

The Northwestern Lutheran

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Jan 22

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

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PASSION

O precious Christ, on Calv'ry crucified,
Blest Shepherd, Who for straying sheep hast died;
Since Thou hast sought and found me, let me be
Thine, Thine alone in all eternity!

O Thou hast suffered more than tongue can tell
To save my soul from the abyss of hell;—
The mockers' scorn, the cross, the scourge, the rod,—
What have I done for Thee, blest Lamb of God?

From Heav'n above to earth Thou camest down;
Awhile Thou lay'st aside Thy kingly crown;
Awhile Thou leavest Thy celestial throne
To tread the winepress of God's wrath,—alone!

Thou bleeding Lamb, for me Thy Blood was shed,
My sin's vast guilt was heaped upon Thy Head!
For me Thou bearest pain, and grief, and woe.
O what am I that Thou shouldst love me so?

Thy Hands are bound, O dearest Lord, for me,
That from sin's bonds I might delivered be.
Thou bearest scorn in Pilate's Judgment-hall,
That righteous wrath might not upon me fall.

My King, Thou wearest in humility,
The scorner's purple dress, that I might be
Garbed in Thy spotless robe of righteousness,
And crowned with everlasting blessedness.

Thy agony in dark Gethsemane
My soul from torments of the lost doth free,
The pangs of burning thirst Thou, Lord, didst know
That living streams of life for me might flow.

No earthly haven, precious Christ, was Thine,
That Heaven's Home eternal might be mine!
Thou writhest comfortless upon the tree,
That I might nevermore forsaken be.

O Crucified, my pardon Thou hast sealed,
And with Thy stripes, my Jesus, I am healed!
Thou diest on Mount Calv'ry's cross-crowned heights,
That I might live, and share Thy Heav'n's delights.

All this, my Jesus, Thou hast done for me,
But what have I, dear Savior, done for Thee?
O take me,—claim me, seal me,—own me Thine,
My precious Lord, Thou art forever mine!

Accept, O bleeding Lamb, my contrite heart,—
And to my burdened soul Thy balm impart!
O let my heart and tongue Thy Mercy bless,
Thy Name adore, Thy boundless Love confess.

Until I see Thee, Savior, face to face,
Let me proclaim the wonders of Thy grace!
And praise the Love divine that bled for me
While I have breath,—and in eternity!

ANNA HOPPE,
Milwaukee, Wis.

Then All the Disciples Forsook Him and Fled.

Matt. 26: 56.

Their presence with Him would indeed have been a comfort to the Afflicted One, for had He not when entering the garden entreated the chosen three, "Tarry ye here, and watch with me?" It is true, He had been compelled to chide them, "What! could ye not watch with me one hour?, but they had at least still been with Him. But now when His captors lay hands on Him, He sees a look of terror mingled with doubt flash over their features, they turn from Him and flee. Jesus is alone with His enemies. Not a friendly eye that His can seek, no one to turn to for even a glance of sympathy. He is alone. Alone He must bear the indignities that are about to be heaped upon Him; alone He must stand accused before the council, before Pilate and Herod; alone He must face the angry Judge; alone He must languish in the pit of hell; alone He must face the terrors of death.

What He has these three years been to them and done for them is forgotten, now they see Him only a source of danger to them. They do not want to suffer and die, they leave Him alone. Foolish men, for it is not their flight that saves them, but the protecting word He had spoken, "Let these go their way." Ungrateful men, for the love He had shown them was truly great enough to warrant that they die with Him. Wicked men, for it is their sin resting upon Him that is the cause of His suffering and death; and they leave Him alone!

Jesus alone! Let mankind hang its head in shame! He is bearing our sins; He is atoning for our guilt; He is receiving our stripes; He is dying for us;—and we refuse Him even our presence and our love; we do not touch with a finger the burden He is compelled to bear.

Jesus alone! Not even the ingratitude of His disciples is able to sway Him from the path He in love for us has chosen. He goes on till He is able to cry out that all might hear, "It is finished."

Jesus alone; thank God! Salvation has been wrought by Him alone, no man afforded Him the least comfort, no one lent Him a helping hand. Not a thing do we owe to man; there is absolutely nothing human in the entire work of the redemption of the world. Jesus saved us alone.

And now that which is our greatest shame becomes our strongest comfort, Jesus alone. Jesus is the only

Savior: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among man, whereby we must be saved."

And the salvation through Jesus is a complete salvation: "He is able also to save them to the uttermost that come unto God by him."

Let the poor, lost sinner look to Jesus, to Jesus alone. He needs no one beside Jesus, neither himself nor any other man. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Here we have a firm foundation;
Here the refuge of the lost;
Christ's the Rock of our salvation:
His the name of which we boast;
Lamb of God, for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.

J. B.

COMMENTS

A Catechism On Lent A newspaper recently installed a column dealing with memory tests, so-called. That is only a gentle way of giving its readers information on subjects which do not interest them, though they should. The other day there was a brief catechism on Lent. Some of the things which the editor thought worth while digging up are not without interest to us.

So we are reminded that the word "Lent" is derived from the German word "Lenz," indicating that the season was celebrated in spring; it was the vernal fast in preparation for Easter. The editor does not seem to know that there is a Lutheran church in the world. He says that this Lenten season is observed by the Greek, Roman, and Anglican churches.

This omission is all the more striking because in his other questions and answers he brings out customs and usages which are more nearly in accord with Lutheran practice than with the practice of others.

This six weeks' period is now generally accepted. In primitive Christian times there was no distinction made in the foods that were consumed. Later ascetics did abstain from meats until the evening.

Originally the fast period extended for forty hours before Easter; the forty hour fast was taken from the fact that between death and resurrection of our Lord there was an interval of forty hours.

The present form of Lenten observance dates back to the ninth century.

We would not expect a newspaper man to give us the true meaning of our Lenten observance—to contemplate the suffering and death of the Savior because that is the central fact of our salvation. The joy of Easter cannot be fully shared by the man who fails to

understand the significance of the cross. That is reason enough to make a special season of preparation at this particular time.

H. K. M.

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One Place to Look If you are looking for the source of opposition to our parochial school, one place to look is indicated by the following item quoted by the Masonic Tidings from the Virginia Masonic Journal:

"It is up to every Freemason in this State to recognize and proclaim our belief in the free and compulsory education of the children of our nation in the public primary schools, supported by public taxation, upon which all children should attend and be instructed in the English language only, without regard to race, creed or color, as the only sure foundation and preservation of our free institutions, guaranteed by the Constitution of the United States, and we should pledge the efforts of the entire membership of the Order to promote by all lawful means the organization, extension and development of the highest degree of such schools, and oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land. This is a part of the great work undertaken by the 'Masonic Service Association of the United States,' and the sooner Virginia gets in line in this great organization the quicker will these objects be accomplished."

How the Virginia Masonic Journal is able to speak in defense of "our free institutions," guaranteed by the Constitution of the United States, while advocating the violation of the conscience of the citizen by denying him the guaranteed freedom of education, we fail to see.

Nor can we understand that an organization whose tendency is to destroy the equality between men can be so deeply interested in maintaining such equality in the education of the young; or does the following look like equality, especially when we consider the fact that the president-elect has recently been advanced to the 32nd degree in the turn of a hand?—From The Christian Cynosure, November, 1920.

"HARDING AND COX MASONICALLY"

"In reply to numerous inquiries as to the Masonic standing of Harding and Cox, presidential nominees of the dominant political parties, Bro. Delmar D. Darrah, editor of the Illinois Freemason, wrote to Bro. John P. McCune, of Columbus, Ohio, and asked for the exact record, Masonically, of these two men, and received the reply which follows. The Craft may accept this information as authentic and it should clear up the whole question to the satisfaction of everybody:

"Answering yours of August 10th, will say that W. G. Harding was made an Entered Apprentice in a lodge at Marion, O., a good many years ago, and

was then stopped by an editor of a rival newspaper who has never consented to withdraw same, notwithstanding the efforts of several of the brethren of that lodge and their earnest desire that this be done.

"James Cox is a member of a lodge at Middletown, Ohio, and some three years ago he applied to Ohio Chapter in Columbus and was blackballed by someone, probably a political opponent, and has never since made any further effort to proceed, as far as I know. It is an unfortunate situation in both instances and to be regretted, but such are facts."—Masonic Home Journal, September 15, 1920.

J. B.

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Jazz and the Dance "Modern jazz music and dancing is considered to be dangerous to Indian young people, according to an assertion by Dr. Henry Beets in an address before the society of Friends of the Indians. The roll of the snare drum and the wail of the saxophone, combined with the toddle and the shimmy stir atavistic memories of the tom-tom and the shriek of the victims at the stake. But why confine the warning merely to the Indian children, may we not consider the whole tendency as a recrudescence of primitive savagery, dangerous to all young people? Some of this music is undoubtedly in full harmony with the incantations of the whirling dervishes, the devil dancers, and the Murdariyah fakirs of the Orient. It may be that Dr. Beets is on the right track to explain the source and give a psychological interpretation of the weird and uncanny jazz of to-day. We have all the time felt that there is something wrong about it, but could give no explanation."—Lutheran Church Herald.

If we can give credence to the verdicts of those who by reason of their experience are in a position to speak with authority, there is in the music and the dance of to-day more than a suggestion of harmful influence. Knowing that we are taught in Jesus to "put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts," what we offer our young should certainly not have an atavistic tendency, but rather on the contrary be helpful in "putting on the new man which after God is created in righteousness and holiness."

G.

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"Pernicious Interest In the Home" "The fact is," says the Nation, "that voting women seem to have an almost pernicious interest in the home." This, in reply to the old-time prophecies of the anti-suffragist as to what would happen to home and hearth after women got the vote.

After reading the facts on which the Nation bases its claim that the anti-suffragist has been silenced, we are inclined to adopt the statement quoted above, though not in the sense in which the Nation would have it understood.

"Take, for instance, the bill recently introduced in the Kansas House of Representatives by Mrs. Minnie J. Grinstead, member from Seward County. Mrs. Grinstead, in behalf of the women of her State, is tired of spending a fourteen-hour day on manual labor and receiving as pay three meals, which she must cook herself, lodging, and the privilege of exercising her ingenuity, her charms, or her strong right arm to get a little money now and then from the Boss of the Home. Representative Grinstead wants wives to have the more dignified and prosperous status of employees doing a day's work for a wage and entitled to recover damages for injuries received while performing household duties. When the bill comes up for a vote it will probably be defeated—there are only two women in the House—and in the debate remarks will doubtless be made about the 'sanctity of wifhood' and the glory to be discovered in a high pile of dirty dinner dishes. But Mrs. Grinstead will, we are sure, merely smile. An even more radical suggestion comes from Brooklyn, where a body of women has composed a petition to Congress demanding an eight-hour day for 'the overworked, underpaid, dishwashing housewife,' and suggesting a law to require childless married women under sixty to do house work three days a week for mothers with children. This might be rather hard on childless married women who work eight or ten hours a day in offices or factories, but perhaps some system of exemptions could be arranged.

"From these measures and proposals it is obvious that women are still interested in the home—all except the antis."

Interested, indeed, but with an interest that will prove pernicious to what we have always conceived to be home. This would under the beneficent interest of these women go down into ruins to be supplanted by the communistic boarding house. The Lord, who instituted marriage and founded the home, has an entirely different conception of what the home is. He says of husband and wife, "They shall be one flesh."

Compare a legally regulated home with the picture the Lord gives us in Ephesians five: "The husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies."

No, if that is the interest the future woman will take in the home, God save the home!

J. B.

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The Other Fellow's Job

"The meanest and hardest job in all the world is my job."

Perhaps you have heard somebody say that. At least three men said it in our hearing this last week.

"The first was the conductor on a railroad. After twenty-five years of service, he had this to say: "It's a mean job. There is never any bonus. A man can get a pass on the railroad, but his salary is not enough to allow him to use it for a vacation. Nobody ever comes along and tells you that you have done a good piece of work. Could I go back twenty-five years and know then what I know now, I would never go rail-roading."

"The second was a man in a clerical job of a good sort. And this was his verdict: "I have reached my limit; there is nothing beyond for me. I am walking about in narrow circle, hedged in by the strictest limitations. There is no freedom. Were it not for my wife's health I should seek another job."

"The third was a man serving in a responsible managerial position which he is filling with signal ability. But he chafes under the restrictions placed upon him partly by the task and partly by those who have some measure of jurisdiction. He resents the interference of men who know less about the task, he thinks, than he himself does. He would like to be in a business where he would be free from public criticism and where his time would be his own in a larger measure than at present. "It's a dog's life," he says.

"Are these three men typical? Does the grass always look greener in the pasture just beyond? Is the sky always clearer in a neighboring state? Is the job the other man holds always better than one's own job? It would be interesting to know just how far this state of mind prevails among business men. If it is general, the assertion that men never take complete satisfaction in material things would seem to be justified.

"Of course, there is something to be said on the other side. Every man knows where his own shoe pinches; he does not observe how the other fellow

is limping. He sees his own treadmill but not that of his neighbor. His own sleepless nights are real to him, but somehow the other man's insomnia does not seem serious.

"We are not going to draw any conclusions just now. It is sufficient that we all give some thought to this matter. It has sometimes been said that almost every man over forty-five years of age thinks that he would have done much better in some other calling. Somehow his material ambitions have not brought happiness.

"Where then shall happiness be found?"—The Baptist.

Let us attempt to spin out this thought. We have here the old, old fact: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground." This curse no man can escape, though he try every job to be found under the sun. It is not the job in itself that is burdensome, it is the curse upon man that bears him down. The natural man remains an unhappy slave all his life, even his pleasures tyrannize him.

But Christ has lifted the curse for us. He who is in Christ is free. His life becomes a life in the service of his God. He does not slave at his job, he is serving the Savior, "not with eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." In this service a man becomes a steward of God toward others, however humble his occupation may be. In this service he will find happiness.

J. B.

HALL, BISHOP OF NORWICH

No reader of the great divines of the Church of England, needs to be informed of the eminent learning, spiritual character, and doctrinal authority of Bishop Hall.

"That there is an inherent righteousness in us is no less certain, than that it is wrought in us by the Holy Ghost. For God doth not justify the wicked man, as such; but of wicked, makes him good, not by mere acceptation, but by a real change; while he justifies him whom he sanctifies. These two acts of mercy are inseparable; but this justice being wrought in us by the Holy Spirit is not so perfect that it can bear us out before the tribunal of God. It must be only under the garment of our elder Brother that we dare come in for a blessing: his righteousness made ours by faith is that whereby we are justified in the sight of God; this doctrine is that which is blasted with a Tridentine curse.

"It is not the logic of this point we strive for—it is not the grammar, it is the divinity: what that is

whereby we stand acquitted before the Righteous Judge; whether our inherent justice or Christ's imputed justice apprehended by faith. The Divines of Trent are for the former: all antiquity with us for the latter. A just volume would scarce contain the pregnant testimonies of the Fathers to this purpose.

"Scripture every where teacheth as, on the one side, the imperfection of our inherent righteousness; so, on the other, our perfect justification by the imputed righteousness of our Savior, brought home to us by faith.

"The latter is the sum of St. Paul's Sermon at Antioch: 'Be it known unto you, men and brethren, that through this man is preached to you forgiveness of sins; and, by him, all that believe are justified.' They are justified; but how? 'Freely, by his grace.' What grace? Inherent in us, and working by us? No; 'By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.' 'Not of works, least any man should boast.' Works are ours; but this is 'the righteousness of God, which is by the faith of Jesus Christ to all them that believe.' And how doth this become ours? By his gracious *imputation*. 'Not to him that worketh, but believeth on him who justifieth the wicked, is his faith imputed for righteousness.'

"Lo, it is not the act, nor the habit of faith, that justifieth: it is He that justifies the wicked, whom our faith makes ours, and our sin his. 'He was made sin for us, that we might be made righteousness of God in him.' 'Lo, so were we made his righteousness; as he was made our sin. Imputation doeth both. It is that which enfeoffs our sins upon Christ, and us in his righteousness; which both cures and redresses the imperfection of ours. That distinction is clear and full. 'That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' St. Paul was a great saint: he had a righteousness of his own; not as a Pharisee only, but as an Apostle; but that which he dares not trust to, but forsakes, and cleaves to God's—not that essential righteousness, which is in God, without all relation to us; nor that habit of justice, which was remaining in him; but that righteousness which is, of God, by faith made ours.

"Thus, 'being justified by faith, we have peace with God through our Lord Jesus Christ.' For what can break that peace, but our sins? And these are remitted; for 'who shall lay any thing to the charge of God's elect? It is God that justifieth.' And, in that remission, is grounded our reconciliation; 'for God was in Christ, reconciling the world to himself, not imputing their sins unto them;' but contrarily, imputing to them his own righteousness, and their faith for righteousness.

"Let the vain sophistry of carnal minds deceive itself with idle subtleties, and seek to elude the plain truth of God with shifts of wit. We bless God for so clear a light, and dare cast our souls upon this sure evidence of God, attended with the perpetual attestation of his ancient Church."

J. J.

THE RELIGION OF NATURAL MAN

Brotherhood

(Taken from "Indian Masonry," Robert C. Wright, Ann Arbor, Mich., 1907.)

Man loves man's company, and solitude is not natural, he seeks a neighbor, a town, a teeming city, and it is this inborn drawing of man to man that fills him with the desire for secret societies whose object is to bring him nearer to the great beyond, whose object is and should be for all members to faithfully till the soil of the great brotherhood, first among themselves, that they may thereafter be fit laborers in the greater field of the whole world. The ancient Egyptian priests had their secret societies which sought the way to the unknown country, and, in modern times, Masonry has striven to fulfill this ancient yearning of man for lodges or societies having their different cults.

Speculative Masonry teaches that there is a Grand Architect of the Universe, and points out there must be an inner life, which goes on after what we call death or separation of the soul from the body; that Masonry seeks to bring together all its members in the great brotherhood of man; that it strives after eternal truths. These things are taught by symbols and story for time out of mind, and with them the Grand Orient of France lays stress upon the right of free thought.

And of these, the great brotherhood of man,—what is it? Our Masonry says: "By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

A very nice abstract statement, but go further,—into the great world. An infant, a few weeks old, is left upon a doorstep by the mother, who for some reason, God only knows, puts it there. She sounds an alarm and is swiftly away, eagerly watching to see if it shall be taken in from the cold blasts of winter. The door opens, the light streams forth and a man with stern, forbidding face, looks upon the bundle curiously, takes it up, hears the little cry! Will he or his wife put that little unknown stranger helpless and alone, out into the street and the cold, dark night again? Never. Why? Because the brotherhood of man within him rises to the surface, commanding him to

keep a human being safely until it can be cared for by others if he will no longer do so. . . . Man is but a grown-up child, and while he still hears the piercing cry of a child, or the forced shriek of an injured grown-up, his brotherhood sense has passed from that beautiful keenness of his own childhood into a blunted, dull and selfish nature, and because of this he is no longer quick to hear the far sadder still, and inmost cry from the sorely tried and distressed souls of the grown-up children about him, seeking help just as wistfully and needing it quite as much as the little child. To be able to give help in such cases, is to have within us the true brotherhood of man. We are told the number five alludes to the five senses, and of these hearing, seeing and feeling are Masonically considered most important. For many years philosophers have said there is a sixth sense, and so there is,—greater than all the others. When rightly tuned, it **hears** heart cries which fall unheeded on ears of clay that hear not; it **sees** the storms of life and signs of distress in a troubled heart, where dull eye of flesh is blind; it **feels** the thrill of desire to battle for justice to the oppressed; and it feels a boundless sympathy stretching forth to encourage the struggling fighter in life's stream, and sheds rays of light on the sorrowing; while mortal body is unmoved by any touch which will recognize a brother in the dark as well as in the light. O, greater than them all, and all in one! Can we, with the grips we now have, raise this deadened master sense to a bright and living perpendicular, or must we look for some other grip we know not and for light we have not received? O, Masonry, let thy actions, not thy words, tell the world that thou hast light abundantly!

We quote so far from the second chapter of Mr. Wright's book. This book is not an apology of Masonry, called forth by attacks on the cult, but a quiet constructive essay addressed to the "Brethren of the Craft," to whom the writer says in the Preface: "This work is fraternally dedicated to you. In your kindly charge it is placed, hoping that when it has been measured by the plumb, square and level, it will be found good work, true work, square work, and just such work as you need and may pass to be used in the building up of the real Masonic structure." We think this work, calm and dispassionate in its tone, astonishingly frank for a treatise on this subject calculated to meet the eye of the uninitiated,—we think this work of special value to the outsider who would learn something about the Masonic Religion.

As such an outsider, striving to learn and fairly to judge Masonry by its own words, I read the above about Brotherhood and I must sadly shake my head. What Mr. Wright says is all very beautiful, but it has one fatal lack—it is not true: natural man is not as he portrays him. God's Word says the opposite and who

maintains the contrary puts himself in opposition to God. There is but one way out of it: you must discard your Bible; then you can teach what you want about natural man and you will not lack a following. For those who still confess, "Thy Word is Truth" there is but one answer to the question propounded above: "must we look for some other grip we know not and for light we have not received?" The answer is, "Yes, a thousand times, yes." We need the grip of Him who makes the dead to live and the light of Him who makes the blind to see, or we are lost, eternally lost.

G.

GOLGATHA AND MISSION

During the Lenten season our hearts and minds are more than ever directed to and concentrated on the passion of our Savior. Step by step we follow him from Gethsemane to Golgatha. There under the cross we linger, beholding in faith and in love the Lamb of God which taketh away the sins of the world. Golgatha is for us sinners the most blessed and comforting place on earth.

What do we now see and hear on Golgatha? With our natural eyes we see only the Son of Man, but the holy, righteous, innocent Son of Man, who by an unjust judge was condemned to an ignominious death, the death on the cross. In the spirit and in faith, however, we behold in the crucified Jesus the God-Man, God's only begotten Son, who according to God's eternal and unsearchable counsel was slain before the foundation of the world and who revealed himself in ages past to patriarchs, Moses and the prophets as the Savior who should come and save his people from their sins. We see in the crucified Jesus our Substitute to whom our sins were imputed. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

What do we hear while we are standing under the Cross? We hear no complaints from his lips, no maledictions on his enemies. He prays for them. We hear only words of eternal life. Particularly comforting are his words: "**It is finished.**" What was finished? He had finished rendering full satisfaction to divine justice by perfectly fulfilling the law for us. He had extracted from death its sting, bruised the serpent's head and destroyed his kingdom. He had reconciled us to God, merited forgiveness of sin by paying for them with his blood and brought life and immortality to light. All this was **finished**, not merely for a chosen few, but for all sinners of every tribe and nation. **He gave himself a ransom for all.**

What shall we now render unto the Lord for the love wherewith he loved us? What he asks of us is, that we take him up into our hearts by faith, comfort ourselves with his meritorious work, by which he

gained for us salvation, thank and praise him. "Ye are bought with a price: Therefore glorify God in your body and in your spirit which are God's. 1 Cor. 6:20.

But having stood under Calvary's Cross and looked into the eyes of our dying Savior we will hate our sins which nailed him to the tree, crucify our evil lusts and desires, separate ourselves from the world and worldly pleasures, consecrate ourselves with body and spirit unto him and live to his glory.

What we have seen and heard on Golgatha we will communicate to our fellowmen at home and abroad. We will show forth his death by our active missionary work. No power or event on earth, no divine act is such a powerful incentive to active mission work as the death of Christ on Golgatha. Our hearts bleed when we think of the millions of redeemed fellowmen who are rushing to their eternal doom without having heard the Gospel of the redemption which is in Christ Jesus. Therefore does the love of Christ constrain us to make sacrifices of self and our means that Christ and him crucified may be preached to the christless.

During this Lenten season we will remember our various missions in our prayers and with substantial thanks offerings of love for being reconciled to God by the death of his Son. From Golgatha's cross we hear as it were, the loving, pleading monition: "Behold, my blood-bought child, what I have sacrificed for you. Now go and do for your perishing fellowmen what I have done for you. Preach the Word of the Cross to them and by it the Holy Spirit will lift me up into their hearts and glorify me."

Let us then heed the voice of our Savior

"And go and do for others
What Christ has done for me,
Love all men as our brothers
And serve them willingly."

N. J. B.

WHAT'S THE MATTER WITH OUR TREASURY?

In one word, it's empty. When you tap it, it gives forth a gruesome, hollow sound like a ghost pronouncing an ominous message from his vaulted tomb. It's so empty the pressure of the outside air threatens to make it collapse.

It's worse than empty—it's filled with promissory notes, or rather with memoranda which state that any number of promissory notes are held by certain people who still have faith in the Joint Synod to pay its debts. Such faith is very beautiful and we did not earn it by the record we have made in the last few years.

Of all the literature in the world nothing is more depressing to the reader than an endless list of creditors. When the amounts of our indebtedness to them run up into the thousands as do the sad totals that are

fast accumulating as the only occupants of our synodical treasury the tearful reader gets the sinking feeling that assails one when the elevator boy throws the lever into high as he drops from the fifteenth floor to the basement.

Before we ask, Who did it?, or How could that happen? let us get the several things straight that ought to be understood if we wish to discuss this deplorable condition intelligently.

Who is the Joint Synod that has incurred these obligations and is forced to incur them in increasing amounts? It is you and I, every last soul that is joined within our congregation in taking its spiritual nourishment from the treasure of God's Word entrusted to these selfsame souls; men, women, and children; butchers, bakers, candlestickmakers; rich man, poor man, beggarman, chief, doctor, lawyer, merchant, thief—if you do not like to see the last included in this catalogue you must blame the old rhyme, furthermore, remind yourself that in the category of thievery there is one important subdivision that mentions those who make debts and do not pay them. All of us make up the Joint Synod; this is our debt; not a man or woman of us can pretend it is someone else's debt.

Another thing we might as well understand is that our officers are acting for us when they make debts and that they are acting in our interest when they call our attention to evident discrepancies between income and outgo in the various department treasuries of our synodical household. In politics there is a very simple method to deal with similar situations: When the Republicans tax you out of house and home, the Democrats arise in righteous anger, grow red in the face, and cry—Turn the rascals out! And when the Democrats tax you out of home and house, the Republicans grow just as indignant and just as red in the face and raise their voices unto heaven—The rascals must be turned out! But that is politics. We have no parties. Our officers are not rascals. They are not taxing us, we are taxing ourselves. They dare not expend a penny unless we order them to do so and often enough it is against their own judgment and against their own wishes that they carry out the mandates which we give them. When our staggering deficit confronts us it is entirely beside the mark to raise the question of the responsibility of our officials. They are, most emphatically be it said, not responsible—but we, the members of the Joint Synod, are responsible, for we ordered the expenditure of these sums at our New Ulm and Watertown meetings.

The writer is not an official of the Synod and can, therefore, say this with better grace than one of their own number. Neither is he a financial expert who deals in figures and balance sheets; he confesses to a most comprehensive ignorance in matters financial—but he knows one thing: debts have to be

paid by those who made them and he knows that he and the other individuals, laymen and teachers and preachers, that make up the Joint Synod have made these honest debts. There is one alternate—bankruptcy—but that is too horrible to contemplate.

We called our debts "honest debts." Are they? We are sure they are. The moneys voted at our meetings and then paid out by our officials are not part of the spending orgy that obsessed our nation and all its separate elements two years ago. Others may have spent money foolishly, like drunken sailors, we didn't. Every appropriation can bear the light of brightest day and the very closest scrutiny. The increased cost of everything made greater budget appropriations unavoidable; postponements made for many years could not be repeated; salaries that were disgracefully near the starvation scale could not be left where they were. For these and many other good reasons the appropriations were made. When our officials delayed carrying them out in a few instances because the funds were not forthcoming they were ordered to borrow and make payment. This order was given by the Joint Synod in convention assembled. Everyone must understand that when such an order is given by the proper authority it is equivalent to a pledge that the money necessary to carry out the order will be provided by those who give the order.

And that brings us to the point that sums up the whole situation: We owe a hundred thousand dollars, or more, and will owe more at the present rate of expenditures as compared with the present income, because the congregations did not give enough to balance the pledges they made.

It is disagreeable to dwell at length on sordid details in these money affairs but how can we avoid it? It is still more disagreeable to be posted as an organization that makes debts without prospects of paying them.

Let's get at some of the disagreeable details. During the war when large sums were to be raised by the separate communities, the heads in charge of the drives worked out quotas to apportion the responsibility. Because the general public became used to this sort of thing we may make use of it. It must not be understood that the quota we may mention is to be your share; your share, very likely, is much higher. It is to be but a gauge, a yardstick, so we can measure the amounts which we voted at the synod meetings. According to the appropriations the quota for each voting member of our churches would be something more than eight dollars. A congregation of a hundred voting members should raise about eight or nine hundred dollars for the purely synodical undertakings. Did yours?

If it didn't, why didn't it? Don't try to tell us your excuse or your explanation; that will not help pay our

debts. Tell yourself, if you wish, but then turn right around and also tell yourself that your excuse is about as good or as bad as those other excuses with which we try to cover up some neglect of which we never should have been guilty.

Do not say that you didn't know it was so bad. Do not blame your pastor for failing to inform you. He can blame himself; he can also make the same sort of excuses for himself that you are making for yourself. Nothing is to be gained by these late lamentations. All of us were at fault, grievously at fault, or the thing could never have happened. And all of us should get busy, and get busy soon, before our disgrace becomes a scandal. If your pastor seems hesitant about taking you into his full confidence, if he seems to fear that the bad news will hurt your feelings, be a little human and encourage him. Show him that he is not alone in feeling the responsibility and that he is not alone in the desire to rehabilitate our sadly moth-eaten synodical pockets. And more than that, talk to your neighbor about it. It ought to make just as good conversational material as most of the things that you discuss with him.

Why get "all het up" about the starving children of Central Europe or of Armenia and remain so chilly, so ice-cold about this nearer obligation? Those starving children must not starve; you and I must do what we can to save them. We can do that very well without forgetting that our failure to raise the money we voted for missions means that the wives and children of these missionaries must soon be dependent on some one's charity as well if the salaries we pledged them are not paid. You say they will not die? If they live it is because somebody is giving them something or loaning them something.

Do not say I cannot afford it, I am too poor. Not one of us is poor, that poor. We know better than that and our best friend wouldn't believe it if we told him. We sometimes seem poor when our curious eyes covet the many things which others have. If we would but think of the many things we have, of the untold blessings we possess in church, house and home, and family, we would stop our dishonest whining about being too poor to afford a few dollars for the Kingdom of God.

We have heard it said: Let us cut down expenses. That is a very noble sentiment. If we carry that out consistently we can reduce our church expense to less than a cent a head. That would be almost ideal. And it is so very simple. Just think: Wherever the Synod pays salaries, to missionaries or professors, let us pare down these salaries to the money actually on hand, or better yet, let us keep them low enough so we can save enough out of our income to pay off our old debts. And we could be so generous—with our promises. We could solemnly say: When all our

troubles are over we'll pay you princely salaries to compensate you for the temporary inconvenience to which you were subjected. That happy day when all our troubles are over will be a long, long time in coming, but that needn't worry the victims of our "charitable" economies; after two or three of the revised salary checks are delivered to them they and their cumbersome families will be far beyond all troubles and far beyond the need of princely or beggarly salaries.

Fellow Christians, we—we—we have not done our duty, we have not lived up to our privileges. Our budget is not too big, our gifts are too small. Let us not make a bad matter worse by making false economies. For a church—or for a synod—there is only one thing worse than spending too much, and that is not spending enough. It is always easy to say, Oh, that's good enough, why undertake more? The real test comes when our heart tells us of work to be done that our flesh cries out against. And our heart was not wrong when it urged us to do a few, at least, of the many things that await the Christian's wholehearted interest and sacrifice.

As we write there still rings in our ears the high song of love which we read as the Epistle for the Sunday before Lent, 1 Corinthians 13. To quote from it would rob you; read it all for yourself, again, again. Is there a spark of that love, that charity left in us? If there be but the faintest trace, there must be enough understanding for the heavenly privilege of bringing God's love to others that are in darkness to make our present difficulties become dwarfed into insignificance. Love, as Paul knows it, is understanding, true understanding of God's love and a reflection of it—it is not good works, it is more than that, it is the spirit from which all good works flow; that's why it is the greatest, that's why it will endure when faith has become full knowledge and when hope disappears in fulfillment.

If it is possible to conceive a congregation in which this love is still alive in disgraceful failure to live up to its opportunities and privileges, it is impossible to conceive that such a congregation would remain so after it once realized how remiss it was.

Fellow Christians, let us make good on our fine promises.

H. K. M.

THE PRESENT OF THE LUTHERAN CHURCH IN CZECHO-SLOVAKIA

The Background

Bohemia, the land of the Czechs, was once a country rich in readiness to sacrifice all for the truth of Christ, the gospel. But, alas, what changes took place after the followers of Hus were dispersed in the battle of the White Mountain in the Thirty Years' War.

Never after did Bohemia become the home of the evangelical doctrine that Hus' followers might have wished it to be.

The Protestants deprived of their rights in Bohemia migrated in great numbers to Slovakia, then northern Hungary. There among the Slovak brethren, who had previously espoused the true teachings of Luther, they found a welcome home. They mingled and became identified with the Slovaks, faring with them as a part of them the same treatment through generations, that was felt by Lutherans throughout the dual monarchy of Austria-Hungary.

It is interesting to note, that while the Magyars and Czechs in the dual monarchy had become almost exclusively affiliated with the Calvinistic trend of the evangelical church, the Slovaks adhered almost exclusively to the pure teachings of Luther and the Unaltered Augsburg Confession. All attempts of leaders towards Unionism apparently failed to lead the Slovak Lutherans from their espoused Lutheranism. The last great effort to unite the Lutherans in the Dual-Monarchy with the Reformed Church was thwarted in Slovakia in the middle of last century by Hurban, who wrote many treatises in defense of true Lutheranism.

And still, although the Slovak Lutheran Church in Slovakia remained apparently steadfast over against the attacks of Unionism, the long strain of the propaganda with the background of rationalism, has told on the Lutherans in Slovakia. German and Hungarian liberally inclined schools also did no less here to undermine true Lutheranism than elsewhere in Hungary and Germany.

The Great War found and left the Ev. Lutheran Church in Slovakia with a broken morale.

The Picture

The war united Bohemia with Slovakia. The national dream of a thousand years were realized, when the two branches of the historic Moravian Kingdom were once more politically united.

To this union the spirit of unionism in religion seemed to be a fit partner. Why should the evangelical churches in Czecho-Slovakia not be melted into one national evangelical church? Why not brush aside all differences and unite? "Let us unite" was the slogan, branding all opposition as bigotry, narrow-mindedness, old style.

Most active in the movement have been the Reformed Churches of Bohemia. Their propaganda spread to Slovakia with the Lutheran Church as the goal. How well the idea succeeded is seen from the fact, that the movement with its representatives were warmly welcomed in the official evangelical Lutheran Church. The leaders of the Lutheran Church in

Slovakia have been and are playing into the hands of the Reformed Church of Bohemia.

With rationalism and spiritual indifference rampant before and through the war, unionism has set in to make an end of separation of the Lutheran Church of the Unaltered Augsburg Confession in Czecho-Slovakia, specifically Slovakia. Will it succeed?

The Issue

The Slovak Ev. Lutheran Synod of the U. A. C. in America saw and realized the condition of the "mother" church as well before as during and after the war. At the annual meeting of the Synod in August, 1919, the danger of the Lutheran Church in Slovakia losing its identity as the true Lutheran Church both in reality and in form loomed up above all other interests. The Synod decided to send a representative to Czecho-Slovakia to lend light of pure doctrine, true Lutheranism, and try to stem the tide of union with the Reformed Church of Bohemia.

The Rev. John Pelikan was elected and reached Czecho-Slovakia last August. By the official church in Slovakia his mission was greeted with ridicule and scorn for coming to "save" the Lutheran Church in Slovakia.

In spite of this cold reception, which was little a surprise, he succeeded in gaining a foothold by lecturing in many parts of Slovakia. His work was received with enthusiasm in many parts by the people, although only three pastors have thus far been willing to identify themselves with the movement he represents.

Under the burden of antagonism and threats to make him impossible, the work of Rev. Pelikan has grown. A first congregation has been organized, accepting as full value the norm of the Bible as the inspired Word of God, as truly expounded in the Book of Concord.

The first issue of a publication, "Pravda,"—The Truth—has been issued in January. In this issue was published the trumpet call to the colors of true Lutheranism. Abuses of pure doctrine and unlutheran practice are set before a public dazed by decades of indifference and living in the whirl of post-war worldliness.

What will come of the work? Will true Lutheranism be hushed in Slovakia by a union after 400 years of adherence to Luther's doctrines? Or will the scorned work of the Slovak Synod of the U. A. C. reap the harvest of the Lord's blessing?

However small the undertaking of the Synod may seem, it is a stupendous task for a body so small and insignificant.

Besides all other obstacles to overcome in this work, one of the greatest tasks will be to overcome the financial support given to the unionistically inclined by the U. L. C. in America.

T. B.

THE BIBLE AND THE NATION

Among the privations suffered by the colonists was that of the lack of Bibles. The crown reserved the right to print the Authorized Version, and placed a duty of six pence an ounce on Bibles imported to the colonies. The Continental Army, in particular, felt the need of a handy Bible. This appeared in a report to Congress in 1777, advising the purchase of 20,000 copies from Holland. There is a tradition that the Bible in use in the Supreme Court since 1800 is one of these; but it was printed in Oxford in 1799.

The first Bible printed in America was in the language of the Algonquin Indians. The royal charter given to the Massachusetts Bay Company in 1628 mentioned the duty of winning the natives to faith in the only true God and Savior of mankind. John Eliot learned the language from prisoners in the Pequot Wars, finished his translation in 1658 and completed the printing in 1663. The pages are $6\frac{1}{2} \times 4\frac{1}{2}$ inches. The press is in the possession of the Historical Society of Vermont.

The second Bible to be printed in this country was Luther's version (34th Halle edition), published by Christopher Sauer in 1743. Coming to America as a physician, he soon noted the dearth of good reading matter, and published a religious paper as early as 1739. The type for his Bible was presented by Dr. Heinrich Luther, of Frankfort-on-Main. The book was a board-bound quarto, and sold for 18 shillings; there was no price to the poor. It is thought that the work was done in the basement of the present parsonage of Trinity Lutheran Church, Germantown, Pa.

Several early attempts were made to print the Bible in English. After fifteen years' work, Cotton Mather completed his "Biblia Americana," but no publisher could be found. The manuscript is in the archives of the Historical Society of Massachusetts. John Fleming brought out a prospectus in Boston in 1770, but the project failed for lack of funds. The honor of printing the first English Bible in America goes to Robert Aitken, a Scotchman, who published the New Testament in 1777 and the entire Bible in 1782. His office was the fourth door above Front Street, on the south side of Market, Philadelphia, Pa. Like many a good patriot, he lost £3000 in his undertaking.

It is remarkable that the place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular. But when Washington was ready to assume the office of President of the new republic, he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall Street, in full sight of the assembled multitude, he laid his right hand on the

open Book while repeating the constitutional oath, and then reverently kissed the page. State Chancellor Livingston turned down the corner of the page towards the words of Genesis 49:24, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." This custom has never been violated by a President-elect. The Bible is usually opened at random by the clerk of the Supreme Court; a record is made of the passage kissed, and the Book presented to the President's wife. "Cleveland used a little red Bible given to him as a boy by his mother. Roosevelt placed his lips to the words of James 1:22, "But be ye doers of the word, and not hearers only." The Bible was opened for President Wilson almost at the middle. He kissed the page at Psalm 119:46, "I will speak of thy testimonies also before kings, and will not be ashamed."

In these days we will not fail to see and fully estimate the colossal figure of Martin Luther. At whatever stage of his career we regard him, he is easily one of the most interesting—as always one of the most commanding—figures of history. Whether a seeking soul climbing the stairway in Rome, or with leonine daring confronting the powers of an empire at Worms, or, trumpet-tongued, proclaiming to great universities or to the common people the new Gospel of spiritual and intellectual liberty, he was, under God, the maker of a new Europe, and through this the foundation-builder of civil and religious freedom in America.—Dr. Charles L. Thompson, in "The Religious Foundations of America."—Reprinted from The Lutheran.

WELCOMING THE STRANGER

Our readers will no doubt be interested in the use made by the Rev. Henry Kowert of Chicago of the reports of the seven reporters from The Chicago Evening Post who, dressed as "down and outs," visited some of the fashionable churches of Chicago to test their hospitality. We do not know the motives that prompted The Post's experiment. We do not know whether its sentiments towards the churches are friendly or unfriendly. The project smacks of the sensationalism which characterizes so many of the newspapers of our day. We have read the statements of these reporters. Naturally their reports would be colored by their personal predilections and preconceived prejudices. We find in these reports little that is discreditable to the churches visited. Here and there the investigators claim to have been treated coldly because of their unkempt appearance. But for the most part they received the courtesy which the respective churches were accustomed to show to strangers. There were no Lutheran churches among those visited.

Entirely aside from the Chicago experiment, we desire to mention again that many of our Lutheran churches are a little lame in their warmth and cordiality toward the strangers within their midst. We are not favorably disposed toward the over-effusiveness displayed in some churches of other denominations. An overdone friendliness is often more repulsive than attractive. The stranger who is literally overwhelmed with voluble attention is apt to be more embarrassed than attracted. Anything that is **overdone creates the impression of insincerity**. Under the flood of attention the stranger might feel as follows: "These people are trying to 'put one over' on me. They are not sure of their own ground, of the worthiness of the goods they have to offer, and they are trying to 'hook' me with friendliness. I have drifted in and they are bound not to let me escape. I had better tread carefully."

On the other hand, Christians should breathe the warmth, the kindness, the friendliness toward and the interest in the fellowman which was such a marked characteristic of our Lord. To totally ignore the stranger, to permit him to depart without a word of greeting, a handclasp and a smile of welcome is contrary to the spirit of Christ. He is to be made to feel: "We are glad you are here, not because we have any designs upon you and intend to bring all sorts of unwelcome pressure to bear upon you, but because this is the place where men obtain the 'one thing needful.' We are glad you are availing yourself of the privileges of God's house, and, as followers of Him who loved men to such a degree that He gave up His life for their redemption, we greet you." Our attitude toward the stranger is often in direct contrast to the soul-warming message proclaimed from our pulpits, and the visitor departs with a distinct sense of chill. The aloofness with which the members regard him makes him feel that he is merely tolerated but not welcome. We need not be effusive but we can be friendly and can send him away with a distinct impression of our sincere kindness. Chances are he will come again. After all, the proper treatment of the stranger is a question of Christian tact. Our contention is that in our circles it needs development.—American Lutheran.

ANOTHER LOST OPPORTUNITY

The first was "Interchurch." United Lutheran (Merger) Church leaders have declared time and again that a large, united Lutheran church-body is necessary in order to bring the influence of Lutheran thought to bear upon the church-life of America. The voice of a big church will be heard. Hence the Merger. The opportunity came. The "Interchurch" monster rose out of a sea of Standard Oil to swallow up the denominations. The Lutheran says, "We did

not oppose it." It failed to add the weight of its testimony to that of the Southern Baptists, of the Presbyterians, who denounced the movement as a "satanic supergovernment," and that of the Missouri and Wisconsin Lutherans. The opportunity was lost.

Another presented itself in far-off Japan. The World's Sunday-School Convention was held at Tokyo in October, 1920. The United Lutheran Church had its delegates there and was represented on the program. One of the delegates wrote an enthusiastic account of the meetings, filling three columns in the Lutheran of November 25. "A tone of great spirituality" was noted in the addresses and papers; there were "vital," "inspiring" messages. The delegates were made "breathless" by the warmth of the reception given them by the Japanese. The convention was termed "an agency of God to open Japan for real Christian activity."

The editor of the Sunday-school Times, Mr. Charles G. Trumbull, has also written up his observations and experiences in connection with the convention. According to his account the "naturalistic spirit"—the spirit of denial and unbelief—"appeared constantly." The convention hall was built and was to be presented by the Confucianists and Shintoists and Buddhists of Japan.

"It included the symbols of heathenism, such as owls and bats, and had in front of it a statue of Christ blessing the little children. It was a great grief to some of the earnest native Christians to note this apparent fellowship between the heathenism of Japan and the Christianity of the convention. They could regard it as nothing but a suppression of the testimony to the exclusive Kingship and Lordship of Jesus. This same naturalistic party presented oil portraits of the emperor and empress and bowed before them. They might deny the intention to worship in this action, but the Japanese understood it as worship, and so they virtually said to these people that they recognized their gods, and so caused them to stumble, contrary to the instruction of the Apostle Paul. At another time these naturalists extended greetings to, and entered into, full fellowship with a Buddhist Sunday-school rally. They also attended a dinner given for them by the Buddhists on Convention Sabbath. One of the leading officials had been approached to endorse the attendance on this rally and dinner, but he positively refused, and he declared that if such were endorsed, he would at once withdraw. Nevertheless, in face of all this, the naturalists carried out their propaganda. In presenting a wreath to the convention, a Japanese educator declared: 'Our aims and yours are exactly the same: the advancement of civilization.' A Japanese paper declared: 'One of the by-product of the World's Sunday-school Convention is the approach of Buddhism and

Christianity.' There were but few delegates from Korea. One of them, a gray bearded Korean pastor, told of the sufferings and the faithful testimony of his people. His short address gave intense concern in the convention, and while they let him speak his allotted time, he was promptly signaled to close. The official badge worn at the convention was a combination of the Shinto torii, or temple-gate, and the Bible, and so became an emblem of the union of Christianity and Shintoism. These and other instances show the work done by believers in a naturalistic religion, at the World's Sunday-school Convention. It is another case where the desire for a big world program blotted out the testimony and denied the faith. This was not done under impulse or off-guard, but deliberately and intently."

This report, which has since been confirmed from other sources, proves that the Sunday-school Convention at Tokyo was controlled by men who have no inkling of the saving Gospel. It was a disgrace to Christianity. But what, in view of all this, becomes of the report in the Lutheran? Not only was another opportunity for testimony lost, but a glowing account is sent to the home church. Those Lutherans should have drawn up a memorial of protest to the convention and reported in full to their church the dishonor that was done to Christ. All Christians would have applauded them,—Missouri Lutherans first of all. Now the sectarian Dr. Trumbull stood up for Jesus, while the Lutheran delegates sat down and wrote enthusiastic reports. Nor do we blame them so much as the church-body which keeps up official connection with sectarians and places her members in a position where they must see their faith outraged. We are glad to note that Prof. Gerberding sent a strong article on the Shinto-Christian Tokyo mix-up to the Lutheran a little later. He says that it takes a microscope to discover Gospel allusions in the ("vital" and "inspiring!") papers read, and that Buddhist Bibles were displayed in the same room with the Christian Bibles! So, in a way, the self-stultification of the official reporters has been atoned for.—G. in Lutheran Witness.

WHAT OTHERS SAY

But Not From America!

That Holland as well as France should have decided to accredit a diplomatic envoy to the Vatican, is an encouragement to the political pretensions of the Roman pope which, if not necessarily "viewed with alarm," ought to be soberly regarded by lovers of liberty and advancement throughout the world. It is, to say the least, a symbol of anti-democratic reaction in Europe and will stimulate the spirit of reaction even in America.

The responsibility for all this trend plainly leads back to the British government, whose excited fears at the beginning of the Great War brought about the hasty decision to send a diplomat to the pope, and whose lack of confidence in itself when the war was over induced a weak consent to let him stay. With the mighty Protestant nation of Britain catering thus to misty dreads of papal animosity, France considering the inbred reverence of its peasantry for the Roman tradition, could not refuse to follow suit. And now Holland, of glorious Orange memories, yields to this dual example and to the clamor of its Catholic citizens. Of course the fanatical kind of American Catholics will immediately begin agitation to line up the United States in this new procession to the Vatican. But all American Catholics who think independently of foreign precedents and traditional infatuations, will join their Protestant compatriots in repudiating every thought of official connection between their national government and the head of their church. And this is not only a matter of religious impartiality in the state; it is equally in the interest of religion in the church. From the viewpoint of America, if not from Europe, it is plain that the day in which the pope renounces politics and temporal power will be more auspicious spiritually for Roman Catholicism than any other which it has seen since the Middle Ages.—The Continent.

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"A Preacher Who Should Travel!"

Under the caption, "A Preacher Who Should Travel," the "New York Herald" has the following to say:

"One of the presumably popular preachers who hold their meetings in theaters had this jeremiad to offer last Sunday:

"All attempts to disguise the utter collapse of the churches have now become futile and ridiculous. The churches all are alike, mere survivals of the past. The war marked the climax of a long period of moral and spiritual decay, which has now come to its completion in empty churches, discredited creeds and neglected rituals."

"A preacher who talks like that needs a vacation. Not the old fashioned vacation that a clergyman took when he went to visit the Holy Land, but a vacation in which he could go about the United States and see things.

"Let him go east as far as Quoddy Head, west as far as Hiram Johnson's veranda, north as far as the Minnesota lakes and south as far as the Florida keys—and wherever he goes, whether it be a Pennsylvania mining town, a Kansas farming center or a Texas oil field, he will find the churches still on the job.

"There are churches into which the preacher will see the people going at 5 in the morning and at 7 in

the evening. He will see often at a single church service more children than live in the whole theatrical district where he preaches.

"The men who say that the churches and the existing forms of religion are failures are the men who tell you that nobody needs the Bible or Shakespeare any more."

It is remarkable to what lengths some of the would-be ultra-modern preachers will go to create a sensation, whatever their motives may be. Perhaps they are among those who no longer read either "the Bible or Shakespeare." By all means they have never read that even the gates of hell shall not prevail against the Church of Christ or at least place no credence in the declaration of the Lord. What we are wondering at is, why these men remain in the pulpit at all. Would it not be better for them to go out and do something else, sell books on subscription, for instance, which also requires a certain amount of eloquence?

On the other hand, another thought comes to us ever and again, where are so many of our people on the Lord's Day, especially when the evening service is on? They are not at church. The movie seems never to be wanting in patronage. Picnic parties are well attended. The automobile seems to find no trouble in filling its seats. Where are so many of our young people? We realize that the world with its amusements and pleasures is very attractive. We know that the automobile has its place, that a picnic is enjoyable, and we are not indiscriminately opposed to the movie, though the latter especially many times needs looking after. But after all, there are six days every week which afford ample time for recreation and amusement of this sort. And besides, the Lord's Day offers a recreation of the very loftiest type and would bring every man only that much closer to his Maker and Redeemer. Not that only one day out of seven should be dedicated to the Lord and the other six—well, elsewhere, but that the Lord's Day should help to dedicate every day to the Lord, and help to hallow every amusement and recreation and put it at the service of the highest aims in life. But the question remains: Are our people, our young people, or many of them, so shot through and saturated with the worldly spirit, are their lives so empty, that they cannot see or will not see the value of the Lord's Day as the Lord's day? Is this one of the explanations for the despair of the above quoted preacher? Think about this.—Lutheran Herald.

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The Ministry's Danger Line

By G. H. O'Donnell, in The Baptist

There are many temptations which come to ministers of the gospel in our pressing present day. The subtlest and most dangerous of these is one which, if

followed, will lead across the danger line into the territory of death. I refer to the tendency to preach what is usually termed the "social gospel." What right have I to call this tendency to preach the social gospel deadly? Is not that rather a strong term to use of it? I believe not. This is the danger line of the modern ministry because to pass it means the destruction of the influence and usefulness both of the minister and of his church. Such a man not only kills himself, but also drags down his church with him.

The subtlety of this temptation lies in the evident sincerity of those who are leaders in the movement. These few men believe with all their heart that they are right. Yet it is in this very sincerity that the danger lies. Many humbler men are liable to follow the leading of these few, and so the destructive tendency would be brought to many of our churches. It has already been brought to some. Only a small number of our ministers have so far followed this tendency, but there is danger that many who do not really understand its implications and its ultimate results may be led astray by the movement.

I will mention only the main dangers of the so-called social gospel, and those very briefly.

The "Social Gospel" Fad

1. This social gospel fad sends the minister off preaching what does not really exist. The term "social gospel" is a misnomer: there is no such thing. There is the gospel of our Lord and Savior, Jesus Christ; but there is no more a social gospel than there is an individual gospel. The gospel of Christ is a gospel for individuals, but for individuals who must live together in social relationships. It has both an individual and a social **emphasis**, but for the preacher to stress either of these unduly or too exclusively is a deadly sin. The gospel of Jesus Christ has a comprehensiveness which is as broad and deep and many-sided as life itself. Yet Christ gave no detailed social teachings. He taught love, brotherhood, honesty, justice, but he carefully avoided taking sides in any political or social controversy. I think, therefore, that any unprejudiced historical student of the Gospels must admit that there is no such thing as the social gospel. Consequently the preacher who preaches it is heralding what does not exist.

Social Righteousness Is Not Social Theories

2. The majority of the enthusiasts of this social gospel do not seem to be capable of making the one distinction which is fundamental—viz., that between the preaching of **social righteousness** and the defending of **particular social theories** or schemes. The Christian minister must preach social righteousness—that is, just and right relationships between men; but he errs greatly when he stoops to defend, in the name of the gospel of Christ, certain particular social schemes.

Take, as an example, the League of Nations. Many Christian leaders have strenuously defended this movement. But the nearer one got to the thought of the masses of the people, the more clearly one saw that they were opposed to it. Why was this? It was because the people did not make the mistake of confusing a noble ideal (which was what the leaders ought to have defended) with the very imperfect and unjust attempt at that ideal which was all the League of Nations actually was.

Or, again, the preacher must emphasize just and right relationship between capital and labor. All are agreed here. But for the preacher to take either the side of labor or the side of capital is fatal. What will be the result in the minds of thinking people when they see some preachers of the gospel championing certain particular labor programs? Will they not recall the words of Christ to the rich young ruler: "Man, who made me a judge or a divider over you?"

If the herald of Christ can keep clearly before him this fundamental distinction between preaching social righteousness and defending social schemes, he will be saved from passing this danger line. It is the failure to make this distinction which is causing some preachers to preach socialism, thinking all the while that they are preaching the gospel.

3. The people will not believe that the preacher can speak with authority in any other realm than that of religion. They have scant confidence in his political or social theories. They know that here he is outclassed by hundreds of other men who have had many times his opportunities for experience and knowledge in these lines. The preacher will very safely and very wisely leave the campaigning for all particular social and political schemes to others who know more about them. The public knows only too well that if the minister is a specialist in religion he can never be an authority in these other lines.

4. Furthermore, all such theories constantly change. The pet scheme of one decade is found defective and is discarded by the next. And the preacher who defended that scheme will be forsaken with it, and justly so. Ministers who champion a scheme which fails to function as expected are certain to leave the minds of the masses prejudiced against them. "What," ask they, "have we to assure us that these preachers are any more correct in their religious teachings than they were in their political or social views?" To identify the gospel interests with any of these schemes is to enter the land of death, where the influence of the minister and that of his church must surely and quickly wane.

5. Enthusiasts of the social gospel forget that the kingdom which Christ came to establish is a spiritual kingdom and not a temporal nor a social (as we commonly understand that word) kingdom. I protest

against that narrow view of the kingdom of God which would make it a mere experiment in social theories on earth. But a very small part of the kingdom of God is confined to this earth. The innumerable company of the faithful in all ages who now walk the streets of gold are no less a part of God's kingdom than are those now living for him on earth. Man's earthly enjoyment of the life in Christ is limited to a few years. Does he not continue to live in Christ's kingdom through the eternity beyond? The main theme of the preacher through all ages will continue to be the message of the soul's salvation through Jesus Christ, for that message alone concerns both this life and the life beyond.

INDIVIDUAL SUPPORT OF INDIAN SCHOOL CHILDREN

Our missionaries in Arizona have made the experience that it is only then possible to have regular attendance at our day schools if a lunch be served the children during the noon hours. We have tried this for the past few years. The experiment proved to be a decided success. We now have over 100 children regularly attending our schools. To supply the missionaries with the necessary funds so that they are able to give their children a meal at noon and also to buy some school supplies or other necessary articles, clothing, etc., some congregations, societies, or individuals have "adopted" one or more children, caring for them by giving \$25.00 or \$35.00 a year until their adopted child is baptized or confirmed. Up to December last 24 children were so fortunate to have benefactors. At the time of this writing we were able to secure enough benefactors to take care of all children attending Rev. Wehausen's school, 46 in number. It is our desire to place the children of the other two schools also. It should not be difficult to find 55 or 60 congregations, societies, or individuals to adopt one child. This would place all children of our Indian Mission schools into individual support. For the sake of order, please, send the money to your district treasurer and notify the undersigned.

J. W. F. PIEPER, Secretary Ind. Missions.

MISSIONARY BISHOP GIVES HARROWING PICTURE OF CHINESE FAMINE

An inspiring exemplification of America's long missionary tradition in China is Bishop W. F. Lambuth, of the Methodist Episcopal Church (South), who has just returned from the Orient after making an extended tour of the famine stricken provinces of northern China. Born of missionary parents in China, educated for missionary work, holding the degree of M.D. from both American and British colleges, he has devoted a long life to service in the noblest of causes, has founded mission hospitals in the East, and has labored there devotedly for some years as a medical missionary and lately as bishop in charge of the whole missionary work of his church in China.

Now he has come back for a brief visit to America to plead before his countrymen the crying needs of those patient, industrious, peace-loving people whom he knows and loves so well. Before starting on a tour of the country to tell American audiences of the appalling conditions he himself witnessed in the famine area of North China, he told of what he had seen to the delegates of the Foreign Missions Conference recently held at Garden City, and he added other details in the course of a visit to the headquarters of the American Committee for China Famine Relief, at the Bible House, New York City—the committee which was appointed by President Wilson in December last and which is co-operating with the various foreign missions boards and church organizations generally in their efforts to raise funds for the relief of the starving in China.

By rail, or by mule cart, or riding on horseback, Bishop Lambuth made his tour of the area in the interior of Shantung and Chili provinces where the famine is most acute. The conditions he found there, he declared "baffled description," and he went on to tell his hearers of being awake all of one dreadful night at Tientsin by the groans of 25,000 hapless refugees, starving and almost naked, stretched out along the hard stone causeways of the city. He drew a terrible picture of the death by freezing of a thousand other refugees at Kalgan, just north of the Great Wall of China. These unhappy people had wandered far from their famine-stricken homes in search of the plenty that they had heard awaited them in Manchuria; but the weather turned suddenly cold, catching them unprepared—for they had sold their winter clothing to buy what food they could—and a thousand perished on that cold night.

How mothers drowned their little babies in the wells rather than watch them slowly starve to death; how children are bought and sold for a dollar or even fifty cents—sold by weeping parents because only thus can they preserve their lives; how the very dogs, lean, emaciated, too weak to stand, attempt to prolong life for a few more hours by feebly chewing on a piece of rag or oilcloth—these and similar details of the ghastly tragedy now being enacted over an area of 10,000 square miles in the five northern provinces of China were told by the Bishop in quiet but penetrating tones that reached his hearer's hearts and tightened the muscles of their throats.

Forty-five million people, the Bishop said, are in imminent danger of starvation; 15,000,000 of them are actually starving. These people, he declared, are doomed to death unless help reaches them immediately. At present they are subsisting on a mess composed of the bark of trees, dried leaves, corncobs and chaff. "On the stuff that I saw them eating," he declared, "I could not live for a week."

The need, he says, is money, and still more money. "If we had the money we could take care of these people. We could buy foodstuffs, and we could have it transported either by cart, muleback or on the railroads. As to money, five dollars will save a life. I calculate now that five dollars in silver will save a life. That would be much less of course in gold at this time. What is to be done must be done within the next three months; otherwise millions will perish. We cannot wait."

As to the measure of relief, Bishop Lamrath declared that the Chinese themselves were doing their utmost. "In Shanghai alone the Chinese committee has raised over 2,000,000 taels, the tael being equivalent to \$1.30. But the need is large and urgent, and America must supply a considerable share of it. Those who give can feel the fullest assurance that their gifts will go direct to the people who are in want. The distribution of all foreign money received is in the hands of missionaries. Indeed, to such an extent have the mission-

aries won the confidence and respect of the Chinese people and officials that a good deal even of the Chinese relief is distributed by them. The missionaries made a survey of their various districts last August and so are thoroughly acquainted with the needs of the situation. I should like to emphasize specially in this connection," added the bishop, "that in this work there is the fullest and closest co-operation between Protestants and Catholics."

March, Bishop Lambuth said, will be most critical month. By then even such food supplies as exist at present will be completely exhausted, and if millions are to be saved from death, relief must be pouring in in large quantities by the beginning of March. It will have to be kept up until early June, when the new crop, which shows promise of being fifty per cent of normal, will be ready and the people will just be able to fend for themselves. Only a fifty per cent crop can be expected, he explained, because only half the available land was plowed on account of shortage of seed and animals.

All contributions sent to Vernon Munroe, Treasurer, American Committee for China Famine Fund, Bible House, Astor Place, New York, are promptly cabled to the relief agencies in China. Or contributions may be sent to any Foreign Missionary Society, or given through the local church.

RECEIPTS

Received from Rev. Paul Lutzke, Douglas, Bisbee, Arizona, as follows:

For Seminary, Wauwatosa	\$ 5.95
For Home for Aged, Belle Plaine	4.80
For Church Extension	5.55
For Destitute in Germany	20.00
Total	\$36.39

CHAS. E. WERNER, Cashier, S. E. Wis. Dist.

ORGAN FOR SALE

Emmanuel Lutheran congregation of New London, Wis., has a pipe organ, Hinner's make, for sale. It is 7 ft. wide and 6 ft. deep. It has the following compositions: Liebl. Gedackt, Gamba, Fluto, Open Diapason, Principal, Bourdon and Pedal Bourdon, Octave and Pedal compler, Tremulant Pedal swell and Bellow signal. It has 23 display pipes. Organ is in good condition, never had any repairs.

Prospective buyers should communicate at once with Rev. Ad. Spiering, New London, Wis.

NOTICE

Trinity Lutheran Church, North Milwaukee, Wis., is offering 10 year coupon bonds in denominations of \$100.00 at 6% payable semi-annually, December 15, and June 15. These bonds are secured by a trust mortgage of \$25,000.00 on the entire property valued at \$60,000.00.

Information given by Mr. Chas. Krohn, 506 37th St., Milwaukee, Wis.

Trustee of trust mortgage,
ARNOLD SCHULTZ, Pastor.

BOOK REVIEW

Mission Studies. Historical Survey and Outlines of Missionary Principles and Practice. By Edward Pfeiffer, D.D. Third Revised and Enlarged Edition, 1920, 469 pages. Cloth, 2.50. Lutheran Book Concern, Columbus, Ohio.

An excellent book on Christian missions, clear, instructive and comprehensive; the best one we know of in the English language treating on this all important subject. To read and study it will prove a delightful and profitable occupation to every reader, and in particular to every mission worker. To show the principles by which the author is guided in his work we quote the following statements made in the book, page 207:

"The most important material and vital factors of the missionary enterprise, in its origin and inception, its management and conduct, its completion and goal, may be summed up under three heads: a) The ground or basis of missions; b) Their purpose and aim; c) The means and methods employed in the work. A very brief and summary statement of these factors is all that is desired here, as they are to be amply set forth, each in its proper place, in the succeeding discussion.

a) The ground or basis of missions is the grace of God revealed in the Holy Scriptures and manifested in the redemption of mankind, and the love of God shed abroad in the hearts of His redeemed people. Here we have to do mainly with the source and origin of the work, the foundation which supports it, and the power that directs, sustains, and propels it.

b) The purpose and aim of missions is to make disciples of Christ and gather them into Christian churches. It is the extension of the Kingdom of God on earth, throughout the world.

c) The means and methods employed in Christian missions are the means of grace, God's holy word and sacraments, administered by the Church, to whose stewardship the Lord has entrusted them."

Again the author says, page 246:

"As Christ is the foundation and head of the Church, so He is the central figure and the centralizing force of Christian missions."

"In the fulness of time Christ appears, the Great Missionary, sent from the realms of glory, working out the world's redemption and training a band of efficient missionaries to go forth and inaugurate the era of world-wide missions. His words and teachings from the beginning and throughout His ministry, are permeated with missionary thoughts."

The subject matter is treated in the following four parts:

First Part: The Historical Background of the Missionary Enterprise together with Introductory Thoughts: Twentieth Century missionary outlook—before the World War, and after the war; the Apostolic Age as a model, Seven chapters.

Second Part: Missionary Principles in General, with Particular Application to Foreign Missions, Twelve chapters.

Third Part: Home and Inner Mission Work, Four chapters.

Home Church, Three chapters.

Fourth Part: The Nurture of Missionary Life in the Home Church, Three chapters.

Outlines of Courses Suggested for Mission Study Classes and Reading Circles. Biography Index.

We heartily recommend the book.

J. J.

Be not afraid to meet temptation. It is only a messenger or herald to show one the "Way of escape," which always comes along. At the end of this "Way" stands a new realization of God.—Selected.