powerless, and ineffective, despite all the good intentions it may have. Even if the Church should strive to remain essentially Christian, it will not gain anything by adopting the "social gospel"; for the "social gospel" is bound to crowd out the spiritual Gospel of Christ, and then all is lost. As a Church we have but one function to perform, and that is to preach Christ—the crucified and risen Savior. In that lie both our strength and our victory.

### What is Asked of the Church

It may be objected that we look at the problem before us in too pessimistic a way. Let us see. In an address at the General United Session of the Co-operating Agencies (Federal Council of Churches), Cleveland, Ohio, Dec. 8, 1942, Mr. A. Philip Randolph, International President, Brotherhood of Sleeping Car Porters, defined the problem of the Negro and set forth a number of things which the Church might do to settle the question. Mr. Randolph's address shows deep insight into the problem as also fine judgment so far as effective measures are concerned to solve the problem. But is the Church really able to do what he suggests? He says:

**"The problem of the Negro is a problem of discrimination, segregation, and jim-crow in the economic, political, and social life of America." That is a good description of the problem, and he illustrates it well by fitting references to historic facts.**

The problem, as one sees at once, is a tremendously great one, and so the demands upon the Church to solve it must also be great. Mr. Randolph therefore puts the question: "What can the Church do to make the racial relations better, more constructive, and creative?" and then suggests the following:

**"1. The White Church could set aside a week in which sermons could be preached and religious meetings held for the specific purpose of impressing the membership with the necessity of translating the principles of Jesus Christ into reality [?] by the employers and workers who are members of the Church observing the President's Executive Order 8802 (regarding fair employment practice, eliminating discrimination on account of color, race, religion, or national origin) and giving Negroes the right to work according to their training and skills and also the opportunity to become members of trade unions.**

**"2. Print in the church bulletins the Executive Order and a description of the effect of race prejudice on national unity and the production of munitions for the armed forces and how it plays into the hands of the Axis powers.**

**"3. Demand the abolition of the segregation of Negro blood by the Red Cross, a humanitarian institution, since there is no scientific ground to indicate any differences in the blood plasma.**

**"4. Demand the abolition of discrimination in the armed forces of all forms.**

**"5. Call for the abolition in the Government of all discrimination, for the Government sets the cue for discrimination in private industry. The Federal Government has also been the means of carrying throughout the country the pattern of racial discrimination and jim-crow, thereby making the democracy a mockery and a fraud in America.**

**"6. The Church should cleanse its own temples of the sin of race discrimination, segregation, and jim-crow, and thereby make itself truly a 'House of God' to minister to the souls and spirits of men, not the white man, the yellow man, the brown man, the black man, or the red man, but man.**

**"7. Form a church committee for the purpose of supporting the Anti-Poll Tax Bill which will be presented in Congress when it reopens [This was spoken before Jan. 1] and fight for the abolition of the white primaries that obtain in eleven Southern States, and thereby help give the Negro people the right to exercise their constitutional suffrage.**

**"8. Call for membership for the Negro people on the peace commission of the United States which will help to make the peace of the world. The Negro today constitutes the supreme test of American democracy. The President of the United States does not seem to possess the moral courage to challenge certain elements in the benighted sections of the South, and while democracy was being trampled upon in the Senate by Southern demagogues like Senator Bilbo of Mississippi, the President remained silent in the White House. Surely, we have had no case of Nazism and Fascism or totalitarianism anywhere in the world that exceeds this example of demagoguery, intolerance, bigotry, and obscurantism such as obtained in the Senate when democracy was murdered by Southern Bourbonism. Although the South is but one fourth of the population of the United States, it holds fifty per cent of the chairmanships of the United States House of Representatives. They have achieved this under this Democratic administration. Because of a rotten borough system made possible by the poll tax and the white primaries, Southern senators and representatives are able to build up seniority and capture the chairmanships of committees."**

**Mr. Randolph concludes his address with the words: "If this war does not achieve racial, economic, political, and social equality for the Negro and all of the darker races, it will have been fought in vain and will be only a prelude to a more terrible war between the colored and white races of the world."**

**But does not perhaps Mr. Randolph demand too much of the churches? Certainly not from the viewpoint of the race problem as he sees it, and, we may add, as also others see it. But how can the Church perform such impossible tasks? And if it would attempt this, where would the spiritual Gospel of Christ remain? Should the precious truth of salvation be shelved?**

**The race problem is one which must concern us as citizens of our country seeking "the welfare of the city." But as a Church of Christ, true to His Word, we have a task to perform which is far greater and far more important than anything earthly can be. As a Church of Christ we shall preach kindness and charity and the relief of suffering in the spirit of helpful love. But, above all, we shall continue to preach the Gospel of the risen, triumphant Christ, the only Savior of the world, and through this preaching of the Gospel of grace we shall confer on men inestimable blessings for this life and the life to come. To Timothy, St. Paul writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word" (2 Tim. 4:1, 2). And that is the sacred duty of the Christian Church also today: "PREACH THE WORD."**

**JOHN THEODORE MUELLER**