

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 Ki 8:27.

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23.

PRAISE TO THE CHRIST-CHILD

Precious Child, so sweetly sleeping
In a Virgin's fond embrace,
Heav'nly hosts their watch are keeping
O'er Thy humble dwelling-place.
Blest Messiah, new-born King,
Let my heart its tribute bring!

Anthems of great joy are ringing
In the skies of Bethlehem!
Angels their sweet song are singing:—
"Peace on earth,—Good Will to men."
Precious Jesus, at Thy birth
Heaven's peace is brought to earth!

Sweetly rest, Thou promised Savior,—
By the prophets long foretold.
Brightly beams the Father's favor,
Mankind doth His love behold!
Virgin-born Immanuel,
Let my tongue Thy praises tell!

Promised Shiloh, I adore Thee,—
Son of David,—Son of God!
What can mortal bring before Thee?
All is Thine on earthly sod!
Take my heart, and let it be
Filled with love, dear Child, for Thee!

Thou hast come to bring salvation
To this sin-cursed earth below!
That Thy blood-redeemed creation
Thy so boundless love might know!
Enter Thou each troubled heart.
Pardon, grace, and peace impart!

Naught on earth my love shall sever
From Thee, Thou Incarnate Word!
Let me worship Thee forever,
My Redeemer and my Lord!
Blest Messiah, let me be
Thine alone eternally.

Take my humble adoration
While on earth below I dwell,
Let my songs in exultation
Of Thy boundless goodness tell,
Till in Heav'n above, my King,
Endless hymns of praise I sing!

ANNA HOPPE,
Milwaukee, Wis.

Christmas 1920.

To All People. Luke 2:10

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

For all people, a Savior; through Him to all people, joy! To all nations on earth.—

More than two thousand years before the birth of this Savior, the righteous wrath of God had scattered over the whole earth those men who had attempted to centralize all human interests at the monument to humanity, the Tower of Babel, in order to build up, to make happy, and to glorify humanity without the Lord its God, yes, in opposition to Him.

They had gone their way, these nations, seeking to work out their own salvation. Some had remained in obscurity, others had attained to prominence. At times some had united for a common purpose; more frequently they had fought each other, the stronger building on the ruins of the weaker. Nearly all of them had contributed something to the common fund of the human race: power, splendor, wealth, culture, and so forth. They had drawn on the resources of nature and of the human mind, had achieved and stored up, yet the sum of all their achievements spelled nothing but direst poverty; they had become bankrupts, every one of them. In spite of the great diversity among them, they had all gone the same way, the road that leads away from God and, consequently, into darkness and despair and ruin. The experience of all of those people clearly shows that man cannot work out his own salvation. All nations needed this Savior.

Though they had for more than two thousand years lived in open rebellion against their God, constantly flaunting in His face their worship of false gods and the abomination of a wicked life, God sends them His Savior. In Him they are to find healing for their many wounds, comfort in their despair, strength in their weakness, life and salvation.

Let all nations gather about the manger in Bethlehem to worship Him "who of God is made unto them wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." To all people—to every individual within the nations. There, too, are the obscure and the prominent; the strong and the weak; the rich and the poor; the educated and the unlearned; the successful and those who have failed; the respectable and the fallen who have entirely wrecked their lives.

Among them all, none so strong and so wise and so good that he does not need this Savior. And, again, no one so poor and lowly, so weak and miserable, so burdened and sorrow-stricken, so depraved and cor-

rupted, that this Savior cannot prove his comfort and healing and salvation.

To all people.—Here acts the wonderful love of God that encompasses the whole world; here in the manger lies the gift of God that enriches every man; here is revealed the saving grace of God that frees man from every fear and fills him with great joy.

Let the angels sing: "Glory to God in the highest, and on earth peace, good will toward men."

And let all men respond:

We join your song, celestial throng,
Whose anthems never cease;
We tuned our lyres, with angel choirs,
To hail our Prince of Peace!
Rejoice, ye Gentile lands, rejoice,
And hail Immanuel's morn;
For God comes down frail man to crown,
To us a Child is born. J. B.

COMMENTS

A New Heathen Religion From Japan comes the report that a new religion has originated and is rapidly gaining ground in that country. It is said to be an offshoot of Shintoism called Omoto-Kyo, meaning the religion of the Great Foundation or the Fundamental Faith. Originated by a woman and laying emphasis on faith-healing, it bears a certain resemblance to Christian Science. The characteristics of the new sect are communism, millenarianism, mysticism, and patriotism. Relating the romantic story of the origin of Omoto-Kyo, Dr. Edwin E. Slosson, who writes about the new Japanese religion in "The Independent," says the following:

"In the village of Ayabe, fifty miles from Kyoto, in the province of Tamba, there lived a poor ragpicker called O Nao Baasan, or Old Woman Nao. She was the widow of a drunken carpenter named Masagoro Debuchi, who had left her with no property but with eight children to support. All day long she wandered about the village gathering up scraps of rags and paper to get food for her family, but never failed to pray in the Shinto shrine morning and night. Her piety was at length rewarded, for on New-Year's Day, 1892, she became imbued with the spirit of Kuni-toko-tachi, the Earth God of Shintoism. She straightway began to prophesy, shouting unintelligible warnings to people she passed on the street. Although almost illiterate, she scribbled her revelations on the walls of buildings and such bits of white paper as she could find. People called her crazy and paid no attention to her forebodings of fires and wars. She proclaimed to her neighbors that Ayabe was built upon holy ground and that unless they evacuated the village a mighty conflagration would sweep all their homes. This prophecy came true, but the skeptical police simply arrested her

for incendiarism on the supposition that she had furnished the fulfilment of her own prophecy. She was imprisoned for a time and later turned over to her relatives on condition that they keep her safely locked up. This they did, and the room in which she lived until she died, in 1918, is known as Zashiki Ro, the Parlor Prison, now a sacred shrine. To the end of her life she kept busily writing, and her visions fill 100,000 volumes of manuscript, according to her followers, though the critics of the cult say there were fewer than 3,000 volumes originally. Much of the manuscript is illegible and much of what can be deciphered is incomprehensible, but her disciples read into it or out of it messages of marvelous import. The writings of the Mother Founder form the bible of the new faith, and are known as O Fude Saki, or the 'Flourish of the Honorable Brush.' In these she is said to have prophesied the wars of Japan with China in 1895, with Russia in 1905, and with Germany in 1914. But the Kyoto police claim that they compelled Deguchi, the high priest of the cult, to confess on cross-examination that most of the manuscript was written after these events instead of before."

Gathering fragments from the writings of this new cult, Dr. Slosson gives the summary of its teachings in these words:

"The world is on the eve of blossoming like the plum-flower. One of the great gods shall soon appear in person, welcomed by blooming flowers and ever-green pines, and he shall reign over the whole earth and bring it peace. Japan is a divine country and must be divinely ruled. Foreign countries are under the control of beastly devils in human form. Even Japan has now become a land of beasts. This dirty world must be cleansed and made fit to be the abode of the gods. Occidental civilization is based upon individualism, that is to say, selfishness. All its literature and moral codes are inspired by selfishness. It has stolen society and stolen the state and would steal the world and the universe itself. All this must be destroyed by the abolition of individualism. The people of the world are clamoring for reform, but their reform is only the reform of formality. Such reform is like a house built on the sand. The reform designed by our gods is the reform of man himself."

Again the writer says:

"The Omoto cult regards money as the root of all evil and denies the right of private property. Like the early Christians they hold all things in common. Land is divided up between the families somewhat as was done by the Mormons at Salt Lake. The villages are neatly kept and the hills adorned with tasteful temples surrounded by trees and flowers that promise to make Ayabe a rival in beauty to the theosophical community of the Purple Mother at Point Loma. Every day is Friday for the followers of Omoto-Kyo, since they never eat flesh, but only fish. Prayer is

substituted for medicine. Disease is believed to be caused by evil spirits in the form of animals, generally a fox, a serpent, or a dog, but the malignant obsession may be expelled by divine power.

"Like the Perfectionists of the Oneida Community the disciples of Omoto-Kyo hold that one may attain to a sinless state even in this life, and, like mystics of all faiths, they believe that those who are sufficiently pure and devout may in a state of trance gain the power to see and hear divine beings. The gods reveal themselves to the seers of Omoto-Kyo in the grotesque form with which they have been clothed by the oriental imagination. These are the gods of the dagon, because they are nearest to the earth of all the gods."

The Omoto-Kyo is no less abomination to God than Christian Science; both are delusions of Satan. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," thus says the Lord, John 3:19; and St. Paul says 2 Thes. 2:9-12: "After the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strange delusions, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

J. J.

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"Dignity In the Pulpit" Now and then we hear the complaint that our Lutheran services are so cold and lifeless. "Live wires" of other denominations are pointed out as examples our preachers ought to follow. There may also be instances of such attempts on the part of preachers who do not stop to consider anything but the demand of the public. Perhaps this item from the Baptist will help such Lutherans to appreciate the services of our church, which are second to none as to purpose and tone:

"In public worship men and women gather together to quicken their sense of God, to express praise and gratitude, to meditate on truth, to receive fresh inspiration for their daily tasks.

Shall men under such circumstances be respectful to God? We assume a favorable answer so far as the man in the pew is concerned. What about the man in the pulpit?

Warmth and dignity are not necessarily antagonistic. And there is a proper demand for a reasonable dignity. The minister who sits with crossed legs, who lolls in the pulpit chair, who is flippant in his remarks, who slides hastily through the service, is not showing a proper reverence.

We wish that we could say that slipshod pulpit manners are not common in Baptist pulpits. But who

can honestly do so? There is room for much more dignity than now appears. Let us remember that we stand, week by week, as ambassadors of the King of kings and that a reverential attitude is proper and becoming.

The following interesting comparison is made by Dr. J. Fort Newton, formerly of the City Temple, London:

"How beautiful is the spirit of reverence which pervades an English church service, in contrast with the too informal air of much of our American worship! The sense of awe, of quiet, of yearning prayer, makes an atmosphere favourable to inspiration and in sight. It makes preaching a different thing. In intellectual average and moral passion there is little difference between English and American preaching, but the emphasis is different. The English preacher seeks to educate and edify his people in the fundamentals of their faith and duty; the American preacher is more intent, upon applying religion to the affairs of the moment. The Englishman goes to church, as to a house of holy mystery, to escape from the turmoil of the world, to be refreshed in spirit, to regain the large backgrounds of his life against which to set the problems of tomorrow. It has been said that the distinctive note of the American pulpits is vitality; of the English pulpit serenity. Perhaps each might learn from the other."

J. B.

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"House of David" While the attention of the church is in this the glad Advent season directed to the House of David and particularly little Bethlehem, the birthplace of Him who brought to the starving world the Bread of Life, the world, at least the amusement world of Milwaukee, has another "House of David" to which it would direct the attention of such as seek something else. This is what met the reader's eye as he perused his evening paper last week:

Coming Next Week

Biggest Novelty Act in Vaudeville
A really interesting new feature
whose like has never been shown before—

'HOUSE OF DAVID BAND'

20 Musicians from the Israelite Colony
at Benton Harbor, Michigan. A unique musical
organization of men who have never cut
their hair or beards.

The week drags on as time will drag just preceding great glad events; then on Sunday comes the final announcement on the eve of the arrival:

"A feature quite unlike anything that has ever been presented here in vaudeville, will be the headline attraction at the Palace for the week commencing Monday morning. "The House of David Band," is a

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unique musical organization of twenty men, who belong to a religious sect who never cut either their hair or beards. Their locale is Benton Harbor, Mich., where they have their headquarters, and where they grow upon their community farms everything necessary for their subsistence except coal, flour and sugar."

You will note the quiet insistence with which the fact is emphasized that "they never cut their hair or beards." No particular claims as to their musical ability is advanced on this score; in fact, come to think of it, there is nothing at all said about this most essential part of it: it's just, the religious sect with the hair is offering itself as a sight, come and look—for a price. To us it would seem that there is but little difference between this "band" and the poor woman of whom the Milwaukee Leader of December 13th gives the following report:

WILMINGTON, Del.—"In nine months I will come out of here with as good a beard as ever, go back to my old job in the circus and support my child. That is why I took to horse stealing."

"Mrs. Edward Ferris, ex-bearded lady, thus explained her presence in the workhouse as a horse-thief. Nine years ago, she said, while working as the "bearded lady" in a circus, she fell in love with Edward Ferris, a glassblower, married him and shaved her beard. After he had spent her life earnings of \$7,000 he deserted her with the care of her child, now 5.

"Unable to obtain work, she conceived the idea of having herself sent to prison so she could grow her beard back and regain her means of livelihood."

Do you think the House of David Band would be a drawing card if they did not tour as the representatives of a religious sect? This may be church advertising but it brings very little credit to the church that practises it. If the church is willing to confine itself to vaudeville we do not doubt that the world will lend a willing ear; but let the true children of the House of David speak the praises of Him who is Lord of the House of David and who once came to earth in this glad season to redeem man,—the world will then rather turn to any sordid circus side-show and find it exceedingly unique and entertaining. G.

The Slaughter of the Innocents It has always been considered one of the most deplorable features of the faith-healing religion that the helpless dependents of these rabid fanatics were the most consistent sufferers from the theories of their elders. When the average follower of Christian Science and the rest of these mock religions feels the twinge of pain he endures it just so long and then takes measures to have the pain stopped either by orthodox medical practitioner of his neighborhood or by taking a train to the next town, where he isn't known. In the case of those annoying and all but universal pains known as toothache, the general practice has been to make an exception—for good and sufficient reasons. But the poor infant, or the helpless paralytic, has always had to bear the brunt of the other fellow's "boundless faith." The result has been just what one would expect. An alarming mortality among the sparse infant population of such districts where the faith healers abound.

Los Angeles, the Eldorado of the religious fads and freak cults, is getting just about fed up on this sort of thing. A number of influential organizations have banded together to seek means of combating the evil. Their motives are humanitarian and also quite frankly selfish; they feel it their duty to protest emphatically against practices which threaten to decimate the numbers of the children of the community, furthermore they protest against allowing diseases among the children to go unchecked because they fear for the health of their own children who come in contact with the others.

The method by which it is intended to proceed will use the existing laws and will take legal action against such parents as allow their children to suffer, or to die, without seeking help from other than faith healers. The charge which will be brought against such parents will be manslaughter.

The movement will probably awaken public interest to some extent and thereby will do some good. Otherwise it will find itself quite helpless against fanaticism. It must be remembered that not only the just cause profits by persecution; the faith healing fraternity and their dupes will be quick to claim the crown of martyrdom if the campaign gets down to work and in the end may emerge stronger than before.

The most hopeful sign in this development is not in what the health guardians propose to do but that the general public is aroused sufficiently to get away from the stupid indifference with which it regarded the whole matter. It is another indication, we believe, that the course of the freak religious cult has come to the point where it will absorb but few converts but will lose many of its old followers. Their loss does not mean gain for anyone else, least of all for those of us who preach the pure Gospel. In every case the

Gospel must redeem the individual as a brand from the burning. A disillusioned Christian Scientist does not become a better prospect for the truth by virtue of his disillusionment; before and after his religious debauch, and while he was under the influence of those intoxicating doctrines, he is to the Gospel missionary nothing more than a part of his great field, the heathen world.

H. K. M.

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A Threatened Deluge The eighteenth amendment was but a gentle drizzle to the deluge of reforms that are promised us now that the professional reformer has tasted the fruits of success and demonstrated to himself and others his power. It is very amusing to see how anxiously the programmes of the new reform organizations are scanned by those who formerly dismissed the whole affair as something remote and impossible.

We have now before us first of all the agencies who are striving to get the strictest enforcement for the laws that deprive the American of his tippie. In view of the generally known inefficiency of the present legal machinery to deal with those who break the liquor laws it must be admitted that these agencies have chosen a field of endeavor that promises many opportunities and where much remains to be done. We shall observe their activities with undiminished interest.

The panicky public was much alarmed at reports that promised an energetic campaign against tobacco. That is one of the "new" reforms. It is generally admitted that it would be somewhat more difficult to work up a case against tobacco, but, as a physician recently pointed out, by no means impossible. In addition to the pernicious effect tobacco has on morals (according to the views of its most earnest enemies) there are economical and other reasons for its suppression. Another very interesting duel which we shall observe through the haze that curls up from the bowl of our favorite briar.

Next in order is the "Sabbath League," which aims to restore, or to establish, a true observance of the Lord's Day throughout the land. This league is somewhat indefinite in some of the features of its programme. For effect it has consciously, we feel, overstated its case by announcing its intention to do away with every Sunday activity which conflicts with Sunday devotions. Motors and street cars, for example, are to be permitted only when they transport people to church. Sunday amusements must cease. It is difficult to believe that people advocating such ideas can be in earnest, but so it seems. An interesting angle to this contest is sure to develop when the small but energetic group of those sectarians who choose to sanctify the Saturday open fire on their next of kin, the Lord's Day people. Strange, isn't it, how we Lutherans find ourselves among the spectators at all of these violent combats?

We might mention by name a few other ardent reform movements, such as the anti-moving-picture campaign, the anti-gambling campaign, and others. But why anticipate? We'll have to speak about them at some other occasion very likely. Besides, as far as we are concerned they are all alike. We can never make their fervor a substitute for our religion; we can never endorse or support their legalistic methods. The manifest evils against which they profess to campaign are not hidden to us; we are not indifferent to them; we combat them in our way where they destroy Christian life—but we are too incurably sane to believe that a man can be morally benefitted when a few men in the state house or in the Capitol sit down and pass a law.

The devil wasn't cheated when the reformers passed the eighteenth amendment; he is quite as busy since that fateful July as he ever has been. We might find some who are quite positive that since then he has been more active than ever. Other laws and amendments will not terrify him; he thrives on law. Who knows but what he is the chief organizer of every reform movement that enlists the church in so-called moral crusades? It would be just like him. It's from the side lines that you may see the cloven foot. There's where we shall be.

H. K. M.

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Progress of the Lodge In our last issue we printed two reports on baptism, performed by the lodge. Today we are in a position to add a report on another function of this body which by their own concession is a novelty in lodge practice. The following, clipped from the Sentinel of December 12th, speaks for itself:

"The night of Friday, January 14th, will be a memorable one in south side Odd Fellow circles. On that night the Rev. G. Stanley Joslin of Plainfield, the first clergyman to be grand master of Wisconsin Odd Fellows, will perform the first marriage ceremony in a lodge of Odd Fellows on an installation night in the 101 years of the order's history.

The wedding is the result of the grand master's casual allusion to the line on the letter head of Iron Link Lodge of Odd Fellows on an installation that its hall, Kinnickinnic and Potter Avenues, in the Bay View district, can be rented for weddings and other occasions.

"In response to an invitation to come to Milwaukee to install the officers of Iron Link Lodge on the evening of January 14th, the Rev. Joslin jokingly referred to the marriage announcement and intimated that the time and the place and the clergyman being available, all that was lacking was the bridal couple.

"Iron Link Lodge has now arranged to supply the necessary bride and groom."

Such usurpation of the church's functions will at least serve one purpose: make it clearer to the eyes of the reluctant what the true character of the lodge is.

G.

* * * * *

Busy Papa "A little boy was looking out of the window at the starlit heavens pondering, perhaps, on the great world beyond.

'Mamma,' he said suddenly, 'will I go to heaven some day?'

'Yes, dear, if you are good.'

'And will you be there?'

'I hope so. And papa too,' she added.

The boy shook his head positively.

'No,' he said, 'papa won't be there. He couldn't leave the store.'

This little story serves an editorial writer as a text to enlarge upon the great failing of the American businessman. Too busy for his own good. The writer exploits the points of the story to show how many very important things are missed by the man that is always too busy with his money grubbing.

We can make more direct use of the story. Why not let it stand as it is? Papa is losing heaven by being too busy with the store.

If anything else is true, this must surely be true. Worst of all, when the little boy grows up he is very likely going to be just like his father was and the father must feel that he himself gave impetus to the natural inclination of every sinful being to be so busy with "his store" that he forgets heaven, and God.

The writer quoted Bob Burdette who complained that everybody nowadays was "too busy;" "too busy to get away from the crowd for a while, and think, to stand at one side and let the world run by, while you get acquainted with yourself." There is much in Burdette's complaint; but how are you going to get out of the crowd? But how are you going to get acquainted with yourself? When the voice of the crowd of which you are a part is stilled, what voice is there that can tell you who you are and for what you are on earth?

The little boy had plainly given up hope for his father. In her eagerness to speak for her husband the mother betrays no little anxiety. Father, we may assume, has little to say on the subject; he is "too busy" to think about such things. Where, then, is the answer? The little story was not copied for your amusement. It was offered you in the hope that you might be encouraged to help some "too busy" man to find the answer for himself by taking him where he will hear a voice above the murmur and shuffling of feet of the passing crowd, where he will be told by his Maker who he is and what his God has done for him.

H. K. M.

THE TEACHING OF CHRISTIANITY

Its Method

(Concluded)

"Why, now I begin to see things; the catechism always appeared to me to be a book of rules." Thus we have previously quoted a layman to illustrate the effect of the teaching of Christianity that is bounded on the north, east, south, and west by dogmatics. However, the remark was made apropos of the historical exposition of the catechism, and hence paid a compliment to the historical method of teaching. And in its very wording it is a happy index of the virtue of history in point of the method of teaching. History makes us see things.

It is a familiar proposition to the teacher that history does so and why, and he continually puts it to technical use by employing practical (historical) illustrations for the elucidation of abstract rules (arithmetic, grammar) and doctrines (catechism).

History is concrete; in dealing with facts, events, persons, life, it deals with concrete things, things embodied in actual existence and hence most perceptible, visible. And history makes the truths it teaches—take the fundamental ones, sin and grace—concrete, perceptible, discernible by viewing them in connection with concrete life. Thus history makes us see things, by offering something concrete to see, by offering the object lesson; history pictures.

It is this concreteness of truths we need right along in order that they remain matters of life, living truths to us. We'll not enter now on the need of the history bridge to the understanding of the child; that goes without saying, since the child as yet wants an original experience of life. What we wish to stress is that we never outgrow the need of such seeing. It is the seeing of concrete things that arouses our emotions, and that is the needful thing.

An abstract dissertation on sin and its effects will not make us feel sin. An appeal to our conscience will do so, but that is really an appeal to history in that it addresses itself to our inward life. Then the showing up of sin in the individual and group expressions of life round about us and in the life of the past, all of which is history, makes us see sin as an actuality, confirms our inward experience and is effective to make us feel sin. Thus it is especially with faith. Faith is an emotion that rises spontaneously from the heart, if it does so at all²²), upon seeing what the Gospel tells of divine love and its working-out; it is not inspired by mental calculation. In the sphere of our natural life we say, when witnessing the performance of a kind deed, that it warms our heart, our heart leaps out to the doer. Thus, in the spiritual realm,

²²) We add the conditional clause in order to indicate that the discussion turns about the purely human psychology of it minus the divine factor, which, of course, does not submit to analysis.

with faith. Upon beholding, in the Gospel, the concrete evidence of God's love of the world in the gift of His only-begotten Son, our heart is kindled with emotion; upon beholding the love of Christ for men in His life and death, our heart leaps out to Him. And this emotion is in the way of being the beginning of faith; it requires but the assurance of the Gospel and the divine touch in that to instil us with the hope and trust that it is for us, and thus to make our faith complete.

That is why we need the continued preaching of the Gospel, no matter how well we may have learned the doctrinal side of it. The preaching of it in that form. Not the preaching that sets out to demonstrate by the rules of the calculus, *cur deus homo* (why God had to become man), nor a well groomed ratiocination about justification as the forensic act of God, which, in effect, can't help but make God out to be a Shylock who will have his pound of flesh; but the preaching that pictures the love of our God and Savior in its concrete manifestations. A cursory glance at the Scriptures will reveal that such is the very method of the sacred writers. We need continually the preaching of the history of the Gospel the picturing of the divine work of salvation in all its features, in order that by witnessing the concrete love of God our hearts be kindled again and again to all the mingled emotions of faith: admiration, trust, and love, and thus our faith and hope and love be kept alive.

The concreteness of its presentation of sin and grace, again lends to history in the wider sense its preaching value, of which we spoke last time as history's chief asset over against the teaching of dogmatics.

While we are in this trend of thought, it will be well to dispose of a kindred matter. It was stated that the preaching which takes its cue from the study of dogmatics fails to put across the message of the Gospel. The study of history tends to invest the preaching of the Gospel with its promise or the message character that it should bear. The Gospel, every Christian knows, is an evangel, glad tidings, good news, the message (*Kunde*) of what God first of all has done, then, what God does and will do for us in Christ. It is the history student who most readily appreciates that the preaching of the Gospel should simply be a glad witness of these historical facts, a promising message (*Verkuendigung*) of them, and who notes that the preaching which presents the Gospel as a doctrine with the keynote generally that 'we have the pure doctrine' or 'we have the Gospel in its unadulterated form' and with the demand, even though unvoiced, that one must believe that way,—the history student is the one to note that such preaching robs the Gospel of its message and promise, shifts the accent to the hearer's doing in the matter, and thus makes a law of the Gospel.

And that frustrates the work of the Gospel, especially to-day, when the world is fed up with dogma, its own dogmas having brought it to the pass in which it is and having made it sensitive to and filled it with a loathing of everything that bears the ear-marks of dogma. There are a great many in the world to-day whom the recent catastrophes of history, God's judgments upon man, have taught to despair of all human endeavor and who are crying for a message. The Gospel is the message they need, but it must be brought to them as such, and not, at the outset, be made repugnant to them by garbing it as dogma, of which they will have none²³.) The study of history, with the knowledge of human psychology it purveys, makes one alert to this.

Another previous statement still to be substantiated was to the effect that error is most adequately dealt with by the historian. Historical investigation traces and discloses the hidden sources of error, and thereby makes for the proper conduct in the face of error. At one time, tracing the genesis of error to the perversion of the heart and will, the historian, besides uncompromising repudiation, will know what preaching of the Word of God and where to apply it to convict the errorist. At another time, discovering the source of error in a deceptive habit of thought (e. g. dogmatism), when the heart and will may be assumed to be all right, he will not be reconciled to the error, to be sure, but his repudiation of it will be tempered with tactful charity towards the erring brother. At all times the student of history is most apt to take a dispassionate view of the failings of his fellow mortals, because history teaches him the knowledge of life and, as a part of it, that orthodoxy, too, is a matter of sanctification. There is no better school of humility than the study of history. The knowledge of men, acquired by such study, will save the student from hero worship we may be sure, cause him to look upon no man as an oracle of truth, will endow him with independence of thought and judgment. But, whereas the study of history avoids to precipitate a threshing out of the question: '*Cur alii prae aliis,*' the source of many years of acrimonious debate in the church, it does press home the very personal question: Why, God, have I been chosen of many for everlasting life?

There now remains the question, to what extent the study of history will acquaint one with the body of Christian doctrine. As to the fulness of knowledge of Bible doctrine that he will achieve, the student of history can more than hold his own with the dogmatist. Moved to a more searching study of the

²³) The world can very well sense when there is something wrong with the preaching of the Gospel, even though it will not accept it. A German novelist characterizes the preaching of her hero, a preacher of the liberal school, as *Verkuendigung*, whereas the orthodox preacher's sermonizing is described as an academic setting forth of dogma.

Scriptures than the student of dogmatics, as has been shown, he needn't fear that any teaching of the Bible will escape him. And much of it he will have absorbed even, before there is conscious reference to it, and the beauty of this method of study is that every truth retains its proper place in the context of the Scriptures, the fundamentals, sin and grace, are not obscured, and every teaching, as it springs from the life of the Scriptures, is immediately injected into life.

And, finally, is it wholly negligible that the study of history yields what the world is pleased to extol as education and culture? Being at home in the life and thought of the world, in the affairs and interests of men, is not a means of grace. But being considered Boeotians by men, denies us Christians access to their inner lives, and unable to reach them, we cannot sell them, as the business man would say. Still, we know that our mission is to all men with whom we come into contact, that the Gospel is ecumenical, not parochial. It wasn't by chance that Saul of Tarsus, conversant with all the life and thought of his age, became St. Paul, the apostle of the Graeco-Roman world.

There is much that might still be said about the virtue of history in that it affords insight and acumen in practical affairs, that the knowledge of history, and it alone, offers the equipment for the government of the church, the application of the Gospel to its organization and all its forms of life. Much might be said to commend the study of history as opening one's eyes to all the fallacies, the shams, and follies of life. And it is really still incumbent on us to examine historical thinking as the child of the study of history. Suffice it to say, however, that the views herein set forth are in the way of such historical thinking; the reader will have decided ere this what virtue there is in them. Looking to the future, we should make mention of one other virtue of history.

The study of history will act as a brake against the decline of the church into pietism and rationalism. Such is the form that the protest against dogmatism assumes in the history of the church, and history repeats itself. We note even now the signs of such a revolt in the life of the church, to wit: the harping on practical Christianity, coupled with indifference toward the purity of doctrine, etc. The student of history is the first to recognize the symptoms and to diagnose the case, and his diagnosis is this that the blame must be laid to the door of dogmatism, for breeding the spirit of rebellion by its emptiness, smug self-sufficiency, and uncharitableness. Dogmatism is the parent whose habit of life provokes his children to wrath and sends them off in the other extreme. Revulsion leads to revolution with undisciplined minds, and the discipline that dogmatism denies its children is historical thinking. It is the historian who desecrates the shoals ahead in the course of the church's craft, and only by timely reformation, that is to say, by placing his-

torical thinking at the helm, can she steer a safe course and avoid shipwreck.

On the other hand, it is again the historian who realizes the slow processes and progress of truth and counsels patience and courage.

Now, having shown, in a measure, that the abstract business of dogmatics, when divorced from history and overindulged in, is apt to devitalize faith and tends towards formalism and legalism, whereas it is history that as the subject matter and the method of study vitalizes thinking and makes for an understanding of practical life, we make bold to reiterate the demand for reorientation, the call that has gone out these many years; to ask that history be sought out as the highway to Christian education, and to repeat the concrete suggestions for its accomplishment.

To wit: Bible history should dominate in the teaching of Christianity in the elementary school (Bible history as a connected history of salvation), and the catechism be made an adjunct to it, not vice versa. The study of general history should begin in the grades (in the form suited to the mentality of the child, of course), and wedded to a comprehensive study of the Bible, should be made the major course in the high school and the college. The study of art, as a chief source of history and as a factor in the shaping of our everyday lives, should be granted more attention; the study of literature should be vitalized by treating it as a study of life, (analyzing not only the life of its characters but of its authors); our haphazard study,—but we should not dignify it by that name,—our bourgeois practice of music should give way to a study, appreciation, and practice of it from the historical point of view.

This method of organization and of attack in all the branches from the historical point of view or, we may now without further ceremony say, the Gospel point of view will assuredly make for a concentrated and pointed Christian Weltanschauung and for efficiency in Christian witnesship, the purpose and function of all Christian education.

The study of history and the historical thinking it fosters will eventually come into their own, the time will come when the historical method of study will obtain, when we will attack the work in all the branches of knowledge from the historical point of view, and thus make it productive of a fuller understanding of the Gospel and of greater power in its preaching. The simple reason is that it is a truth and that it is in the air. The danger is that if the church does not do so by concerted effort in good season, as long as its understanding of the Gospel remains intact, a large part of the church will take over the corrupt historical thinking of the world with all its works.

Why tag on behind the world in appropriating a truth that the character of the Scriptures has always

suggested? Why repeat our former antics? Time was when a great hue and cry was raised about the introduction of Herbart's formal steps, another fruitage of historical thinking, into Christian pedagogics. They were denounced as heathenish and all the forces of dogmatics marshalled to rout their champions. Today we recognize them for what they are, a mere expression of the processes of life and the normal functioning of the intellect.

The antagonism against historical thinking arises from the fact that it is taken note of only when it proceeds to knock some of our cherished notions in the head; its constructive work and practical good are lost sight of.

Take our new conception of the office of the ministry²⁴⁾ and behold its blessed fruitage in what is apropos of our general subject: the habilitation of the Christian school, the teacher, and the school deacon. We have come to see that the deacon is made overseer of Christ's little flock by the Holy Ghost; we have learned to count especially the teacher worthy of double honor, since he labors in the word and doctrine with them; and we have realized that the Christian school is by divine authority and that we cannot do with it as we would please. Consider the joy in the Holy Ghost that has come to these ministers of the Gospel through the new conception of their office and the sense of responsibility that has come to all of us with our better understanding of the place and func-

²⁴⁾ In its earlier conception it was clustered with such notions as these: the local congregation with its pastorate is of peculiar divine institution and command, not the synod, not the school, nor the office of school teacher, nor any other office of the church or congregation. The institution of the pastorate, that is the office of the public preaching of the Word and the administration of the Sacraments vested in the functionary we call pastor, is a divine command, and the pastorate alone is by and of such divine authority. The pastorate is identical with the office of the elders or bishops in the Apostolic church, and the divine command of its erection is to be derived from Titus 1:5, where St. Paul instructs his son after the faith to ordain elders in the congregations of Crete, and from Acts 20:28, where he says to the assembled elders of Ephesus that the Holy Ghost has made them overseers (bishops) over their flock.

Now the study of history (the Scriptures) reveals that we know very little about the organization of the early church; the little we know, however, points to a distinct difference between the early eldership and the latter-day pastorate; we do know positively that there were elders who did not labor in the word and doctrine (1 Tim. 5:17).

God did not prescribe the form of outward organization, indeed, he did not prescribe organization even. That is taken quite for granted; it is the inevitable result of the laws of creation, by which God made man gregarious. But whatever human organization, agency, or office, through the impulse of the Gospel and of faith, promotes the preaching of the Gospel is of God and bears the divine seal and stamp. Such, to be sure, is the present day pastorate; the pastor is made such by the Holy Ghost. Likewise, however, the church deacon and the Christian teacher may rest assured that they are made such by the Holy Ghost.

tion of the school! The future historian may well note it as providential that the new understanding of the office of the ministry came when it did, before the hour of our trial, and may be able, from the vantage point of distance, to trace back to it the moral force that worked to save the Christian school.

But it remains for us to give due credit to historical thinking by an aimful and intelligent revision of our method of teaching in line with it. That is the vital need to-day. We should cease from the spiritual underfeeding of our youth; it kills the buoyancy of spirit that they will need in added measure.

It is buoyancy of spirit we need to overcome the world and there is no other study calculated so well to fill our hearts with it as the study of history. Have you ever stood on a height and surveyed the world below you and has the peculiar thrill and sense of elevation come to you? Thus the study of history, in its detail as well as its entirety, transports us, as it were, to the heights and permits us a view of the panorama of all time, shows us the march of human events toward Calvary and focusses our gaze on the mounting Cross, and, as the seething, sinful mass of humanity fades away, rivets our eye on Him raised up there, the fairest of the children of men, to whom we are beholden for our salvation; then turns our gaze beyond to the rising dawn of eternity with the vision of Him again in all His glory, the glory of Him in whom are gathered together all things in one, both which are in heaven and on earth, our Lord and our God.

Jesus Christ, the same yesterday, and to-day, and forever. That is what history, when all has been said and done in its study, makes us to see, and it is such seeing that warms and elevates the heart, banishes dismay and fear of men from it, and makes the knee to bend in true adoration before Him who was slain and is now in the midst of the Throne, and ever shall be, world without end.

K. K.

HADDON AND FOXE AGAINST OSORIUS

In his book, *Righteousness By Faith*, Charles Pettitt M'Hoaine, an American theologian of great piety and learning (Episcopal), living in the middle of the last century, makes the following interesting remarks on the above named Anglican divines of the 16th century, from whose writings we subsequently produce some extracts:

In the latter part of the 16th Century, a Portuguese Divine, named Osorius, published a work against the English Reformation, by way of a letter to Queen Elizabeth. Her Secretary, Cecil, fixed on Dr. Walter Haddon, a man of great learning, for the answerer. Haddon's book is called by Strype, "*a State Book*," "*a public vindication, the like to which he knew none, except Bishop Jewell's Apology*." To this, Osorius replied in a work of three books, transferring his attack to Luther and his associates. While answering this and de-

fending the continental Reformers, Haddon died in Flanders, 1566. John Foxe, the celebrated author of the Martyrology, was chosen to complete his unfinished work, which he did in three additional parts, under the special directions of Secretary Cecil. This joint work, a large part of which is on Justification, must be considered a most accurate exhibition of the doctrines of the English Reformation and of those precise points on which the Anglican Church protested against the doctrine of Rome. Whoever will consult it, as given in Richmond's collection of the English Reformers, or in the "Fathers of the English Church" vol: viii.—will perceive two things very distinctly, viz.,—that the precise doctrines of Justification and Faith, in their several ramifications, as maintained by certain Oxford writers of the 19th century, and exhibited in this volume, are precisely those against which, the sternest rebukes of Haddon and Foxe are leveled, as the essence of Romanism, and directly at war with the Gospel; and also that instead of the doctrine of the English Church being then in any important sense, a *Via Media* between that of Luther and the Continental Reformers generally, on the one side, and Romanism on the other, as to Justification, the doctrine of Luther and those other Reformers is entirely assumed by these English champions, as without a question their own and that of the Reformation universally; so that the defense of the doctrine of one is necessarily the defense of all the rest. It is difficult to make selections where a great part of the book is precisely in point. There is room only for the following. In answer to the Popish argument, that *lively faith is not alone without charity; ergo, not faith only, but faith as coupled with charity, doth justify*, we read:

"If all things that go commonly after a certain manner together, and be done together, must be coupled and applied to one and the self-same operation, by this reason it must come to pass, that he that hath feet, eyes, and ears, shall be supposed to go not upon his feet only, but to walk upon his eyes, and to see with his ears. For the matter goeth none otherwise in faith, hope, and charity; which three heavenly jewels, albeit they be instilled into us by the free liberality of God, with remission of sins, and cleave fast with one subject, yet every of them is distinguished by its several properties and functions notwithstanding.

"As for example, if a question be demanded, what thing it is that doth justify us in the sight of God? I do answer, that it is faith, yea, and faith *only*. If you demand by what *means*? I do answer, through Jesus Christ the Mediator. Again; if you ask what kind of faith that is? I do answer, not an idle, nor a dead faith, but a lively faith and a working faith. If you will demand further, by what marks you may be able to discern a true faith from a false faith? St. Paul will make answer unto you. "The true faith is that which worketh by charity?" If you will demand further yet, what this faith worketh? I do answer, according to the several properties thereof,

two manner of ways; faith worketh salvation through Christ, and it worketh obedience of the law, by charity. What! absolute obedience? I do not think so. What then? Imperfect obedience. But such faith must needs be insufficient to the full measure of absolute righteousness and perfect felicity.

"And where is now that solemn decree of the Tridentine Council," (we add, that confident doctrine of this divinity of Oxford,) "which maketh the *formal cause* thereof only charity, as a certain *new kind of obedience*, (which they call a righteousness cleaving fast within us) whereby we are not only accounted righteous, but be both truly called righteous, and be also truly righteous in the sight of God?"

"They do discourse and determine upon Justification, but none otherwise than as they might argue in Aristotle's school, about natural causes, or powers of the soul. Which consideration of doctrine, if it must be holden for an infallible foundation, then let us be bold, and blush not to root out withal the whole nature and essential substance of all mystical (spiritual) divinity, and *let us raze out the foundations of all our religion*.

"For if the state of our salvation be come to this pass, that it must be established by merits and not by free imputation only, where then is that righteousness, which is called the righteousness of faith? the force and power whereof is so highly and often advanced by Paul? What shall become of the difference between the law and the Gospel? Moreover, what shall become of that antithesis of Paul betwixt the righteousness of the law and of faith, betwixt grace and merit? And what shall become of all that excluding of glorious boasting upon works? Where is that faith imputed to Abraham for righteousness? Moreover, how shall this saying of Paul agree with these Tridentine law-givers, to wit: 'Not to him that worketh, but unto him that believeth on Him that doth justify the ungodly, faith is imputed for righteousness?' Moreover, what shall become of those exceptive and exclusive sentences of St. Paul, wherein all the consideration of our salvation being taken away from confidence in works, is ascribed wholly to *imputation*? Finally, what shall become of all those sweet and most amiable promises of God, if according to the rule of this doctrine, we shall be excluded from our assuredness of salvation and God's free imputation?"

"We are made the righteousness of God through Christ by the very same reason whereby Christ was made sin for us.

"But Christ was not made sin but *by imputation* only; *ergo*, neither are we made righteous in the sight of God, but *by imputation* only.

"In the whole work, the mercy of the Lord doth bear the whole and full praise and palm, not our works, *which do but follow God's reconciliation as fruits*, and not make atonement with God.

"None otherwise than as Osorius, when he doth consecrate, when he doth wear his miter, he doth not these

to the end he would be made a Bishop, but because he was made a Bishop before; therefore he doth executé the duties appertaining to a Bishop; and as the servants of noblemen are known by their several badges, but do not wear noblemen's badges because they shall become noblemen's servants. In semblance wise; Christian faith, albeit it work always by love, and doth show a special demonstration of pure and true faith, doth not therefore procure salvation because it worketh, but because it doth believe in Christ Jesus." J. J.

WHAT OTHERS SAY

Puritanism

The Pilgrim Tercentenary is being celebrated in various ways, and much is being said and written concerning the Pilgrim Fathers. This is altogether proper. The landing of the Pilgrims on the Atlantic shore of this continent turned out to be a historical event with the importance of which very few other events in the early history of our country can compare. Those early settlers and their followers and descendants left a mighty impress upon our nation, an impress that made for moral cleanness and strength, for the stern virtues of the Puritans were a chief factor in developing the character of our people and the form of government that we enjoy.

Yet there is also another side to the story of the Pilgrims, and it is well in making our estimates not to overlook that fact. Relative to matters of religion and government the Puritans were the victims of some serious faults. It is especially a mistake to look upon them as the first advocate and practice full religious liberty. They left England because they were persecuted, but strange to say, so soon as they were established in this land they began to persecute all others of a different faith from their own. This is so clearly a record of history that it needs only to be mentioned, and it is strange in the face of this fact that such a man as Dr. Charles W. Eliot, as quoted in the Lutheran Witness, would describe the Pilgrim Memorial Monument at Provincetown with the following words: "With long-suffering devotion and with sober resolution they, the Pilgrims, illustrated for the first time in history the principles of civic and religious liberty and the practice of a genuine democracy."

The editor of the Lutheran Witness well says to this: "History cries out against such a perversion of fact. It was not Pilgrim or Puritan, but the Baptist, Roger Williams, who first announced, on American soil, the principle of religious equality. It was the Lutheran confession that a century before had declared that the police power must not be invoked by the Church in the exercise of her discipline. And it was Martin Luther who had written about the Ana-

baptists: "It is not right that they (the civil authorities) should murder, burn, and cruelly slay such wretched people; they should let every one believe what he will." The fact is that the story of religious persecution in the early history of this country is an interesting one, and the New England colonies, imbued with the Puritan spirit, played no enviable part in it.

It should be interesting here, too, to quote Ex-President Taft as reported in the Signs Magazine for November, in a speech delivered at Norwich, Connecticut, July 5, 1909, at a celebration of the two hundred-fiftieth anniversary of the town: "We speak with great satisfaction of the fact that our ancestors—and I mean New England ancestry—came to this country to establish freedom of religion. Well, if you are going to be exact, they came to this country to establish freedom of their religion, and not the freedom of anybody else's religion." Upon another occasion Mr. Taft is quoted in the same journal as saying: "We are reaching a point where we are more tolerant. Religious tolerance is a modern institution. We of Puritanical ancestry believe we were the inventors of religious tolerance and religious liberty. As a matter of fact, we wanted religious liberty for ourselves, and wanted every body else to worship exactly as we did."

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Shepherding the Pastor

The pastoral function of shepherding the "sheep of his flock" is well understood. It includes the watchful oversight of their souls and the loving attitude in the correction of their faults.

Every preacher undoubtedly is in need of having somebody perform this same necessary office in respect to himself. His wife may be able to do it for him, but many times the wife and the husband may be so united as to fall into the same errors. The district superintendent may do something along this line, but the tendency is to keep still even when knowledge is present. Quite often the district superintendent is not in command of the facts.

The members are likely to do much critical talking in secret. They know the shortcomings of their pastor or only too well, but some may rejoice in the opportunity for harsh judgment. Did it ever occur to such people that "Blessed are the merciful" applies to laymen in relation to their pastors?

Just as the true pastor prays for his erring members in a spirit of love, so they in turn should pray for him in respect to his faults. How much bitterness could be cured by such a process! Those prayers will be answered too. It may not be necessary, except in extreme cases, to broach a concrete situation to the pastor, but by atmosphere and gentle suggestion he may be won to a better position in his weak places.

The church is a great family in which every member must help every other person to grow in grace.—Western Christian Advocate.

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German Books Admitted

The appeal to the Minister of State for Customs made by representatives of the Lutheran Synods in Australia with regard to the recent proclamation has, by God's grace, been successful. On September 14th the following reply was received from the Customs Department—"I have to acknowledge, by direction, receipt of your letter of 31st August, addressed to the Honorable the Minister, relative to the importation of Bibles, hymn books, etc., printed in the German language and intended for use in the Lutheran Church, and to inform you that Cabinet has decided that importation will be allowed through the agency of the Lutheran Publ. Co., Ltd., of Adelaide, of all such religious publications which are necessary for the use of the congregations, subject to the conditions (1) that a list enumerating the titles and the number of books required is first lodged with this Department; and (2) that samples of the publications imported are lodged with this Department."—Yours faithfully, R. McK. OAKLEY, Acting Deputy Comptroller-General."

We have every reason to be thankful to God for so guiding the hearts of those in authority that serious harm has been averted from our dear Lutheran Church. With regard to the letter of appeal sent to the Minister it may be stated that the text of the letter published in a recent issue of the Lutheran was subsequently altered, and several new items were included. Thus the suggestion that the Lutheran Publ. Co. Ltd., should be made the channel of importation for these books, was added after the representatives of the various Synods had been consulted. As it is necessary that a list enumerating the titles and the number of books required is lodged with the Customs Department by the Secretary of the Lutheran Publ. Co., Rundle Street, Adelaide, it is desirable that those requiring such books and periodicals as are referred to in the Minister's letter, should notify the company at once.—The Australian Lutheran.

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Declaration of Principles

The United Lutheran Church held its second general meeting last month in Washington, D. C. From reports received it was an enthusiastic meeting where a vast amount of business was transacted and wide-reaching plans laid for the future. Without question the United Church shows action and a determination to push the work. Extensive plans have been formed for enlarging all branches of church work, especially in educational and missionary activities. We confess to a sincere pleasure in seeing such manifestation of activity in the various branches of the Lutheran

Church in this country and in the world over. There should be no evil eye in this matter, from any source, even though we are not yet organically united in one outward body. Activity and aggressiveness is not going to drive or draw us farther apart, but rather, as we feel, it ought to bring us closer together.

But the United Church had another matter on hand at the recent meeting, a matter that drew the eyes of other Lutheran bodies upon it more than its organized plans for enlarged work. It was a Declaration of Principles that it was expected to make, relative to the position to be assumed toward other churches and church movements and to secret societies. Such a declaration was made. It is quite a lengthy document, covering three full pages of the Lutheran. It is also an interesting statement of doctrines and principles, and, speaking generally, we rejoiced in its reading. The Holy Scriptures and the confessions of the Lutheran Church are greatly magnified. There is nothing here of Higher Criticism and rationalism that saps the Word of God of its certainty and power, and makes of Jesus Christ simply a Christian gentleman of the first order. There is a setting forth, too, of Lutheran testimony over against other churches and against sects that sounds refreshing compared with what one may read in some of the early annals of the Lutheran Church of this country. It is reported, too, that the declarations were unanimously adopted. That too is encouraging.

Yet there are some things about this Declaration to which some will take exceptions; probably not so much to what is contained as to what was left out. The editor of the Lutheran felt this, for in his editorial on the Declaration he says: "What it says concerning co-operative movements among the Protestant churches will probably not be so readily accepted by some Lutherans, who hold to a doctrine of aloofness which must needs contradict a number of its statements."

One can easily see that the document, especially in those parts that pertain directly to co-operation with other churches and the position to be assumed toward secret societies, is a compromise between the more conservative and the more liberal elements; and such methods never work out right in matters where the Word of God itself has spoken. It was Dr. Burrell, we believe, who said that "no man, nor church, nor pastor, nor teacher, can afford to split the difference in spiritual things." Dr. Burrell may not have meant his statement to be applied just as we are applying it here, but the application is in place.

The Declaration does not say enough because its most vital paragraphs are too general. For example, this is said about fellowship among Lutheran bodies that subscribe to the Confessions of the church, that there are "no doctrinal reasons against complete co-operation and organic union with such bodies." But

the history of the Lutheran Church plainly shows that more than subscription to the Confessions is necessary to full unity. There must also be unity in the interpretation of the Confessions and in the application of their doctrines and principles. It is just there that the differences become apparent.

Relative to fellowship and co-operation with other churches the Declaration says that "until a more complete unity of confession is attained than now exists, the United Lutheran Church is bound in duty and in conscience to maintain its separate identity as a witness to the truth which it knows; and its members, its ministers, its pulpits, its fonts and its altars must testify only to the truth."

That statement, if we understand it aright, leaves the door open for fellowship and co-operation with others, if only a separate identity is maintained and the right to testify to the truth, a thing that is easily done.

What is said about unchurchly and anti-Christian organizations is also too general. "We solemnly warn all our pastors and the members of our congregations against all teachers, sects and organizations of any kind, whose doctrines and principles contradict the truths set forth in Section D, III, of this Declaration, or which limit their adherents or members in a free confession of their Christian faith." All that is here declared is a solemn warning. But what will follow if the warning is not heeded? What action will be taken? It may be significant too that in the entire Declaration the lodge is not mentioned by name.

It is not our aim to pass judgment upon this Declaration of the United Church. We are simply trying to set forth in a few words what impression its reading made upon us. What we are hoping is that this Declaration will prove to be a strong bond of union within the United Church, holding all elements strongly to the Bible and the Lutheran Confessions and enabling it two years hence to get nearer that position upon which a larger union of Lutheran bodies will be possible.—Lutheran Standard.

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The Religious Test

The state of North Carolina has a paragraph in its constitution disqualifying for office "all those who deny the existence of Almighty God." Now, we are not interested in having an atheist in office, but should prefer a man who does not say in his heart there is no God, a person branded by the Scripture as a "fool," but the section is evidently in conflict with the Constitution of the United States, which states that no religious test shall ever be required for holding office, and in the same constitution of North Carolina, where this restriction is made, we read: "No human authority should in any case whatever control or interfere with the rights of conscience." It is another instance of our lawmakers failing to comprehend the very rudiments of religious liberty of which we boast.

If the atheist is debarred for his false idea concerning God, then why not also shut out the Unitarian, and if the religious test be continued it might lead to shutting out Catholics or Lutherans, according to the religious beliefs of those who happened to be members of a constitutional convention. The safe thing to do, to avoid religious persecution, is to leave out the religious test and consider every man's conscience sacred before the law and allow him to worship God according to the dictates of his own conscience. We do not care to have the state interpret the Bible or tell us what kind of religion we are to have.—Lutheran Church Herald.

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The Klan of the Ku Klux

We learn from the Southern papers that the infamous Ku Klux Klan has been revived in the Southland. This was originally an organization that came into existence during the days of reconstruction following the Civil War. Its primary purpose was to subdue the Negroes who had been given their freedom and were proving a menace to white supremacy. It was supposed to be the reaction of the better element of the South against "the carpet-baggers regime" that caused so much trouble in those days when the South was struggling to get on its feet after the war-plow had been driven over it. What that organization did to the black man and his sympathizers will perhaps never be told or even written. It became a vehicle for gross tyranny and cruel oppression, declares the Atlanta Constitution. Now that it has appeared again, people who see the way more clearly are anxious about its influence. The men of today remember how that organization brought terror to the hearts of the Negroes and forced them into submission to the rule of their white superiors. They have discovered that the recent war released a new spirit in the Negro, and that on his return he appeared more conscious of his American citizenship than ever. The fear of this on the part of the white man has intensified race prejudice and antipathies until the Ku Klux Klan has again come into existence. It has been incorporated under the laws of the State of Georgia and has been initiating recruits by the thousands. Nights upon which initiations have occurred in a number of the cities have been occupied until early in the morning by the work. Public parades have been given in the old terrifying forms, and all Negroes were ordered off the streets for fear of violence. Commenting upon this, one Southern paper said, editorially:

"There is no room in our system for secret political parties and organizations. Just as the Ku Klux Klan was made the vehicle for gross tyranny and cruel oppression, there are already evidences that the revived clan is actuated by motives not unlike those which made the older organization a criminal conspiracy, out-

lawed by every consideration of justice and decency. If there are no laws to check the spread of this new menace to the peace and good order of the country, there ought to be no delay on the part of the Congress and the Legislatures in supplying the deficiency. No one is deceived by the grandiloquent pretensions of the modern Ku Klux Klan or its professions of Americanism and of patriotism. The opportunities for crime offered by the secrecy of its membership are enough to condemn it, even were its political purposes not so transparent."

There is a certain blindness which race prejudice produces that is the most fatal to reason and wisdom. For history declares with no uncertain tones that when any nation or a section thereof through a period of years treats any group or grade of its citizens with injustice and takes advantage of its weakness and exploits it to its hurt, there is laid up against that nation a day of judgment that will bring all parties into the sure hands of retribution. If any one wants to know how this will work its vengeance upon an offending people, let him study the history of Russia and the present debacle through which that country is passing. We have profound misgivings on the policy now in vogue which supports any organization that may become a secret political party and which has for its purpose the creating of race animosities and periods of violence and terror.

Recently a meeting was held in a theater at Atlanta and reported in the Atlanta Constitution in which the imperial wizard of that organization told the public amid repeated applause just what the Ku Klux Klan is and what it intends to do. He connects the movement up with the historic idea of the Klan and likened its purpose to that of the clans which moved to revolution under Cromwell in the name of liberty and the patriots of the Boston Tea Party. He claimed that the aim of the organization was to uphold the claims of law and order and promote patriotism and other public interests, the bare mention of which caused applause.

Upon further investigation we are inclined to believe that this new venture has for its purpose a secret organization and fraternity which has for its purpose ultimately a world movement to join all white men in defense of their interests against the rising tide of color. At least that is the impression the average man is getting as it is being presented to him in many of the cities in the South.—Western Christian Advocate.

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Methodist Praise for the Lutheran Church

Dr. Munhall, Editor of the Eastern Methodist Magazine, has come out in defence of the inspiration of the Bible. In doing so, he has assigned a place to the Lutheran Church for fidelity to the Scriptures that sets it apart from other communions or faiths.

Dr. Munhall said that owing to higher criticism false doctrine was given out in educational institutions, both theological and secular, and also in pulpits. All denominations, he said, had been corrupted in this way except the Lutheran. That Church remains "more loyal to God," he declared.

He probably had in mind the Lutheran Church in this country, for in European universities not a few Lutheran scholars have drifted into a negative criticism and intellectualism that does the Scriptures and the Lutheran interpretation of them little credit. May that dangerous infection never reach our schools of the prophets and our colleges and pulpits in America! —The Lutheran.

OUR WASHINGTON LETTER

The convention of the United Lutheran Church of which we began an account in our last letter had its squalls and tempests; none, however, were serious; they soon blew over and all was calm again. Several of them were due to a supersensitiveness to anything that might even remotely be construed as pro-German, and to the fears of the German part that pressure would be exerted by the nativistic element to Americanize it too rapidly for the welfare of its work. One confessed that the German brethren of the Northwest were looking to see what kind of a control was going to be exercised over their institutions. A pastor of Springfield declared that the refusal in years past to minister to the immigrant in the German tongue had been very costly and had lost them Illinois and the neighboring states.

The Board of Foreign Missions presented resolutions asking governments to remove or modify war-time restrictions; this was done pursuant to the agreement adopted at a conference of Lutheran Missionary societies, which met at Cranz, Switzerland, this past summer. The Synod was represented at this conference by the Rev. L. B. Wolfe, who gave a report of it. There was opposition to the resolution by some, because "the time was inopportune." The convention struck for them the words "and that the liberty to preach the gospel everywhere be restored to all Christians of whatever name or nationality." The following was finally adopted, "As the world-war has temporarily interfered with the proclamation of the gospel and war-time restrictions still remain in force, we, joining with Christians of all lands, make the earnest appeal that existing restrictions be modified or removed as soon as possible and that the liberty to preach the gospel everywhere be restored to all Christians."

The convention was stirred up most by distorted newspaper reports of an account of a recent visit in Germany of the Rev. E. F. Bachman, director of the deaconess motherhouse in Philadelphia. He told of the fearful conditions and the great misery existing there,

most of which escapes the eye of the casual traveler, and of which the Germans themselves are saying little. In the course of his remark he expressed the opinion, "On the basis of what I have seen and heard in Europe, I am convinced that the Treaty of Versailles will have to be modified, if enduring peace and prosperity is to come to any of the nations of Europe." The newspapers by their headlines and reports gave the address a pro-German coloring, as if the convention was advocating a modification of the treaty terms. This pricked some where they were most sensitive. The matter was brought up on the floor, and for a little while there was a tempest. Later the convention made the official declaration "the matter of the treaty with the Central Powers is not within the purview of this convention, but rather one for the consideration of the duly constituted authorities for the United States government."

Medals were awarded to the seven chaplains in attendance; in all seventy-nine were in the service of our country during the war. The convention refused to go on record on the question of military training in the public schools and state educational institutions. It heartily endorsed the provision whereby pupils of public schools should be allowed certain time each week on week days and out of school hours to visit whatever church their parents may wish in order to receive religious instruction. The women were also heard from; they want more rights. Mrs. J. S. Travers, president of the Women's Missionary Society, presented a petition that the women be given full voting rights on the boards on which they are represented. The matter was not discussed but diplomatically referred to the Executive Board to be examined into. Efforts are to be made to hold a world wide Lutheran Council, two years from now. The Executive Board is to take the necessary steps. It is expected that it will be held in the United States, most likely in Washington. The convention was excellently planned, and a great amount of business expeditiously transacted. The spirit was excellent.

We were disappointed in Dr. Knubel's remarks in his sermon relative to a drawing together of the Lutheran bodies in America, for which he expressed the hope. He solemnly declared, "Before God the Lord, I have but one word to that, "Love never faileth." This sounded very sentimental and beautiful and was very dramatic, but is neither here nor there. The Lutheran Church in this country is not going to be brought together by sentimental talk and expressions of love, but by a real agreement in the Lutheran doctrine, as taught in the Confessions. In order not to appear lacking in love, a charge which is often made against us, we, the Lutherans of the Synodical Conference, also solemnly aver, "Before God we have but one word to that, "Love never faileth."

J. FREDERIC WENCHEL.

CONFERENCE AND JUBILEE

The teachers of the Michigan District met in conference at Zion's school in Monroe, Mich., Nov. 10th to 12th. The meetings were very well attended. Prof. W. Wentz of Saginaw and teacher C. Gieschen of Milwaukee were present as visitors and, by the part they took in the deliberations of the conference, contributed materially to make the meetings interesting and instructive.

M. Paul Mohrhoff, the local teacher, conducted a half-day's regular school as a practical demonstration and six other teachers presented practical lessons in various branches. Prof. Wentz lectured on apperception, and teacher Zimmer on the training of the memory. Undoubtedly the teachers received much benefit and inspiration from the presentation and discussion of the various lessons.

On the second evening of the conference its members were the guests of the mixed choir of the congregation at a banquet served at the parish hall, during the course of which the conference celebrated the silver jubilee of teacher Paul Mohrhoff who has taught school in various congregations since January, 1895, and is now at the head of Zion's school at Monroe. The Rev. H. Zapf made an address appropriate to the occasion, basing his remarks on Is. 49:4, and chairman W. J. Rudow extended the congratulations of the conference, presenting a purse as a token of esteem from the members of the body to their colleague. The mixed choir also presented Mr. Mohrhoff with a silver jubilee token. Short addresses were made by several of the conference brethren and Mr. Mohrhoff, to whom the whole celebration came as a complete surprise, responded with a few words of hearty thanks and appreciation. Vocal and instrumental music, furnished by choir members and teachers, gave an agreeable variety to the entertainment of the evening.

The conference closed on Friday, accepting an invitation from the congregation at Scio to meet there next year.

PAUL DENNINGER.

MISSION FESTIVAL

Zion's Ev. Luth. Church of Phoenix, Arizona, celebrated its mission festival on the first Sunday in Advent. Preacher, H. C. Nitz; offering, \$123.30.

IM. P. FREY.

BETHANY COLLEGE

It will be of interest to the friends and patrons of Bethany College, a School for Young Ladies, located at Mankato, Minnesota, to hear that this institution, since September 6th, is again in full swing. Bethany College has now an enrollment of over one hundred students and a faculty of sixteen teachers. The work in the various departments is progressing very satisfactorily, and the results, already obtained warrant

the best of hopes for the future success of the institution.

On the 26th of January Bethany College will begin its second semester. This will be a favorable time for the entrance of new students, and a considerable number of new students are expected at this time. Lutheran young ladies, interested in Music, Art, Expression, Domestic Science, High School, and College work, or Commercial branches may apply for admission by writing to B. F. Laukandt, Bethany College, Mankato, Minnesota.

ITEMS OF INTEREST

Regulation of Wages

Minimum wage for clergymen is established by the Protestant Episcopal Church in annual convention at Philadelphia. This becomes effective January 1, 1922. Clergymen in priests' orders less than three years are to receive \$1,200 a year; three and not more than five \$1,500 and rectory; five and not more than eight, \$1,800 and rectory; and eight years and more, \$2,000 and rectory. In all cases, in addition to these salaries, the pension fund is to be paid by the diocese.—Industry.

Clergymen Unite To Run Their Industry

London—The clergymen of the Church of England and the ministers of other denominations in London and Thames-side parishes have taken the first step toward the control of their "industry" by uniting in a refusal to conduct Sunday funerals. After the various common councils had declined to make Sunday funerals illegal, the clergy resorted to direct action and sabotaged the affairs.—Milwaukee Leader.

Bluest Day of Rest Drafted by Reformers

Washington—Fines ranging from \$100 to \$10,000 and six months' imprisonment are provided in the most drastic Sunday observance act ever drafted in America, which the Associated Reform Organization will seek to have congress pass.

Corporations guilty of making their employes work on Sunday or of violating the law in other ways would be subject to a fine of not less than \$1,000 nor more than \$100,000, if found guilty a second time their charters would be forfeited and they would be prevented forever from operating.

Some of the provisions are:

"1. Hereafter it shall be unlawful for any person in the employment of the United States to work or carry on his ordinary vocation on Sunday.

"2. It shall be unlawful for any person or corporation to operate on Sunday any freight or passenger train or mail train or any other train or part of a train in the carrying on of interstate commerce, trade or traffic of any kind.

"3. It shall be unlawful for any postoffice to be open on Sunday or to deliver mail on Sunday; it shall be unlawful for any mail to be carried or delivered on Sunday by any employe of the United States, whether in city or country.

"4. It shall be unlawful for any newspaper or other paper or publication published or purporting to be published on Sunday to be received, carried or delivered as mail to any agency of the United States in any postoffice or over any route under the jurisdiction of the United States."

The provision would not apply to Monday morning's paper, all the labor in the preparation of which is necessarily performed on Sundays.

The fifth section in the bill provides the fines and other penalties for violation of the act.

No member of congress has been found willing to sponsor such a measure.—Wisconsin News.

"Iron Molder" Preacher Dies; Victim of Pneumonia

Peekskill—The Rev. Alexander K. Lent, the "iron molder" preacher, died here of pneumonia. For 40 years he molded stoves in the Union Stove Works six days in the week, and on Sunday preached in the little "Pond Lily Church" from which he never received a cent of salary. He was a member of Iron Molders' Union No. 6.—Milwaukee Leader.

BOOK REVIEW

Contending for the Faith: Essays in Constructive Criticism and positive Apologetics, by Leander S. Keyser, D.D., Professor of Systematic Theology in Hama Divinity School, Wittenberg College, Springfield, Ohio. Cloth, 351 pages, \$3.00 net. Geo. H. Doran Co., New York.

Contents: The Nature and Need of Apologetics; A Liberal Critic's View of Biblical Inspiration; the Old Testament Religion; Revelation or Evolution?; The Moral Character of the Old Testament Jehovah; The Jehovah of Israel; Universal or National?; A Recent "History of the Hebrews;" The Way of the Critics; The Book of Jonah: Fact or Fiction, Legend or History?; Christ's Witness To The Old Testament; Christ's Authority Throughout The New Testament; The Bible A Book of Religion—And More; Some Thoughts on The Incarnation; God and Immortality—With Special Reference To Leuba; Does Nature Make Progress? A Criticism On Evolution; Scientific Theories That Challenge Faith.—Selected Bibliography; Index.

We believe there is a demand for a book of this nature. True, to the believer in Christ the Bible will ever remain the infallible inspired Word of God, in spite of what its critics say. Yet he will not read this book without both pleasure and profit. "Professing themselves to be wise, they become fools," Scripture tells us of those who follow their corrupt reason in spiritual matters; does not the writer glorify God when he shows how this applies also to those who would pluck His Revelation to pieces? And then, the manner in which the various subjects are treated is such that the reader will be led to read his Bible again, and with a better understanding of a great number of passages. This book will prove helpful especially to young people who are seeking an education in an institution in which the Word of God does not rule supreme. J. B.

PLEASE NOTICE!

Beginning with January 1921
the Subscription Price for our
Periodicals will be as follows:

PER YEAR.	By Mail for Milwaukee and Foreign Countries.
Gemeindeblatt . . . \$1.25	Gemeindeblatt . . . \$1.50
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Kinderfreude40	Kinderfreude50
Bunte Blaetter . . .25	Bunte Blaetter . . .35
Junior Northwestern .40	Junior Northwestern .50
Quartalschrift . . .1.50	Quartalschrift . . .1.60