

The Northwestern Lutheran

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No. 1

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 5

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THE LIGHT OF THE WORLD IS JESUS

("But after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we had done, but according to His mercy He saved us." Titus 3:4-5.)

O glorious night, when boundless kindness
Revealed to me my Father's love!
His Light dispels my carnal blindness!
His Child, adored by hosts above,
Floods earth with glory, brighter far
Than noon-day sun or morning-star.

This Sun of Grace o'er thee is beaming,
Rejoice, my soul, in Jesus' birth!
The light from yonder manger streaming
Sheds its bright radiance o'er the earth!
It drives the night of sin away,
And turns the darkness into day.

This glorious light thy gloom can banish,
Salvation's Truth it clarifies!
When sun, and moon, and stars shall vanish,
Its brightness shall illumine the skies!
Then, throughout all eternity
This Light thy ceaseless joy shall be!

Till then, let love shine out in splendor,
And faith beam forth in luster bright!
Unto thy God true homage render,
His sun shall flood thy path with light!
If this celestial light is thine,
Thou canst no more in darkness pine!

Thou precious Sun of Christmas,—Jesus,
Shine o'er me with Thy love, I pray!
Thy light my Christmas joy increases!
Teach me, this holy Christmas Day,
To dwell in light, and follow Thee,
Then will my Christmas glorious be!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

And the Angel Said Unto Them, 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.

Luke 2:10-11

"Good tidings of great joy, which shall be to all people." This is the reason for our Christmas celebration. "Good tidings of great joy." In this great joy we are to participate. Which are these good tidings? The angel of the Lord answers: For unto you is born this day in the city of David a Savior. A Savior means a helper. He needs a helper, who is in

need and distress. Are we really in need and distress? Yes, indeed we are: we are in danger of getting lost into eternal, everlasting perdition and condemnation as soon this temporal life comes to an end. What brought us into this great distress and misery? It is sin. Sin is disobedience to our God and Maker, to God in whose hand it is to save and to condemn. From His hand no one can save, no angel, no man. God alone can do it. And He did it. He sent His Son to become the Savior of mankind. Christ, God's Son, became man and gave His life as a ransom for our sin. He gave His life to save our life. By His holy life, His innocent suffering and death, He paid the penalty for our transgressions and sin. And by His resurrection He gave proof that this offering was accepted and pleasing before the Holy God. All this was done for us. All mankind should have the benefit of it. Therefore God's messenger says: Behold, I bring you good tidings of great joy, which shall be to all people.

But now the question: How does the great mass of mankind stand to their Savior and Helper? Are they glad? Does great joy fill their hearts? What says Caesar Augustus? what the chief priests and scribes? What, king Herod? Augustus ignores Him, the chief priests and scribes loathe and ridicule Him and Herod persecutes and tries to kill Him. And that is what the majority does even to-day. They ignore, loathe, ridicule and persecute Him, Him, who offers Himself to be their Savior and Redeemer from all their misery! How sad, how sad!—But a few, only very few, appreciated the bringing of good tidings of great joy. They were not the great and mighty of this world, not the rich and people of great influence, but lowly and poor; Mary and Joseph, the shepherds, Zacharias and Elisabeth, Simeon and Hanna, and very few others, who looked for the redemption of Israel and believed in the promises, given through the Prophets of old.—Now even to us these good tidings of great joy have come. With whom do we stand? With the chief priests and Herod? or with Mary and the shepherds? The enemies of Jesus did not accept Him and so they had no Savior and left this world unsaved—eternally lost.

The shepherds accepted Him. They said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.—They went and received help

and consolation and their hearts were filled with great joy. At their departure from this world they could say with Simeon: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation. Now what are we going to choose? Are we going to stand with the chief priests, Herod, or Caesar Augustus? or with Mary and Joseph and the shepherds? Surely with the shepherds. In spirit we go to Bethlehem, see the thing which has come to pass, and are glad and thankful and make known abroad the saying concerning this Child. Then we have what the angel says, great joy; are happy and blissful, not only to-day, but to-morrow and every day. And when our end comes, we will say with Simeon: Lord now lettest thou thy servant depart in peace, for mine eyes have seen Thy Salvation.

O thou joyful time, O thou blissful time,
Bringing grace in this Christmas night.
World in sin forlorn, Christ from Mary born
Greet Him O Christendom with great delight.

M. KIONKA.

COMMENTS

Individualism—Collectivism Speaking of individualism, the Western Christian Advocate says:

"Individualism is the theory that the world exists for the individual. Much truth is bound up in the system, but pushed to its logical outcome, it commits hari kari. Goethe believed in individualism, and preached that whatever would help him be a stronger man was right. If experience of sin is enlightening, try that. In the name of individualistic development, great crimes have been committed. Culture was built up at the expense of the multitudes.

"Two fundamental relations are overlooked in individualism: other men, and God. Without the social and religious bonds, individualism runs wild and leaps over the precipice. 'My' development, 'my' culture, 'my' rights must be restrained by a sense of duty toward others, and by a sense of reverence for a holy God."

There is much truth in this, but the same truth applies to the same extent to every form of collectivism. Collectivism is the theory that the world exists for the group, and that man actually exists only in the group. Pushed to its logical outcome, this theory will commit hari kari by practically destroying the individuality of the units that compose the group. If individualism unrestrained runs wild, collectivism unrestrained also runs amuck. They who believe in it will consider right whatever strengthens the group. In the name of collectivism, great crimes are being committed to-day. We have in mind the continuous attacks on the parochial schools, in which parents exercise their divine right to rear their children in the nurture and admonition of the Lord. Another illustration is Judge R. Graham's recent recommendation that Mrs. Clyde Cosidente, mother of five children, be sterilized.

We are glad to reprint a few opinions we find in the Milwaukee Journal:

The El Paso Morning Times in an editorial says:

"Logically carried out, the principle could result in almost any crime. A married pair are atheists, would likely raise children in atheism. Religious social workers complain—the judge orders sterilization that they might not bring atheistic children into the world.

"The illustration is far-fetched, but it is only by far-fetched illustrations that the dangers can be brought home. Most of us would regard sterilization of individual cases of idiocy as a thing to be desired, and yet where are we to stop and what human agency is to judge?"

The Little Rock Daily News says in an editorial:

"If this sort of thing becomes general, and little juvenile judges and social workers can set aside the laws of God to meet an economical emergency, our civilization is doomed.

"If the decree had been one of an ancient king, or the judgment of a sultan or mikado, the keeper of a harem, it would not be so surprising, but coming from a man living in a civilized city, and supposed to have respect for the laws of this land, and some regard for the sanctity of motherhood, it sounds terrible.

"It is high time that the social workers who have such ideas be placed where they cannot do so much harm to their fellow man.

"If social workers find homes of want and misery and squalor, the thing to do is first to clean up the premises, provide clothing and food for the family, and then find work they can do to sustain themselves. The suggestion that the woman have no more children would soon be followed by one that the five she already has be murdered; and one suggestion is not much worse than the other."

Other examples could be adduced. We see that two fundamental relations are overlooked in collectivism; God, and the individual man. Without due regard to man's individual relation to God, collectivism will run and leap over the precipice. "Group" development, "group" culture, "group" rights must be restrained by a sense of duty toward the individual and by a sense of reverence for the holy and gracious God. The fact is that no philosophy of life can be right, unless it is the product of the Gospel of Jesus Christ.

J. B.

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Showing Others We are doing that every day; but most of the time we do not realize that we are. Speaking in a lighter vein, Mr. Brisbane of the Wisconsin News points a serious lesson in a recent short editorial:

"How powerful is example for good and evil! Members of a secret Negro lodge of Sioux City, Ia., thought Sam Jones had revealed lodge secrets of overwhelming importance. Imitating white brethren, they decided to lynch Sam, took him to a bridge, fastened a rope around his neck, threw him over. Fortunately, the rope broke. Mr. Jones landed in three feet of water, and later smilingly remarked to a friend: "Luck is what I ain't got nothing but." The report says Sam had taken from one of the lynching party ten dollars, not, it is to be hoped, from the Rev. Dudley Smith, Negro preacher, arrested and accused of helping to lynch."

For ten dollars and other valuable considerations Mr. Sam Jones has gotten out of the lodge and into

the papers—he also got into the water, but it was not as hot, figuratively, as he expected when they led him forth, nor was it as deep as a rough estimate, made in transit, first led him to believe, actual soundings showing but three feet. Sam says he was “in luck”; we do not hesitate to say that his self-appointed executioners were, too. But the incident has a very serious side, aptly put in the words of Mr. Brisbane: “How powerful is example for good and for evil!” Let us remember this when we view our life during the past year, let us bear it in mind if, by the grace of God, we are privileged to begin a new one. Looking hopefully into the future, let us trust not in the “luck” of Sam Jones, but in the strength and wise guidance of the Holy Spirit, whom the Father sendeth them that ask Him.

G.

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“Fiction In History Classes” Under the heading “Fiction in History Classes,” The Living Church (Episcopalian, registers a vigorous protest against the way history is being taught in our public schools:

Elizabeth began the church. It was called the Anglican. It is between Luther, Calvin, and the Catholic. Elizabeth was a Protestant and so she began her church in England. They had bishops and archbishops and she had the Bible translated and this one is still used in England, or rather that type is still used. It is called the Book of Common Prayer.

“The foregoing gem of thought is quoted verbatim from a history examination paper turned in by a pupil in a high school of rather high standing in a large American city. The one correction made by the teacher was a notation that for Elizabeth should have been written Henry VIII.”

“One stands aghast. Whether to criticise the sublime way in which a public school is engaged in the gentle art of teaching Roman propaganda in a matter that is at issue between the Roman and Anglican Communions; or the obvious fact that neither teacher nor pupil knows the difference between the Bible and the Book of Common Prayer; or the ascription to Queen Elizabeth of credit for the translation of the Bible; or the general unintelligence of the whole paragraph—one knows not where to begin. One guesses, however, that as between teacher and pupil, pupil was just a trifle more intelligent in the matter than teacher; for if one had to choose between holding that Henry VIII or Elizabeth “began the church” (of England), the fact that Mary, succeeding the former after one remove, repealed all his ecclesiastical legislation so that any Church which he “began” obviously perished in the second reign, succeeding, while most, or many, of the ecclesiastical statutes of Elizabeth continue to be law in England to-day, gives pupil the honor of being just a shade less unintelligent in a matter of history than her history teacher.

“But how is it possible for any student of English history, such as one teaching the subject must be presumed to be, to convey so hopelessly unintelligent an impression to her pupil and to accept such statements in examination as not demanding correction?”

“As to whether a new Church was or was not founded in England, whether by Henry VIII or Elizabeth, the controversy has raged for many years and covers whole libraries. Romans claim there was. Anglicans claim there was not.

“Nobody has commissioned the American public school to decide between the two claims. Anglicans have no right

to demand that the negative position be taught in public schools, but they have every reason to demand that the affirmative position be not taught either. If our public schools may not be used for the purpose of teaching Anglican claims, neither may they be used for the purpose of teaching Roman claims. If the typical American school book is, quite frequently, so worded as to convey, generally without categorical assertion, the Roman interpretation, it is not because that is the scholarly interpretation, but because American school book publishers well know how difficult, if not impossible, it will be to secure the adoption of any text book in our cities if Roman influence shall be exerted to prevent it. And so, where our teachers either are Roman Catholics or are particularly unintelligent on the issue, as Protestants generally are, the whole trend of teaching in history classes goes to establish the Roman contention. Perhaps the number of uncorrected blunders contained in the paragraph at the head of this editorial here reaches an unusual maximum, but the fundamental crime, that on a mooted question at issue between two Churches, the average public school teacher is, consciously or unconsciously, engaged in distinctively sectarian teaching under the cover of history, is one which demands the formal protest of all Churchmen and, perhaps, of the Church itself. Neither can we discover why Protestants should be so oblivious to the outrage as they generally are, leaving Churchmen alone with the burden of demanding that our public schools do not teach Romanism in their interpretation of history.

“The conscientious history teacher may undoubtedly ask: If I am not to teach either of two contested interpretations, how, then, can I teach history at all?”

“The obvious answer is that she is bound to teach facts and not to attempt to interpret those facts in such wise as to indicate whether Henry VIII, or Elizabeth, or David Lloyd George; or anybody else, established at any stage of English history a new Church. And what are those facts that she is bound to teach?”

“These are historic facts. Teachers of history are bound to take cognizance of them. To interpret them is not within the function of the public school teacher; but to ignore them, or to place upon the history of those critical years an interpretation that is inconsistent with them, is to repudiate history and to substitute modern Roman polemics for the history that our schools are bound to teach.

“This is no small matter. The height of unintelligence reached in the examination paper which a high school teacher passed with one impertinent correction that made it worse is probably exceptional. Most people know the difference between the Bible and the Book of Common Prayer. But the perversion of history in the interest of a particular religious body is a very common thing in our schools. It must be stopped. It is totally inconsistent with the cardinal principles under which the American public school system is operated. It is a prostitution of history.”

We agree with The Living Church in its contention that the public school cannot and should not attempt to interpret history to the students, as that cannot be done in fairness to all citizens. But then the question arises, Can it teach history at all? The mere memorizing of names and dates will leave the student with only the dry skeleton of history rattling in his memory and unable to understand the sound it makes. That would mean that the most important educational discipline be relegated far back to the department of dead statistics. History is a living thing that enters

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into life and assists in shaping the life of the student.

We admit that we do not understand the complaint of the writer that Churchmen are left alone with the burden of demanding that our public schools do not teach Romanism in their interpretation of history. The Lutheran Church has at all times gone further. It has raised its voice against everything taught in conflict with the Holy Scriptures. And there are things of far greater importance than the historical error in question. We could add to the list begun by the writer, Fictions in the natural sciences, fictions in philosophy, etc. And the Lutheran church has carried its protest into practice by founding and maintaining its own educational institutions, in which she is able to teach her young the facts in history, in the natural sciences, in philosophy, etc.

We are pleased to add the following by Thomas F. Opie also in the Living Church:

"All true education is insight into God," says Professor MacFayden, of Canada. By that token, how many of us are educated?

"Without God and God's contact with nations and people, history is unintelligible gibberish. Read God out of the history of the human race, and every great epoch is meaningless, and the so-called civilizing trend of man leads nowhere.

"Without God, geology, biology, and psychology constitute the unsolved riddle of the universe. Whence came the untold deposits of wealth in the bosom of the earth but from the infinite creative power of God? Whence have we life and mind (not to mention matter) but from God? The agnostic and infidel scientist is not educated in any fine sense.

"Astronomy is the study of a madman, and astronomers are as a group of babbling idiots in an insane asylum, if there is no God! 'The heavens declare the glory of God and the firmament showeth His handiwork'; 'The fool hath said in his heart, 'There is no God!'

"If the study of nature, of man, of events, and things, and worlds does not give us an insight into God, then it is 'confusion worse confounded.' It can be but a poor sort of education, indeed, that leaves us a mental mystic maze, from which we have no power of ourselves to extricate ourselves.

"Add to man, God, and you have a universe; subtract God, and you have not even a fool's paradise; you have only a fool's mad nightmare and the crazy-quilt of distorted mind. Man is! The world is! God is! Education proves it."

J. B.

Plain Words— In our issue of November 27th, we printed under the heading "Plain Words" the translation of an article that appeared in the *Kirchenzeitung* on October 22nd. To this article and to our editorial Dr. Lauritz Larsen, President of the National Lutheran Council takes exception, writing us as follows:

"I have noted the editorial signed J. B. in the Northwestern Lutheran for November 27th, and entitled 'Plain Words.'

"Unfortunately, that editorial as well as the article on which it is based misrepresents the relation of the Joint Synod of Ohio to the National Lutheran Council. In the first place, the President of the Ohio Synod has not refused to issue a call in support of the campaign of the National Lutheran Council, but I understand that the situation is this: That the first vice-president was elected with that express understanding that he should look after the financial matters within Synod, in view of the fact that the president was not well and strong and needed to be relieved of some of his burden of work. Under this resolution the editor of 'Kirchenzeitung' decided that it was the duty of the vice-president to sign the appeal for the World Service Campaign. The vice-president took the position that the World Service Campaign did not come under the resolution of Synod by which he was given special duties in connection with the finances of the Joint Synod of Ohio, but that it would be the duty of the general president to sign such a call.

"I do, however, not wish to enter upon any controversy over this matter, especially not in the columns of a paper published by one of the Bodies not co-operating in the National Lutheran Council, but I believe that your spirit of fairness will prompt you now that you have translated and published Dr. Lenski's editorial also to publish in the 'Northwestern Lutheran' the editorial in the 'Lutheran Standard' for December 3rd, entitled 'Our Work in Europe', which I believe sets forth the true official action of the Joint Synod of Ohio. I should certainly be greatly indebted to you if you could see your way clear to making use of said editorial, a copy of which is enclosed herewith."

As we desire to be fair, we publish herewith from the article Dr. Larsen sends us the parts that refer to the matter in question, namely, the official stand of the Joint Synod of Ohio and the attitude toward the National Lutheran Council of those who appear not to share the convictions of Dr. Lenski and the other members of the Ohio Synod for whom he speaks in his editorial, omitting, for the sake of brevity, what is said of the duty of the Ohio Synod to aid the suffering Lutherans in Europe and to save for them the German missions in Africa and elsewhere, as Dr. Lenski in his editorial emphatically disavows any intention on the part of those who agree with him to evade this duty.

"Last week the presidents of the various districts, together with the General President and the vice-presidents and the Home Mission Board, met at Columbus. Joint Synod has authorized these meetings for the purpose of studying and planning the Home Mission work of Synod in the various districts. But in connection with this regular object of the meeting the committee also took under advisement the question of European relief, and especially whether we as a Synod should longer work with the National Lutheran Council. The matter was fully discussed from every angle and every

argument for and against was produced, for both sides were well represented. And the result was a resolution that 'we do all in our power to get our districts to take an energetic part in the gathering of funds for European relief work by the National Lutheran Council.' Two special reasons are given why we should take an active part in this work, one being the fact that Rev. A. C. Ernst, of our own Synod, is to be sent as representative of the N. L. C. into the Volga District. Dr. John A. Morehead who is alone in Europe finds that the work is too much for him, or for any one man, and asked that an additional man be sent over. At its recent meeting in New York the N. L. C. appointed Pastor A. C. Ernst, son of Dr. H. Ernst of Luther Seminary, St. Paul, Minn., as the second man who is to work with Dr. Morehead, and who, as we understand, is to look especially after the needs of the Volga District, where the suffering will doubtless be greatest this coming winter."

"We want to repeat that we are glad that the above action was taken, though we do not see how any other action was possible. There are some things in which the Lutheran bodies of this country can work together, and that, too, without in any way denying or compromising their confessional bases, and this European relief work is clearly such a thing. There is a great opportunity over there for the Lutheran Church of America to make her influence felt, not only with fellow Lutherans but with all Christendom. If we fail to do so, the fault will be our own and not somebody else's; and it will be largely because we failed to work together as we should. The Pope with his system is coming out of the war stronger than he was before. He not only kept his forces together but he also studied to avail himself of every possible advantage and opening that the war afforded for the enhancement of his power and the extension of his influence. Are we doing likewise? We have our fears. We started out nicely in the Soldiers' and Sailors' Welfare Work and other activities, though even there already there was no whole-hearted united action of all Lutheran bodies; but now that things have cooled off somewhat there is grave danger of our going to pieces again while the work is still far from completed."

"Is it not about time that we are learning this a b c lesson of working together? That's what we are banded together in a synod for, not that every man or congregation or district go its own way, but that we stand together as men and brothers."

We are glad to make this correction, but disclaim any and every responsibility for the misrepresentation of the official stand of the Ohio Synod, as we had simply translated the editorial in question from an official organ of that body, inadvertently, however, attributing the refusal to the president of the synod, instead of to the vice-president.

As to the real issue, Dr. Lenski and the writer in the Lutheran Standard are divided on the question, Is it advisable for the Ohio Synod to continue to cooperate with the Merger in the National Lutheran Council? Now, this is not the private affair of those directly concerned, every Lutheran is vitally interested. They who favor such co-operation are strongly advocating it by word and deed; does not justice require that they who oppose it be heard as well? We cannot say that the last paragraphs of the editorial from the Lutheran Standard have convinced us that Dr. Lenski's apprehensions are unfounded, in fact, the words of the writer, with the unhappy reference to

the activity of the Pope, might easily cause confusion as to what really constitutes the power and the influence of the Lutheran Church.

J. B.

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Looked For Eggs, Captured Jerusalem It is now four years ago that the British took the city of Jerusalem from the Turks. An amusing happening of that time just comes to our notice. It is an interesting sidelight on the primitive directness with which great events are handled by the men of the Near East. We are certain that if this story were told in some ancient record it would be greeted with incredulous laughter by scientific historians and the least ingenious of them would evolve a theory to show how the alleged facts have a symbolical meaning and must be interpreted accordingly. One must not overlook the petty scrambling for honors among the sophisticated Britishers who wrest from each other the laurel wreath so unceremoniously bestowed upon the company cook. The story:

It was in December of 1917. The British army was advancing in Palestine and had occupied roads leading to Jerusalem and many villages and towns quite near the ancient city. On the morning of the ninth an orderly on kitchen duty had been sent to one of these villages to get hold of some eggs. He was a typical British "Tommy," being too adventurous to stick to his directions very closely, he missed his village and was lost, with no immediate prospect of getting any eggs. At length he returned to his command and reported that he had no eggs but that "a cove, surrounded by a crowd" had given him a bunch of keys when he had asked him for eggs and that the "cove" had made quite a fuss about giving him the keys.

It developed that the personage upon whom Tommy had bestowed the undignified title "cove" was a real personage—none other than the Mayor of the City of Jerusalem with his staff. And the keys which the company cook ungraciously accepted in lieu of eggs were the keys of the City of David offered in token of surrender. Jerusalem had capitulated to the cook. The Mayor had on this morning found himself deserted by the Turkish garrison and was in terror of the approaching British army. He had sallied forth and surrendered to the first man he found in a British uniform—and that happened to be the cook. But this only begins the story.

The brigadier general of the command received the report and concluded that so important an event could not be allowed to rest in just that setting. He decided to shear the cook of his glory and let the fierce light of publicity reveal him as the gallant captor of the ancient stronghold. He took the keys and hastily turned toward Jerusalem. The harrassed Mayor was summoned and then the brave brigadier formally ac-

cepted the surrender and the keys with as much pomp and circumstance as his imagination permitted him to devise.

But whoever heard of such an important capture made by a mere brigadier? No sooner had the division commander heard of it than he saw that this would never do. Messengers were despatched and brought the keys back to the alarmed Mayor. The surrender was to be staged over again. The division commander brushed up his uniform, his aides did likewise, with many improvements on the setting given by the brigadier the division commander now accepted the much-handled keys. General Allenby, commander-in-chief, was informed by telegram of the surrender.

There was but one thing to do. No British general had ever shirked the responsibility of accepting the surrender of a captured city. Jerusalem had surrendered three times but General Allenby was unmistakably right: it had not yet surrendered to him. He issued orders accordingly. Regretfully the division commander parted from the cherished souvenirs and again they were returned to the Mayor who was growing dizzy from handing out the keys and taking them back again. Two days later General Allenby contrived his dramatic entry into the city and for the fourth time the hapless Mayor formally surrendered the keys.

Here the story ends as far as the keys are concerned. King George and Lloyd George were too far away or they might have arranged for a fifth and sixth surrender—but it would not have been the old Mayor who would have handed them the keys. Four surrenders were too much for him. He lingered along for two weeks and then died.

But the cook who looked for eggs and captured a city must be enjoying many a chuckle as he thinks of the mad scramble for the honors which circumstance thrust upon him and of which all the corrections of history and General Allenby cannot deprive him.

H. K. M.

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Murder of the Soul— The one infallible way in which the soul may be murdered is by taking from it the Word of God. That had been done in many ways; by coarse, rough, bullying materialism and by the more refined methods of sneering and insinuating. But murder of the soul as a fine art has been most highly perfected in our day by those who try "to save for us the book which has fallen into discredit."

Real Christians do not feel that they must "defend" the Bible; they know that the Word shall yet remain and that no one shall be thanked for its remaining. God sees to that. Nor are Christians fearful that anything the defamers of the Word can say will really damage the Bible. Let them say their

worst. We hear it and read it and it makes us the more sure when we realize that the fiercest onslaughts are as futile as lies must always be. Christians do not fear the Father of Lies nor do they fear his offspring. We do not remain Christians by keeping ourselves in ignorance of what the Devil does—if that were possible.

The fine art of the soul-murderers is most evident in their bland way of suggesting that their nefarious conceits and practices are shared "by all thinking men." When the unwary reader picks up his morning paper and finds among the news or the features the insidious propaganda of the murderer again and again he may if he is weak enough—get to believe that the faith which he shared with his fellow-Christians was really nothing but the same sort of disguised unbelief which is held before him so often. Constant repetition has done its works. There are so many weak Christians, so many that know so pitifully little of their Bible, that the soul-murderer finds ever new victims. The cure for us Christians is not to be found in trying to change the policies of writers and lecturers but in sharpening our vision and understanding so that we may recognize the evil whenever and wherever it appears.

There are some who lean toward the Roman Catholic policy of preserving Christianity in the embalming fluid of ignorance. That cannot be right. If your faith is to be your staff, your shield and buckler, it must be something bigger and stronger than you are without it. If you must carefully wrap your faith in cotton batting and shield it from the rude contacts of reality then it is you and not your faith in which your trust reposes. Let it work, that will preserve it and you. The shiny ploughshare is the one that works. The soul-murderers in Satan's employ only appear strong to Christians who are dodderingly weak in faith and understanding.

In a newspaper that has a circulation of nearly a million in the very states in which the Northwestern Lutheran is read and which, no doubt, is read by many Lutherans there is now appearing a series of articles on "Best Sellers of the Ages." The Bible is the most widely circulated book and the book that has retained its reading public longer than any other. It is for this reason that the author gives it first place in his discussion. What a book it becomes under his poisonous manipulation! He professes an eagerness to make people read the Bible. If they do it with his interpretation and with no other they will be more ignorant of the Bible than they ever were before. It is the old story over again: It doesn't mean what it says, it means something else—anything else.

"Eye Witness" is the pseudonym under which this author writes; the patronising tone in which he speaks of the sacred Book creates the impression that he was eye witness to the writing of it and that he saw con-

siderably more than the writers did that wrote and really saw much more than the God who inspired it.

"Eye Witness" is Mr. James O'Donnel Bennett, a writer of ability on other matters, but the worst possible guide in matters of the Bible, as he himself proves by his articles. As an example of the fine artistic touch in soul murders he is no better nor worse than thousands of other scribblers who are restrained from peddling strychnine and arsenic and morphine and cocaine by law but who throw all restraint to the winds when they deal with the far more destructive poisons that ruin the souls of men and women.

Introducing his subject, Eye Witness startles the reader by the veiled innuendo that the Bible is a superstition and a bore. Though there are more Bibles than ever, he says, yet "theologians say that we average folk are reading the Bible less than our fathers did. Why is this so? It is a good book, colorful, stimulating, a masterpiece of English style, full of precepts extraordinarily applicable to to-day, and notwithstanding all its railing, its incoherences and contradictions, and its occasional tediousness, 'tis a much finer, more vital thing than a superstition, a bludgeon, or a sanctified bore."—There is one thing a reviewer ought to do: he ought to read the book he reviews. Mr. Eye confesses to being of the "average folk." How does he come by his knowledge of the incoherences and contradictions of the Bible? We suspect that, like many other voluble critics of the Bible, his confident assertions are the result of some hurried perusal of some modern theologian. And if there is any group of men that knows less of the Bible than does the group to which Mr. Eye belongs it is that of the modern theologian. They never read the Bible as a book that commands even ordinary respect; any little second-rate novel is solemnly discussed but these readers have barely turned the flyleaf of the Bible when they begin to tear it to shreds. It is an obsession, a monomania, that leads to the most ludicrous situations. The platitudes of the vedas and of the Koran are swallowed with beatific rolling of the eyes but the slightest demand made upon their intelligence by the Bible calls forth frothy judgments about "incoherences and contradictions." And Christians are supposed to be deeply grateful because this gentry condescends to say that the Bible is not quite a superstition and a bore!

Mr. Eye proceeds to relate how the Bible, after he had practically discarded it, became fraught with new meaning through the ministrations of an old rabbi. With solemn mock-ingenuousness the story of Cain and Abel is re-told; of course it means something else. Why it never occurred to the writer to say what he meant in the first place remains the baffling mystery which none of these hardy inquirers ever solves. It wasn't much, but this little touch "had made the old book manageable" for Mr. Eye who now

proceeds to enlighten his several million readers with the fearlessness that always marks the irresponsible.

Very generously Mr. Eye absolves the Bible itself from any responsibility for misunderstandings that were caused by it. We find ourselves somewhat unkindly portrayed when he gives the real cause for the waning "popularity" of the Book. "It is the tragedy of this extensive collection of writings that, until the time of men whose fortune it is to have been born into this more inquiring and less credulous age, there has been a kind of conspiracy to talk and think and pray cant about this book, and to put under some horrid ban or other every effort to bring it to the people in a human way. The people of late times resented that—at first by displays of bitterness which were not unwholesome, later by a display of indifference that deprives them of valid entertainment and instruction and of a living part of their culture. But the book has not been its own enemy nor the enemy of mankind, though its friends—nay, they were more its partisans—seemed sometimes perversely intent upon making it both." We are of those friends or partisans who seem so perverse to Mr. Eye. Mankind will not suffer by our championing in the Bible a power unto salvation rather than a doubtful "entertainment." Mr. Eye has not got away from the very puerile notion that our age and day has found the philosopher's stone of wisdom and that preceding generations were pitifully feeble intellectually. In other matters Mr. Eye is not so superficial. Why should he repeat for you the fable of your intellectual superiority? He is a fairly well-informed man; he doesn't believe it. It is the bait on the hook of unbelief.

He has more to say about fitting the Bible to our present day: "Nobody can enjoy the book without copious aids and a pretty thorough readjustment of traditional points of view. To say to the unaided one, Read the Bible, is like throwing bricks at a man's head and saying, Here's your house." But Heaven preserve the unaided one from the aid volunteered by Mr. Eye or others of his murderous fraternity; they were better off under a shower of bricks and paving blocks. The trouble is, he looks for nothing more than "entertainment and enjoyment" in what is left of his Bible. He cannot understand that to Christians that deserve the name the Bible is and ever shall be the revelation of God unto Salvation for sinful man. Such an estimate of the Bible is summarily disposed of by Mr. Eye as "routine exegesis and pulpit thumping."

His generalities are a fair sample of the modern view of the Bible. In themselves they do not merit special mention. But every generation repeats them and every generation of Christians must face them anew. Do not remain helplessly ignorant of your neighbor's thoughts—take account of them consciously. That is the only way in which you can prevent

their seeping into your mental processes. Recognize them for what they are and throw them into the garbage vat where they belong. H. K. M.

* * * * *

Why Not? The doubt and misgivings of the writer are apparent when the editor of the Wisconsin News says:

"The Golden Rule and the other 'teachings of Christ' are to manage the American Cast Iron Pipe Company of Atlanta. All directors are church members and the Golden Rule will run the business. It is difficult for an ordinary citizen to understand just how the Founder of Christianity would manage a cast iron pipe business, hard to image Him accepting any profit or thinking of anything except the children of the workers and the workers themselves."

But, we ask, why not? That is one of the beautiful characteristics of the Gospel that it is adaptable to all the legitimate phases of human life. It is this very thing to which St. Paul refers 2 Cor. 6: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. . . . But in all things approving ourselves as the ministers of God." Where the conditions of life are such as do not admit of the Gospel it is time to make a change, not of the Gospel but of the conditions. In following this out it may become necessary to sever old ties, to endanger relations of long standing, to expose one's self to bitter condemnation: but the Christian is equal to the demand if he takes the stand of St. Paul, "I can do all things through Christ which strengtheneth me."

G.

* * * * *

A Denatured Bible Another attack is to be made on the Bible, it seems; but we need not feel alarmed regarding the outcome: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." The points of assault seem many and varied though in reality they converge on one impregnable rampart: the Inspiration of the Bible. The Milwaukee Telegram relates the following:

"Theological study will be revolutionized at the Episcopal Theological School, Cambridge, according to new plans submitted to the board of that institution by Dean Henry Washburn.

"It will be contended that:

"Daniel was not in the den of lions.

"Jonah was not swallowed by the whale.

"The world was not created in six days of 24 hours.

"The Garden of Eden was not a real garden, but is an allegory.

"Judas by his repentance showed himself to be a better man than many preachers make him out to be.

"Joshua did not make the sun stand still.

"Samuel did not come to the Witch of Endor to frighten Saul.

"St. Paul knew more than the group of 12 apostles, who were mostly fishermen, and was the best educated man of his day."

Without entering on a discussion of the merits of the various contentions presented above, we but point to one of the many counsels of God which bid us be unafraid. Read Psalm 2.

G.

AMERICA'S CHILDREN

What is to become of America's children? Or, since the future of our land is bound up in our young, what is to become of America? Serious-minded people are discussing the question with an ever-growing feeling of uneasiness and as the hard, cold facts called results are piling up like sheaves from the harvest-field before the eyes of the husbandman, smug security vanishes and the eye takes on an anxious look as it is turned to the future.

Naturally this subject came in for a deal of attention at the meeting of the Wisconsin Teachers' Association held in Milwaukee in November. While not expecting this body, with the limitations of the system under which they must labor shackling all movement in the right direction, to devise and suggest a remedy, we confess that the discussion of the problem by them pleased us for its appreciation of conditions and its honest expression.

Speaking before the moral education section, Melvin A. Brannon, president of Beloit College, said, as the Wisconsin News reports:

"Out of 20,500,000 children between 6 and 12 in the United States, only 5,350,000 are in the Sunday schools. Two-thirds of the American youth are receiving no significant religious instruction."

After dwelling on the conditions which these statistics alarmingly expose, he went on to voice the solemn warning that "America is in danger of becoming a nation of religious illiterates." But who is to heed the warning and, above all, who is the responsible agent called upon to act? We must confess our inability to follow the professor's line of reasoning, set forth in his answer:

"Such a condition challenges the immediate consideration of every religious organization in the state. The home is functioning inefficiently in religious education. The Sunday school is limited and cannot meet the need. A state-consciousness must be awakened, if we would preserve the church and the state and methods be found for adequately training the religious nature of children.

"The separation of church and state in America make it impossible for religious education in the schools. This however, makes it obligatory for every state organization to supply the factor of religious education school systems are forbidden to give.

"Aside from the programs and policies of churches having parochial schools, there is practically no organization to re-enforce the moral activities in the three fundamental social agencies, the home, school and church. The nearest approach to any such adjustment is probably found in the parent-teachers' associations.

"In order to meet this education problem wisely it must be approached from the community standpoint and must be presented in such a way that it may have the cordial cooperation of all religious denominations and the friendly cooperation of public school officials."

We are glad of the admission that churches having parochial schools have an "organization to re-enforce

the moral activities in the three fundamental social agencies, the home, school and church"; it would have pleased us still more, and it would have sounded quite logical, if Prof. Brannon had suggested letting these useful institution alone, where they are still to be found in these evil times, instead of continually pestering them with state inter-meddling or even trying to stamp them out. This course would seem all the more natural because, according to the professor's own admission, "the separation of church and state in America make it impossible for religious education in the (state) schools." His deduction is, however, surprisingly different: "this makes it obligatory for every state organization to supply the factor of religious education school systems are forbidden to give." This statement is rather disconcerting when it comes trailing after the acknowledgment that in America we have separation of church and state to that degree that the state schools may not teach religion. Holding fast to the idea of a cleancut separation, we ask, how may, or, according to the above, must **other** state organizations do what the school of the state's creating may not do?

The following paragraph from the Milwaukee Leader report of the same discussion seems to explain what is meant by "state organizations":

"A correlation of the agencies of moral education such as the teachers' association, civic organizations, parent-teachers' associations and the Rotary and Kiwanis clubs was urged to bring about the more serious consideration of the inculcation of moral training in a paper written by M. A. Brannon, president, Beloit College, and read by Prof. Clark."

The exact status of these agencies does not appear, but what is wanted of them is all the more apparent. They cannot work by authority of the state for their task lies in a field where the state has no jurisdiction: then by whose authority may they act? The answer suggested is, "the community's" and that's merely begging the question.

The need of the hour is confessedly great. The report in the Milwaukee Leader describing the deliberations of the above body closes with the words:

"Other speakers declared that a moral mainspring is needed in our educational system.

"The speakers were unanimous in declaring that the question of introducing moral education along religious lines steadily was being forced on them."

In conclusion we would affirm that the church has both the desired requisites, God-given authority and the only adequate means, the Gospel. G.

Watch therefore, watch at all points. Guard yourselves in company, lest you be carried away by the force of numbers: guard yourselves in solitude, lest selfishness and pride creep in. Watch yourselves in poverty, lest you fall into envy of others; and in wealth, lest you become lofty in mind.

—C. H. Spurgeon.

AT THE DAWN OF THE NEW YEAR

The bells toll out the death-knell of the year.
Before Thy throne, Eternal, Triune God,
At this so solemn moment I appear;
The loving-kindness of Thy Fatherhood
Removes all fear, as childlike, I draw nigh
To seek, in Jesus' Name, the Mercy-Seat.
O let my prayers as incense rise on high,
As Thy unbounded goodness I repeat.

In panorama, as the bells toll on,
The vanished years before my vision pass,
While rev'rent meditations dwell upon
The solemn truth that mortal flesh is grass! (Isaiah 50:6)
It withereth, as flowers fade and die,
But Thy blest Truth forevermore shall stand!
And when for me life's eventide draws nigh,
Thy Word shall shed its glow o'er Jordan's strand!

I thank Thee for Thy never-ending grace,
Vouchsafed to me throughout the years now gone.
As my past pilgrimage this hour I trace,
Mem'ry reveals how Thou hast led me on.
Along the tangled pathway of the years
Thy guiding Hand has been my staff and rod.
Lead Thou me still, as through this vale of tears
To yonder Canaan I upward plod.

O Father mine, though numberless my sins,
Thy boundless grace to me Thou dost impart!
My pleading High Priest e'er Thy favor wins,
When, penitent, my self-condemning heart
Cries, 'David-like, for pardon, mercy,—peace!
Salvation's holy joy Thou canst restore,
For Jesus' Blood has purchased my release,
And silenced the accuser evermore!

Forgive the loveless coldness of the past,
Create a clean, and love-filled heart in me!
My Father, let omission's guilt be cast
Into the depths of the unfathomed sea!
Forgive each sinful thought, and word, and deed,
And should some faults in secret lurk within,
With the repentant Psalmist now I plead:—
"Cleanse me! Forgive! Remember not my sin!"

I thank Thee for Thy Sacrament and Word,
The means of grace, proceeding from Thy love!
My heart Thy Spirit's tender call has heard,
The love-filled cooing of the heav'nly Dove!
Saved by Thy grace, and justified through faith,
Continue Thou Thy holy work in me,
And while Thy mercy deigns to grant me breath,
May deeds of love my faith's fruition be.

Protect Thy battling Church in these last days
Of bitterness and unbelief, and strife.
As Thy blest Word in meekness she obeys
Sustain her with the precious Bread of Life!
The world abounds in poverty and pain,
And wretchedness, the aftermath of war.
O let the sufferers' prayers acceptance gain
And in their wounds the balm of Gilead pour!

Absolved from guilt, and righteous in Thy sight
For Jesus' sake, let me in His dear Name,
Begin the New Year as a child of light,
And in my daily walk Thy grace proclaim.

Then, if this dawning year should be my last,
With joy may I lay down my pilgrim-rod.
Ah, well I know Thy Hand will hold me fast,
And lead me safely Home, O Lord my God!

ANNA HOPPE,
Milwaukee, Wis.

There Buided He An Altar Unto The Lord

Gen. 12:8

Repeatedly we are told that Abraham, upon arriving at a strange place where he was to dwell for a time, built an altar unto the Lord. Thus his home was, as it were, built around God's altar. In doing this, Abraham showed great spiritual wisdom. Let us hear what the altar of the Lord means to men.

Exod. 20:24: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." The altar signified Him in whom only men accursed for their sins can become the object of God's love and the recipients of His blessings. Hebr. 13:10: "We have an altar whereof they have no right to eat which serve the tabernacle." The altar was the place of refuge for those in fear, 1 Kings 1:50-53: "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. . . . So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."

At the altar of the Lord there is rest and peace, Ps. 84:3: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God."

From the altar of the Lord man's prayer, praise and thanksgiving rises up to God as sweet incense, Is. 56: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

Abraham's altars were his confession of the true and only God in a land given to the worship of idols, and Jesus says: "Whosoever confesses me before men, him will I confess also before my Father which is in heaven."

And let us not forget the altar that Abraham built in Moriah, on which he was, in willing surrender to his Lord, ready to sacrifice what he loved most on earth, Isaac his only son.

We are now entering a strange land, the new year that lies before us. Let us emulate the example of Abraham and build an altar unto the Lord. Let us not only frequent the public altar in our churches, but begin anew to build our homes around God's altar.

The altar is Christ sacrificed for our sins, our peace with God, the rest of our soul, our refuge in trouble, our advocate before God, our sanctification. Our home is built around Him when His Word dwells in it by which He reveals His grace to men; where we daily take refuge to Him from all our sins and iniquities; when we flee to Him in all our cares and troubles; when we call upon Him in prayer and offer up praise and thanksgiving through Him; when we confess Him by word and deed; when we strive in grateful love to surrender ourselves more and more to Him.

Then we will not be strangers in a strange land, but sojourners with God and the pilgrims of the Lord on earth. Under his gracious protection we will dwell in safety and peace, while His blessings will make our hearts glad. His guiding hand will lead our way through life to the promised land above.

With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And, peaceful, leave before Thy feet.

In scenes exalted or depressed,
Be Thou our Joy, and Thou our Rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

When death shall interrupt our songs,
And seal in silence mortal tongues;
Our Helper, God, in whom we trust,
In better worlds our soul shall boast.

J. B.

"COME—UNTO ME"

"Come."—how much meaning may these four letters of the alphabet comprehend, when uttered in a Gospel sense. The little word "Come," proceeding from the mouth of God, contains the very sum and substance, the Alpha and Omega of the Gospel. It is the breathing of compassion, the beckoning of parental love, the whisper of encouragement, the still small voice of grace, the Gospel in a syllable—Come!

When a mother first teaches her child to walk, what word does she make use of? See how she puts him on his tiny feet, goes back a few steps, bends down, holds out her loving hands, and whispers, **Come**. It is a word which breathes hope and kindles courage in the infant's heart; with feeble, tottering steps he **comes**.

Suppose the same child lost in a dark passage,—the candle or lamp his mother held gone out. Does he call in terror "Mother?" One word from her well-known and trusted lips is enough. He hears the word "Come!" he trusts, and the terror is gone, as he runs forward to grasp her ready hand.

We might carry the picture through all life's sad and joyous changes. The child—grown to a youth.

The young man gone forth into the world—the prodigal, first a wanderer, and then, remembering the old home-spell, returning a humble penitent. The emigrant, after long years of absence. Is there any word which wields on men's hearts such a mighty spell as this,—“Come,” come back: a father's heart, a mother's breast, are yearning; come home, still there is welcome—rest!

How gracious, then, is the word in the lips of the Father of mercies, from the “Friend of Sinners!” What a welcome does it hold forth to a repentant wanderer, what joy to the loving child of God, what rest to the weary pilgrim!

—Gatherings.

THE CROSSING

When Mr. Hardcastle (a noble-minded merchant, and long the Treasurer of the London Missionary Society) lay dying, his last memorable statement was: “My last act of faith I wish to be, to take the blood of Jesus, as the High Priest did, when he entered behind the Vail; and when I have passed the Vail, I would appear with it before the Throne.”

So, in making the transit from one year to another, this is our most appropriate exercise. We see much sin in the retrospect; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride, and anger, and worldliness, and unbelief; we see a long track of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like Israel, end and begin anew. Bearing its precious blood, let us pass within the vail of the solemn and eventful future. Let a visit to the Fountain be the last act of the closing year, and let a new year still find us there.—Dr. James Hamilton.

“As the high priest entereth into the holy place every year with blood of others . . . now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:25-28.

G.

SOME GOOD AND REASONABLE THOUGHTS NOTWITHSTANDING

Commenting on two significant speeches made by Honorable Houston Thompson and Rev. Harry Emerson Fosdick, D. D., at a meeting of the Presbyterian Social Union of Philadelphia in November—the first on “Christianity and Commerce,” the latter on “Christianity and Internationalism,” “The Presbyterian” expresses some good and reasonable thoughts. It says in part:

“Our times are confused in the conception of Christianity and the mission of the church. What is Chris-

tianity? We differ greatly in the answer. Is Unitarianism with its denial that Christ is God and its present denial of the existence of a personal God, Christianity? Surely not. Dr. Fosdick has written a book on the Meaning of Faith. Rev. William W. Mead, of Brooklyn, N. Y., pronounces it anti-Christian, and Dr. Fosdick, in turn, announces his ‘profound aversion’ to Mr. Mead’s interpretation of Christianity. How then can we be agreed upon the peace effects of Christianity when we are not agreed as to what Christianity is? We think it fair to say that the Bible is the source of Christianity, and without the Bible we could not have known either Christ or Christianity. If we consult the Bible, we can hardly fail to realize that Christ conceived this world to be a wreckage through sin. He foretold the ruin of the temple; he wept over the approaching fall of Jerusalem; he warned against the many false prophets, and declared that iniquity should abound. He prepared them for ravening wolves and against the hatred and persecution of the world. He pictures the intense discord of families, and finally and gravely keeps them from deceit when he says: ‘Think not that I am come to send peace on the earth: I came not to send peace, but a sword.’ Even Christ’s view of the physical world is that of wreckage, famine, pestilence, the darkened sun, the bloody moon, and the falling stars.

“If the mission of the church is to restore the world and reduce it to peace, then she is a failure. Although the church has been laboring for two thousand years, yet civilly, morally, intellectually, and physically, the whole creation still ‘groaneth and travaileth in pain together.’ What, then, is Christianity, and what is the mission of the church to this wreckage? The Bible declares Christianity is a message of salvation to a lost world. The commission of the church is definitely given in the same chapter, Matthew 10, in which Christ describes the wreckage of the world. It has three parts: (1) To save men from the wreck, by the gospel, through the power of the Holy Ghost. (2) To relieve suffering, heal the sick, cleanse the lepers, raise the dead, feed the hungry, visit the prisoners, open the eyes of the blind, and comfort the broken-hearted. As we have opportunity to do good to all men, especially to those of the household of faith. (3) Restrain evil by resisting Satan, by seeking the restraining power of the Holy Spirit, by producing good men and women who will act as salt to check the putrefaction, and as light to dispel darkness, and through the state by every righteous civil law and other means, and when necessary by the sword. As far as in us lies, we are to live peaceably with all men. Judged from this commission, the church, despite her frailties and failings, has been a great success. Millions of souls have been saved. Nations have been uplifted and developed by her power and presence; indeed, there is not a place ten miles square upon the

face of the globe that is safe for women and children or fit for decent men to dwell in, where the church and her missionaries with the gospel have not first gone and prepared the way. Must we regard all war as un-Christian? Was it un-Christian for the United States in the Spanish war to go forth to relieve the oppressed and to care for the Philippines, until they were able to care for themselves? Was the Civil war un-Christian in its purpose to preserve the integrity of this nation or in its results, the freedom of four million slaves? Was the Revolutionary War un-Christian in its purpose of national independence and its maintenance of religious liberty? Was it un-Christian for our noble boys to give their lives to maintain the democracy of the world against a cruel autocratic militarism? Would it be Christian for the strong free nations to allow another militaristic autocracy to beat down a weak and struggling nation, with its millions of souls just coming into light and freedom? No; it would not! But some one will ask, Is it not time for war to cease? War is caused by lust. When all lust is removed from the human heart, war will cease in the world, not before. Reduce it as far as possible. Remove it we cannot.

"But when shall this wreckage and troublous turmoil cease? When the King himself shall come, and by his own majestic presence secure the 'restitution of all things' and create a new heaven and a new earth; and when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, then, and not till then, shall there be peace and war shall be no more."

Notwithstanding that there are some good and sound thoughts expressed in the above comment, we take issue with "The Presbyterian" in a few points. With reference to the third part of the commission of the church, it is surely right, that the church is to "restrain evil by resisting Satan, by seeking the restraining power of the Holy Spirit, by producing good men and women who will act as salt to check the putrefaction, and as light to dispel darkness," but it is mixing the functions of church and state, when it is urged here in the last clause, that the church as such is to restrain evil "through the state by every righteous civil law and other means, and when necessary by the sword." Spiritual truths must not, and cannot be enforced by physical or political force, and so the church as such must not, and cannot exercise her spiritual influence or carry on her commission to restrain evil, in whatever form it may appear, through the state and its power; much less must the Church as such ever resort to the sword or war. It is the Calvinistic spirit so prevalent among the Reformed churches, and which steps forth in nearly every editorial or discussion on the commission of the church, that the church should have recourse to the powers of the state in the execution of her commission. The Church

of Christ carries on her commission by no other means than the Word of God and its teachings, and the weapons she uses to restrain and combat evil forces are spiritual, not carnal, nor political. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

Another point in which we differ from the editor of "The Presbyterian" is the ambiguous term he uses for conveying an otherwise correct idea. He says: "Must we regard all war as un-Christian?" We fully agree with him in what he intimates that there are wars which are not necessarily to be condemned. But we can hardly speak of a war as "un-Christian," much less as a "Christian" war. We can only distinguish between a just war and an unjust war. A just war is a war waged by a sovereign political power in a given case when its rights or the rights of its citizens have been or are being violated by another state or its members, and the other power is unwilling or unable to abate or redress such injuries. It is the duty of every sovereign political power to protest and defend its rights and those of all its citizens against invasions of a hostile power, and when no other measure will secure the effective protection of such rights against violation by another power, the extreme measure to which such civil power is bound to resort—is war. But such a just war can be waged by a people which does not profess Christianity. If China, which as a whole is a heathen country, is unjustly attacked by Japan, it is in its right by resenting such attack through war, and surely such war could neither be termed Christian nor un-Christian.

It is, therefore, in our opinion not a question, whether the entry of the United States into the Spanish war was un-Christian, not a question, whether "the Civil war was un-Christian in its purpose to preserve the integrity of this nation or in its results, the freedom of four million slaves," or whether "the Revolutionary war was un-Christian in its purpose of national independence and its maintenance of religious liberty, much less is it a question, whether "it was un-Christian for our noble boys to give their lives to maintain the democracy of the world against a cruel, autocratic militarism—the very idea is repulsive to us that our boys had to sacrifice their lives in a war which resulted in the greatest criminal document in the world's history—the Versailles treaty; but rather a question in each case mentioned, whether it was right, whether it was a just or unjust war. The Christian Church or Christianity as such had no issue in any of these wars. Its issues and commission are spiritual only, while the issues of all of these wars were merely secular and political.

And finally, we would ask does the writer in "The Presbyterian" wish to convey the idea of a millenarian kingdom in saying, "when the Kingdoms of this

world shall become the kingdom of our Lord and of his Christ, then, and not till then, shall there be peace and war shall be no more?" In that case we differ from him. The Kingdoms of this world have been subservient to Christ and His Gospel, were since His first Advent, and when He shall come again, He shall pass judgment upon the quick and the dead, and all the Kingdoms of this world shall pass away. There is no millennium to be expected.

J. J.

THE FIRST CHRISTMAS

The shepherds are watching their flock
Near Bethlehem at night,
An angel comes from heaven
With radiance pure and bright.

Fear not the angel says to them
For I good tidings bring:
Today was born in Bethlehem
A Savior and a King.

You'll find the babe in a stable
In swaddling clothes he lay
Within a lowly manger
Pillowed upon the hay.

And then appear the heavenly host
They sing this glad anthem:
Glory to God in the highest
Peace on earth, good will toward men.

And as the angels to heaven ascend
The shepherds with one accord
Go down to little Bethlehem,
And there they find the Lord.

They find Him with Joseph and Mary
As the angels had foretold
They praise the Lord Almighty,
For what they did behold.

Let us worship Him with the shepherds
Our thanks and praises bring,
For He that lay in the manger
Is our Savior and our King.

Let us thank him for his mercy,
For his ever enduring love.
And pray that He would lead us
To his heavenly home above.

R. C. EIBS.

WOMEN IN HER SPHERE

At the recent Pan-Presbyterian Alliance held in Pittsburgh the "place of women in the Church" was earnestly discussed, and a large sphere of usefulness was assigned them. Great stress was laid on the need of deaconesses, and it was confidently predicted by one of the speakers, Dr. Macartney of Philadelphia, that a general revival of the diaconate in the Pro-

testant Church was sure to come. So intense was the advocacy of its revival that the Lutheran Church may well look to its laurels if it is to hold its place as leader in this great field of Christian service.

But this same speaker spoke in no uncertain terms against the proposed innovation, in certain churches, of ordaining women to the ministry. It may be interesting to read what he had to say on this point; for as leader in religious thought woman's record is not an enviable one. It is no reflection on that noble army of women who are the mainstay of the Christian home and the Church when he singles out for just criticism a comparatively small circle of faddists who are ambitious to foist some new cult on weak and impressionable people. At any rate this is what Dr. Macartney has to say:

From Eve down to Mrs. Eddy, the record of woman as a leader and interpreter of religious thought is not an enviable one. What is the history of Christian Science? What is the history of New Thought? What is the history of Theosophy? What is the history of Spiritualism? What is the history of wild and fanatical movements in religion? What is the history of social work that is openly and bitterly anti-Christian?

Take up the paper on a Saturday evening and read over the pseudo-religious advertisement page. Who is it that is announced to speak at nine out of ten of these meetings? What is the history of those weird fly-by-night tribes whose fakes and nostrums for the soul are advertised in the paper every Saturday and whose exponents in nine cases out of ten are women?

Who are they who have floated these Oriental cults such as Bahaim in our western communities. Among whom is it that some half-way thinker, some university Theudas, giving himself out to be somewhat mysterious and calmly abolishing the soul, the life to come and the creator himself, gets his most eager hearing and most enthusiastic applause? These are questions that I do not need to answer, for they answer themselves. To ask them is to answer that over all these movements the name of woman is writ large.

—The Lutheran.

THE STORY OF THE SYBIL

A sybil is a heathen prophetess. Here is a story of such a sybil; and, as usual, with the story goes an application.

To a Roman king there came in the days of the old Republic, so the story goes, a sybil, bearing a dozen books, which she offered to the king for an enormous price. Doing so, she explained that the books offered for sale contained counsel from the gods for every emergency that the Roman State would ever be in. Indignant at the high price, the king spurned the offer. Thereupon she burned three of the

books and offered the remaining seven at the same price. This act was repeated two more times, until only three were left. These she offered to the king as a last opportunity and at the same high price at which all had been offered. By that time the fears of the king were aroused, and he paid the price that had been asked for the twelve. Great was his regret when he found out the value of the books. He might have had light and counsel for every time of danger; but it was too late: the books were burned. Of course, that is only a heathen tale, which, however, does not prevent it from lending itself to a good application. And here comes the application.

The Church is falling behind. The synodical treasurer does not get one-half the money from the churches which he needs to pay his bills. That means a debt; and debts prevent progress. They are to progress what chain and ball is to the convict. Let us keep in mind the story of the burned books! Years of peace lie behind us,—years of plenty and blessing and prosperity. But we ate and drank; we bought and sold; we married and were given in marriage—and we treated shabbily, with never a great sacrifice, the cause for which the Savior died, and for which we should live,—the cause of saving the world.

Then came the war. That consumed the accumulated treasure of the past by the billion. War consumed the coin and the lives which could have saved the world. But they had been withheld, and punishment was bound to come upon a cold Church. And still we bought and sold, and ate and drank, and sowed and reaped, and married and were given in marriage. Still, in spite of God's wrath, we treated shabbily the cause of saving the world.

And once more God destroys unconsecrated values. The hard times have come. Depression, low prices, unemployment is with us.

Does God, however, excuse us from the duty of spreading his Kingdom? Not he. With decreased incomes, with poorer earthly prospects, with hard times knocking at the door the command comes louder than ever to support the cause that saves the world.

Of course, we may remain heedless, as we did before. We have our choice. But that means judgment. Russia and Germany have not exhausted the wrath of God.
—Lutheran Youth.

THE JUBILEE OF 1922

The new year is significant to our churches as a year in which two important anniversaries will be celebrated. It will be seventy-five years in 1922 that our Synod was organized, and fifty years will have elapsed since the founding of the Synodical Conference. A brief statement of the relation of these two bodies will not be amiss, especially for the sake of the younger reader.

The Missouri Synod is that church-body which was founded through the labors of Dr. Walther and his associates, who, seventy-five years ago, met with other representatives of sound Lutheranism, notably with the missionaries of Wilhelm Loehe, to organize a Lutheran synod. The present status of our body will be found on page 38 of our Lutheran Annual for 1922. It now consists, to quote only the most important figures, of 3,283 congregations and 901 preaching-stations, with a total of a little more than a million souls, served by nearly 3,000 pastors and professors and more than 1,000 school teachers. Our body is organized into 25 districts, the names and officers of which will be found on pages 46, 47, and 48 of our Annual.

The Synodical Conference is a federation of various Lutheran bodies, of which the Missouri Synod is the largest. The constituent general bodies of the Synodical Conference are: The Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod. Affiliated with the Synodical Conference, not by organic relations, but by ties of Christian fellowship (this means unity in faith and practise, permitting exchange of fraternal delegates, pulpit- and altar-fellowship, and, upon occasion, joint missionary work, etc.) are the Ev. Luth. Free Church of Saxony and Other States and the Ev. Luth. Synod in Australia. These six bodies, then, are the Synodical Conference forces. They constitute the largest general body of Lutherans in the world. According to the Lutheran World Almanac for 1921 the next largest body is the United Lutheran Church, with 1,058,398 baptized members. The Missouri Synod has a total of 1,010,092 adherents; the Wisconsin Synod, 259,750; the Slovak Synod, 13,012; the Australian Synod, 16,000; a total of 1,288,854. To this add the membership of the Norwegian Synod and of the Free Church in Germany, and we have a Synodical Conference grant total of about 1,300,000 souls.

Regarding the program of our celebrations in 1922, the church-papers will in due time make the proper suggestions. Two committees, one for the Synodical Conference and one for the Missouri Synod, are at work on the plans. Undoubtedly our people will meet for congregational celebrations and mass-meetings, and on these occasions offerings will be lifted for some great common cause. Naturally, the Synodical Conference jubilee offering will go to the Colored Mission, in which the constituent synods cooperate. It would be well for our congregations in their January meetings to consider the manner in which this offering is to be lifted, if they have not already given it consideration in their budget. The Director of Colored Missions will be glad to send, free of charge, any number of envelopes desired for

this purpose. The object of the Missouri Synod jubilee collection is still under advisement.

God grant that we may celebrate these jubilees in undisturbed Christian fellowship and with a lively appreciation of the blessings which the Lord has showered upon our Church these many years!

—Lutheran Witness.

FROM OUR CHURCH CIRCLES

Celebration at Elroy

On the first Sunday in Advent Zion's Lutheran congregation of Elroy commemorated the thirty-fifth anniversary of its organization with a special thanksgiving service. Two other services of the day were devoted to the celebration of the annual mission festival. The Rev. R. Siegler preached in the morning and afternoon services, the Rev. H. Pankow in the evening. The congregation, of which the Rev. Paul Lutzke now is the pastor, numbers about forty voting members and possesses a good church property free from debt. May our Lord Jesus continue to bless his Zion at Elroy.

R. S.

Dodge-Washington Co. Conference

The Dodge-Washington Co. Conference will convene, D. v., 9th—11th of January, at Iron Ridge, Wis., commencing Monday at 2 p. m. Sermon: Uhlmann (Weber). Confessional Address: O: Toepel (Pietz).

PH. H. KOEHLER, Sec'y.

MISSION FESTIVAL

17. Sunday after Trinity

Eagle River, Wis., Christ Luth. church. Speakers: G. Fierke and H. Huth. Offering: \$104.74.

ITEMS OF INTEREST

Urge Women for Episcopal Orders

Admission of women to the diaconate in the Episcopal church has been approved by a special commission, it is announced by the Rev. George L. Richardson. A new canon adding to the prayer book a special service for their ordination will be recommended to the next convention of the church in Portland, Ore., next year. Under the recommendations of the commission the deaconesses would not have the right to preach.

—Wisconsin News.

Methodists Spurn Plans for Reunion

Proposal for the reunion of Christendom, as put forth by the Lambeth conference of the Church of England and agreed to by the Protestant Episcopal Church of America, will not be accepted by the Methodist Episcopal church. This was decided by the board of bishops of the church, which concluded a four-day session in this city. While agreeing on the necessity of co-operation, the bishops declared they cannot agree to any method which appears to question the validity of their own ministry.

Revise Second Book of Hebrew Prayers

After five years of incessant labor by a group of distinguished rabbis, the second volume of a revised Hebrew Union Book of Prayer was completed last night. It will be published and ready for use before the holy days in the Jewish calendar next fall. More than 300 Liberal congregations will use it.

—Milwaukee Leader.

Bahá, Leader of Cult, Dies

The death of Abdul Baha, leader of the Bahai movement, which has for its aim establishment of peace on earth through unification of all religions, is reported in dispatches from London last night.

The cult has thousands of disciples in the midwest. Last January a \$2,000,000 Bahai temple at Wilmette, was projected. The true name of the leader of the sect was Abbas Effendi. He was born in Persia, May 23, 1844. The Bahaists teach that all religions are basically one; that differences in them have arisen through corruptions of theology and dogmas.

Abdul Baha visited the United States in 1912 and shortly thereafter disciples of the faith began an active campaign to gain converts.

One of the foremost exponents of the Bahai faith in America is Dr. Florian Krug, a noted surgeon of New York, who abandoned his practice last year to spread the doctrine of a universal religion. A four-day congress of Bahaists was held in Chicago last April. The Bahaist leader is said to have died at Haifa, Syria, Monday.

—Milwaukee Leader.

Italy Is Asking for Custody of Mother Church

Italy is counting upon the support of all the Latin nations to maintain her claim on behalf of Latin Christianity to the custody at Jerusalem of the Cenacolo—the "mother church of all churches."

The bitter diplomatic fight that is now being waged for the permanent custody of this cradle of the Christian religion has now narrowed down to whether it shall pass into the hands of a Latin Christian nation, or into that of the Greek orthodox state. Failing of one or the other of these solutions, the Cenacolo will remain a Moslem mosque.

The final awarding of the custody of this holy place will rest largely with the league of nations. In the meantime no stone is being left unturned either by the Latin Christian interests or those of the Greek Orthodox church to secure for themselves this definite recognition of their respective religious supremacy in the near east.

When Jerusalem fell into the hands of the Mussulmans they respected the importance of the little church as a Christian monument and it was not at first transformed into a mosque. Then the sovereigns of Naples, Roberto and Sancia d'Anjou finally secured from the sultan of Egypt the definite possession and custody of the Cenacolo.

It is upon this fact that Italy bases her claims to the right of custody.

—Milwaukee Leader.

Jail Four in "Fake" Order of Masons

Bench warrants predicated upon an indictment by the federal grand jury were issued yesterday for Matthew McBlain Thmoson, Thomas Perrot, Dominic Bergere and Robert Jamieson. It is charged the men used the mails to induce persons to become members of the American Masonic Federation of the Confederated Supreme Councils of the American Masonic Federation.

Religious Statistics for the United States

Census reports of the United States Government show a total Protestant church membership of 26,300,000 people, and other Protestant adherents of 52,300,000, or a total of about 78,600,000 Protestants. The Roman Catholics, including adherents, number about 16,000,000. This leaves only 5,400,000. This is no doubt a fair statement as to the actual number of Protestants, Romanists and atheists. The activity of the Roman Catholic Church must, therefore, be very vigorous and well organized to enable that body to exert such a large influence in the political life of the nation. During the past ten years, the Protestant churches have increased over 21 per cent in membership, while the Roman Catholics have increased less than 11 per cent, including all members of Catholic families.

The number of religious denominations covered in the United States census (1916) are 201, and they report 227,481 church organizations, or an increase of twenty-three denominations and 17,000 organized churches in ten years. Of the large Protestant denominational families, the Baptists number the largest, reporting 7,263,000; the Methodists are next, with 7,165,000; the Lutherans third, with 2,463,000; and the Presbyterians fourth, with 2,257,000 members. Then follows the Disciples, with 1,231,000; the Episcopalians with 1,093,000 and the Congregationalists, with 790,000.

The total Sunday school membership is reported as 20,600,000, and the value of church property as \$1,676,600,000, an increase of \$420,000,000 in ten years. In one year the church expenditures of all denominations were \$328,810,000, of which \$72,000,000 was by Roman Catholics. Last year, the churches of the United States made the smallest gain recorded in twenty years. The net increase was only 7 per cent or 284,540 members. Some large denominations show an actual decrease.

The active Christians of the United States cannot be estimated at over 40,000,000, if we include Roman Catholics who attended their church services. If we add 30,000,000 children of Protestant families, there are left at least 30,000,000 people in the United States who are not evangelized sufficiently to be listed as even nominal Christians. In addition to these three are 472,000 Greek Catholics, 357,000 Jewish families, 435,000 Mormons, 50,000 Spiritualists and a large number of Hindus, Buddhists and adherents of other religions. Can there be any question as to the large task before the Christian Church in America? Even from the standpoint of statistics, America cannot be said to be a Christian country, and if heart and life allegiance to Christ is meant, only God can number his disciples.

—Missionary Review of World.

BOOK REVIEW

What About the Lodge? Sermon on Matt. 5, 20-26 by Rev. Herman Gieschen. Northwestern Publishing House, Milwaukee, Wis. Single copy 10c; 100 copies \$8.00.

Lodge religion is a religion of self-righteousness, and the salvation the lodge offers is salvation through one's own deeds and morality. This is strikingly set forth by this sermon on Matt. 5:20-26, in which the author draws a parallel between the righteousness of the Pharisees of old, which, in substance, is the righteousness the lodge teaches, and the righteousness of Christ—the only salvation. A distribution of this sermon among our church-members would prove beneficial. J. J.

The Lord Thy Healer. By Rev. J. Sheatsley. A book of devotion for the use of pastors when visiting the sick. 270 pages, neatly bound, \$1.50. Lutheran Book Concern, Columbus, Ohio.

An excellent hand-book for pastors at the sickbed of their parishioners, full of most precious consolation for the sick, with appropriate Scripture texts and prayers for every case of affliction conceivable. Following are the contents: Practical Suggestions. The Bodily Sick. The Spiritually Sick. General Lessons. Church Festivals. The Sacraments. —The book will render excellent service. Get it! J. J.

Synodical Barometer

\$256,000.00

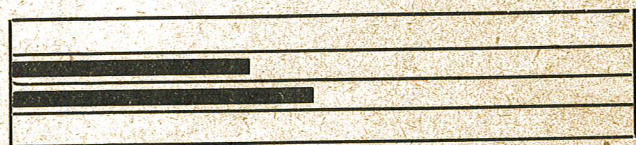
To be raised by collections according to Budget from July 1, 1921—July 1, 1922



260,000
250,000
240,000
230,000
220,000
210,000
200,000
190,000
180,000
170,000
160,000
150,000
140,000
130,000
120,000
110,000
100,000
90,000
80,000
70,000
60,000
50,000
40,000
30,000
20,000
10,000

Received by collection from July 1, 1921—December 1, 1921—\$81,210.60

Receipts from all sources since January 1, 1921
\$242,124.08



Disbursements from Jan. 1,—Dec. 1, 1921, \$316,791.56
W. H. GRAEBNER, Treas.