

The Northwestern Lutheran

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Jan 21

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.

Vol. 11.

Milwaukee, Wis., January 27th, 1924.

No. 2.

"BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD"

Romans 12:21

Dear Father, Who in Christ my Savior,
Hast owned me Thy beloved child;
Grant unto me Thy Spirit's favor,
That Christian love, pure, undefiled,
Might from my thoughts and words proceed,
And permeate each kindly deed.

For Jesus' sake, Thou hast forgiven
My every sin, O Father mine!
From Satan's vile dominion riven,
Forevermore I now am Thine!
The Blood that flowed on Calvary
Has reconciled me unto Thee.

Slay Thou in me the carnal nature,
Each day more fully may I grow
Into my loving Savior's stature.
Thy grace divine to me bestow
That from all evil I may flee
And live a life that pleaseth Thee.

Let me not seek, in vengeful spirit
Evil for evil to bestow,
But grant me, through my Savior's merit,
The grace to love and bless a foe.
A merciful, forgiving heart,
My gracious God, to me impart.

Thy Word declares, in accents holy, —
Vengeance is Thine, Thou wilt repay.
In love's submission, humbly, lowly,
May I Thy righteous will obey.
Grant Thou me strength, while here I plod,
To overcome all ill with good.

Till, saved by grace, I enter Heaven,
Let me, O gracious Father mine,
Forgive, as I have been forgiven,
And glorify Thy love divine!
In yonder mansions evermore
Thy glorious Name I shall adore!

Epistle Lesson Hymn for the
Third Sunday after Epiphany.

Anna Hoppe.

THE ONE HUNDRED AND TWENTY- SEVENTH PSALM

The Making of a Home

Perhaps the greatest work that two people do on earth is to create a home, for this institution lies at the basis of all human welfare and existence, of the commonwealth as well as of the Christian Church. If two people have done nothing else but raise a home filled with the faith of God and the love of man they have deserved well of the community in which they

are living. For a home is never to be considered as a mere lodging-place where we eat and sleep and find a shelter; it is infinitely more. Home is the nursery of human life by every arrangement of nature as well as of the Creator. It is the source and center of social and domestic happiness, and is basic for the prosperity of both Church and State. Whenever the sanctity of the Home is assailed, or the moment the Home disappears in its strength and purity, in its full and everlasting hope, the foundations, not only of the Church, but of the State, shall be finally shaken.

The making of a home is the subject of the one hundred and twenty-seventh Psalm. It is closely allied to the one following, both forming two bright companion pictures of social and domestic life, and of the happiness of a household, which trained in the fear of God, is blessed by His providence. Both Psalms picture to our mind the home of a devout and God-fearing Hebrew man in some corner of the Holy Land, where he lives with his wife and children, in the fear of his father's God. The divine presence is the atmosphere of that home, and lends to it an indescribable beauty and mystery. His wife is a vine God's hand had planted, and his children are as olive trees round his table. When he goes forth in the morning to work it is in the strength of God; and when he returns in the evening God gives him refreshing sleep. The blessing of the Lord is upon him and establishes the work of his hands; and by the goodness of God he sees his children's children.

It is worth while to apply this Psalm and its wholesome lessons to our modern homes.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."

The great lesson of this Psalm is that without God's blessing all human efforts and human precautions are in vain; that man can never command success, that God gives and man receives. And this the Psalmist especially applies to the making of a home. No true home worthy of its name can be made, no blessed household ever be established by man alone, it must be made of God, otherwise its making is in vain. A happy home, a blessed household is God's work.

And yet, obvious and undeniable as this truth is, practically this is by most men forgotten. How

do two people usually make a home? What efforts do they generally use in its making? Of course, most people contemplating the building of a home or establishing a household would wish for themselves an ideal home, made up of outward things — a house properly and tastefully furnished with all modern conveniences, a garage with a motor-car, if possible, and the ornaments and appendages of luxury, etc. Having entered such a house they would make it a place of ease and happiness, free from care and anxiety, with no disturbing element to interfere, enjoying all the pleasures and luxuries of life at their command.

Others again would look upon the home as an institution to make life a success, socially, commercially, politically, or intellectually. Their highest aim in the home life is to get on in this world and to become prosperous; to prosper in one's calling, in business, in social standing, in the effort of gaining wealth and riches, and thus, as they think, make life worth living. They want house and cellar replenished. They trust in well-filled barns. Hence in the eager pursuit of this world's goods they would rise early and sit up late, and are continually full of care and wearing toil.

Or would they raise a family? Then they labor to do this by contrivances of their own, by advantageous matches, by conducting their household according to principles conforming entirely to the world — birth control, limiting the number of children, considering the few children they have as their sole property, utterly disregarding that these are "an heritage from the Lord," and training them only for the purpose of making them successful in this life without any regard to their spiritual welfare.

Are such homes ideal homes? Do they deserve the name of God-fearing and Christian homes? What is there to evidence that they do? Prayer? In how many houses are heard the voice of unwholesome conversation, the scream of revelry and sometimes the wail of sorrow, but the accents of prayer, never, not even at the table. Or what are the evidences that it is a Christian home? The reading of and meditating on the Word of God? You will always find a daily paper, or periodicals and magazines and books of some kind on the table, but nowhere a sign of the Bible; and if so, its pages unused, never read or pondered, — or, what are the evidences that it is a Christian home? Attendance at God's house on the Lord's Day? Ah, too many of the inmates of our modern homes have forgotten the language of the Psalmist: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." While they sit at home reading the Sunday newspaper, or make pleasure trips with their motor-car, they find no time to join in public worship, confessing their sins and seeking God's mercies and forgiveness.

But can such a home become a blessing, a blessing

to itself and the community at large? Does it furnish nourishment for spiritual growth? Does it produce a wholesome, healthy and strong contingent to the commonwealth? Alas, the statement made by the Psalmist is too emphatic, not to see that the making of many a house is in vain. "Except the Lord build the house, they labor in vain that build it." Mark well the words "in vain," that is, to no purpose, fruitless, void of good success. There is no sadder illustration of practical ungodliness, and of evil to the public than is furnished by homes built in vain. Luther uses strong language on this point, but in the last analysis it is true. He says that parents, who have irreligious homes, "overthrow both the Kingdom of God and that of this world, and show themselves to be the worst foe of both God and man."

Shall our homes be a fountain of blessing to the community and the Christian Church, they must be built of God, the founder of the family, and the source of all blessing. And that means, as Luther says in his exposition of this Psalm: "We must invoke the blessings of God and say, O Lord, teach Thou me, that I may rightly govern my family. Rule Thou me and be Thou my helper, that I offend not; for I will do that in me lieth. If it take good success, I will acknowledge Thy gift; thank Thee and praise Thy name. If it succeed not, yet will I bear it with patience. For Thou art the first cause, and I am but the second cause; Thou art the Creator, Thou art all in all, and workest all, and I am but the instrument. . . . Thou Lord hast created me to be a ruler of a family, and hast given me those things which pertain thereunto. But this burden is too heavy for me to bear. Therefore take upon Thee my charge, O Lord, govern Thou in my stead; be Thou the master of the house, for I will humbly give place unto Thee. Then will God hear you, Luther continues, and He will say, All this will I do, so that you can be content if anything happen otherwise than you do desire, willingly to bear it and with patience to overcome it, and not to despair of the end and good success thereof, forsaking your vocation to the which I have called you. For since you do call upon me, and gratefully acknowledge those things which I have given you, therefore will I preserve you and your family."

Such a home, established by God, will certainly be provided for and securely protected against every peril by which it may be assailed. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth beloved sleep." Yes, God gives to His beloved all these things, bread, the necessities of life, prosperity, even wealth and riches, if so be it His will, in sleep. What others obtain only with such wearing toil, such constant effort, with so much disappointment and so much sorrow, God gives to the man whom He loves as it were while he sleeps, that is, without all this anxiety and exertion. Not that in

making a home honest labor is unnecessary, and that one may constantly be at leisure. No, it is undue anxiety, a feverish straining, a toiling, as if toil itself could command success, the folly of which is condemned here. The teaching is that of our Lord in the Sermon on the Mount, "Wherefore I say unto you, take no thought for your life, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." God's "beloved" are, however, not exempted from the law of labor which lies upon all, but the sting is taken from it when they can leave all results in a Father's hand, with absolute trust in His wisdom and goodness.

"Except Jehovah build the house," says the original text. That is He who has revealed Himself to mankind in the One promised, in the Savior of the world, the Mediator between God and man. There is but one home that really is God's making, the Christian home in which Jesus dwells and rules. That truly is an ideal home, for it is consecrated by a prevailing desire to fulfill the great ends of human life. It is not too much to say that a Christian household is the fittest emblem of heaven which earth affords. A pious woman living in the middle of the last century gives the following picture of a Christian home: "In the foreground of the tableau are the united head of the family, two in one — sacred union ordained of God, and reverently named in Holy Scriptures as typical of the great truths of man's salvation — the wife representing the church, the husband its head and founder. What dignity and sacredness invest this connection, when thus regarded! In the Christian household, we would hope that it has not been entered into without due reflection, and a regard to the moral and religious characters of the chosen companions. The family altar is here, and around this we see reverently gathered children and servants, and the strangers who may abide within their gates. After joining in doctrinal exercises, the hearts of all are attuned to harmony; "envy, hatred and malice, and all uncharitableness," may not find a place where God is worshipped in sincerity and truth, and where the precepts of the blessed Savior are received with reverence."

It is in the Christian, God-fearing household furthermore that the second great declaration of our Psalm finds its fulfilment. "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hands of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

"Lo," behold, the Poet intonates the final strains of his song in praise of the home built of God, as drawing particular attention to one marked example of God's good gifts; which none can question is em-

phatically His gift — the gift of children. No wonder the Poet lingers, as it were, on this subject, for it embraces the first of blessings, giving value and stability to all others.

What is a home without children? What greater earthly blessing can God bestow upon a home than by giving it children! How precious this gift from heaven! What a valuable treasure is entrusted to a home with this gift! It is said, when Rome flourished, a Campanian lady, very rich and fond of pomp and show, being on a visit to Cornelia, the illustrious mother of the eloquent Gracchi, displayed her diamonds and jewels somewhat ostentatiously and inquired after those which belonged to Cornelia. The noble mother turned the conversation to another subject until the return of her sons from school, when she pointed to them with pride and said to the lady, "These are my jewels, and the only ornaments I admire."

Does this agree with the modern view? Hardly. That rather considers children a burden, an impediment, and, judging by the conduct of some, a disgrace. How foolish and criminal are those persons who would have no children. And how base are those parents who having received the gift of children, regard them as a burden, and doubt the divine kindness in providing for them.

The family that has a large stock of children, is like a quiver full of arrows, of different sizes we may suppose, but all of use one time or other; children trained in the fear of God will naturally grow up to be a support and protection to their parents and own family, as well as a blessing to the commonwealth. "Happy is the man that hath his quiver full of them." If at any time he be unjustly accused by his enemies or must suffer injustice at their hands, he need not fear lest he should be put to shame, that is, lose his cause; his stalwart sons would not suffer might to prevail against him.

The making of a home! What a matter of consequence! What a source of blessing to mankind, to the commonwealth and the Church! J. J.

COMMENTS

The Great Dispute They are waking up at last, the American churches that have been drifting for years in the lazy waters of their self-admiration. Orthodox and unbeliever alike, they idled along, starting movements and forgetting about them; peddling bills for the sociologists at the universities; carrying water for the big elephants in the welfare parades of the captains of industry; blacking their faces and pounding the big drum in Billy Sunday's minstrel show band. The "orthodox" trying their level best not to be too orthodox to pain their liberal colleagues, and the smirking liberals making terrible efforts to appear serious when they heard and said

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

things which they did not believe. For a display of hypocrisy and double-dealing the world has never seen the equal of the performance put on by the American protestant churches in recent years; for religious charlatanism it stands indisputably first, outranking the Roman augurs who at least had the grace to smile and wink at each other as they passed on the street.

Now they are waking up. Some of them are getting sick of the make-believe. On both sides some latent honesty, which may be found where it is least looked for, is cropping out. Maybe it is the stirring of conscience. There is a call for a division. Some are determined to let old names and old organizations drop if their true meaning can not be restored. Strangely, and yet not strangely, the honest orthodox are more willing to give up traditional names than the destructive modernists. Is it that the bold liberals feel that they cannot stand alone? Are they realizing that, like the pirate of old, safety lies in the use of a flag which will mislead the unwary?

We stand aside and view the struggle with mingled emotions; it is not our affair. Not but what it touches us now and then when some of our members become infected by the poison through contagion. But we are not parties to the struggle. We go on, now as before, preaching the truth and gaining souls for Christ, and as has always been the case, losing souls to the powers of unbelief and darkness. We cannot enter the lists on the side of the "orthodox" because their orthodoxy is not above suspicion. They have made too many concessions. We can best do our part to-day by preaching loudly and distinctly what God says in His Word. Perhaps some of the undecided "orthodox" will see the light.

The liberals are, humanly speaking, beyond redemption. To them religious discussion is nothing but an intellectual exercise. If they would not have the opportunity to criticise the "orthodox" and make ambiguous and equivocating statement about the things which they do not believe, they would be

silenced and would have to climb down from their pulpits and make their living as parlor lecturers for ethical societies and women's soap clubs. The Interchurch World Movement was a typical child of their brain. It went bankrupt, morally and financially. They and their followers will disintegrate similarly as soon as those who still accept the name of Jesus as their salvation stay away from them.

It is to be feared that the issue will not be carried to a decision. One can see every day how the modernists are hedging and putting on their orthodox manners, and some of the fire-eating orthodox are growing milder. It is too early to make predictions. Harry Fosdick, the Baptist in the Presbyterian pulpit, a rambling unbeliever if ever there was one, gets a clean bill of health from an investigating committee. Henry Van Dyke, President Hibben of Princeton, and one hundred and fifty others plead for moderation and compromise — at the same time Van Dyke resigns his membership in his Princeton church because the pastor was too vindictive in his orthodox sermon.

A Congregational Church still uses the accepted form of confession of faith when it receives members but the pastor hastens to explain that it is quite proper for the members to have as many reservations as they may choose to make, for the "confession" is a historical document and reflects merely the opinion of the Congregationalists of the day when it was first adopted.

The Church of Christ can only profit by getting rid of its dead timber. The modern church is a shell. Now there is a chance that from the few sound slabs a shelter may be built for those souls who were ruthlessly ravished by the conscienceless carryings-on of a ministry which long had ceased to minister to the flock of Christ, as it had long ceased to accept Him as its Shepherd.

The Great Dispute is a good thing, a very good thing. Instead of bringing ruin, as timid souls fear, it is the one chance to put a stop to the ruin that has been eating at the heart and vitals of Christian faith. Christ came "to baptize with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

H. K. M.

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Our Seminary We Christians but too often receive the blessings of our Lord as a matter of fact and thus fail to appreciate them and to show the Giver true gratitude. That we have a theological seminary, most of our members know. It is, however, to be feared that we do not always realize what God gives a church in a theological school that sends out into our congregations and missions preachers who are faithful servants of Jesus Christ and witnesses of His truth. A comparison of our seminary

with others will call our attention to these blessings. We quote the following from the Christian Standard:

Three or four ministers were being ordained by a Congregational Council near Chicago last year. They had their training in the Chicago Theological Seminary — affiliated with the Chicago University. The following questions and answers will be of interest at this point:

1. "Was man created or evolved?"
"I do not believe man was created."
2. "Do you believe in man's fall?"
"No."
3. "Do you believe in the virgin birth?"
"No."
4. "Do you believe that Christ rose from the dead, and now sits at the right hand of God the Father?"
"Christ is not at the right hand of God. I believe that Christ rose from the dead."
5. "Was his resurrection spiritual or bodily?"
"Spiritual, and he now lives in the hearts of men."
6. "What are your plans for the future?"
"The Congregational Board is sending out four of us (not all at once) to India for missionary work."
7. "What do you hope to give them that their religions do not give?"
"Christianity is not a selfish religion, but looks out for the other fellow."

How would the work of such preachers, even of one year's class, affect our church in a short time? How would we feel if we had to entrust the education of our children to such men? We truly have reason enough to be thankful, that we are saved from this. Then let us show our gratitude; let us pray, work and give for our seminary. J. B.

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Van Loon Is the Name Interested readers have inquired of and written to the editors as to the authorship of the "Story of the Bible" which was criticised so severely in these columns. They reminded us that there were other books by the same title which might suffer from unjustified suspicion. That is right. The writer of the article was not willing to give the author of the disgusting book any publicity whatever, feeling that those for whom the warning was meant would recognize it as soon as they looked into it. Looked at from the point of view of our readers we are glad to change our mind.

The author is Hendrik Van Loon, a born Hollander, who came to America as a boy and is now a professor in an American university. He is counted with the younger writers of our day and is considered to be one of the younger intellectuals. He is in no sense a churchman, feeling, probably, that religion is a minor subdivision under the head of history.

In his other book for young readers, *The Story of Mankind*, he has popularized the current philosophy of history and though ostensibly written for children, has shrewdly given the undereducated grown-ups, who like to talk knowingly of things which they do not un-

derstand, a helpful handbook of pat phrases for their use.

The publishers of Van Loon's *Story of the Bible* have filled the papers with extravagant accounts (they are called "blurbs" in the publisher's trade) of the author's great research in preparation of the book. "For years" he has studied the Bible, they say, to enable him to write this book. Blurb. Blurb. — He has studied how he might substitute the verdicts of the Bible's enemies for the Bible's plain statements of fact.

Let us repeat: Van Loon's book is the worst book that has ever come to our notice because it poisons the mind of the child. You can tell what kind of book it is by this example: the whole story of the resurrection is covered by the statement that Jesus "lies buried in the soil of Palestine." We are quoting from memory, but that is the gist of it. Not a word of any miracle, excepting to show how it is a story that grew up around the name of the beloved leader in later generations. The whole book is a cold, clammy, materialistic, rationalizing account of what the one man, Van Loon, thinks of the Bible. It is the logical Bible history for the children of "modernist" parents — God have mercy on them. H. K. M.

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A Rabbi's Essay On Sin The Milwaukee Journal in a recent issue offers its readers a rabbi's essay on sin, a part of which we reprint here:

Original sin, or man's early consciousness of sin, was the agency which first brought virtue into human affairs, declared Rabbi Samuel Hirshberg, who also ridiculed the theory that man was born sinless into a sinless world, in a lecture on "What the Liberal Jew Believes," at Temple Emanu-El, recently.

"Man began but a little higher than the brute," he said, in part. "He was not born sinless into a sinless world, for such a term had no significance in the earlier hours of his emergence upon earth. He was born, in fact, neither moral nor immoral, but rather unmoral, which is quite another thing. He had originally no sense of sin, of right or wrong. He developed this sense only with time.

"And I have no hesitancy in saying that when man first developed this sense, when first he sinned and knew — was conscious that he had sinned — this was one of the most glorious and hopeful and notable moments in all the history of the race, for it sounded not, and was significant not of the fall and doom of man, but rather of the rise and final triumph of man.

"Then made its appearance not 'original sin' but 'original virtue.' Then man's foot took its first step on a ceaseless climb through the ages. It was a signal that not back of him an irretrievable past was his golden age, but forever before him in an ever more and more promising and encouraging future.

"Man began not 'a little lower than the angels' as the Psalmist declares, but rather is on the way of a potential ability and destiny ultimately to become this.

Rabbi Hirshberg admits that at the present the foundations seem to be giving way entirely and that

"all the gains of the previously proud and boasted progress of mankind appear to be in process of being swept away under the destructive violence of the flood tides of mistrust and hatred let loose by the late war upon the world"; but he considers this only "one of those moments of pause, mayhap even of back-eddy, of recession in the general current of advance," of which there have been quite a number in the history of our race. He is confident that mankind will again recover from this and that it will resume its upward course at an accelerated rate.

"Amidst all that is so disturbing and distressing, there are bright suggestions, as he beholds them, of an unretarded continuing movement forward of the race. Amidst all the recrudescence uprising of the old and supposedly long dead and buried barbarian in man, never has the human heart been more sensitive to human woe and suffering. Never has philanthropic endeavor been more quick and active. Never has the race been more glorified by acts of a readier, a finer, a more devoted consecration to the ideals of service.

"Man even now still continues, it would appear, on the march — on the march, not regressively but progressively towards the golden age of the future, which only there, the liberal Jew perceives, can acquire a reality it never could have had in any day, even the fairest and most glorious of the past."

It would have been wiser for the rabbi not to quote the Psalmist at all, for the Psalmist, as well as all the other inspired writers of the Old Testament, has an entirely different conception of the origin, the nature and the consequences of sin. These writers know also that the glorious past of man can be retrieved, not indeed through any effort of man himself, but through the grace of God by the suffering and death of his Son.

As the rabbi thus stands with both feet outside of Holy Scripture, what authority has he for his theory of sin, save that of human reason? God being apparently eliminated according to this theory, what is sin, and how could man become conscious of it, if there is no other authority than his own heart? In what respect was man born in a little higher than the brute, how did this preference fall to him, and how is the fact to be explained that he so often sinks beneath the level of the brute? What motives could impel him to strive away from sin toward virtue, if he does it at all. Scripture says he does not try to break away from sin, and the history of mankind bears Scripture out in this. The entire course of humanity is strewn with the wrecks of individuals and nations that have been destroyed by their sin. Is there a hereafter, a future life for the individual? If there is, what hope for those who die before the golden age of humanity has arrived? If there is not, why should the individual practice self-restraint for the good of the race? And the individual generally does not practice self-restraint, he pursues his own selfish way regardless of the welfare of others.

Our age, it is true, appears to be the age of philanthropic endeavor; but we must not jump at conclu-

sions. It must be remembered that the suffering which this philanthropy of man seeks to alleviate is being caused by man himself. Again, a show of human sympathy does not in itself denote a higher morality. A man who feels with the poor and helps them liberally while he is violating the sanctity of the home of his neighbor cannot be said to be climbing to greater moral heights. The question is not so much, What does a certain man do? but, rather, What is he?

Yet there is true philanthropy in the world. This is, however, not the product of man's self-education; it is the gift of a merciful God to those who in faith embrace the Son of God who by his death has saved a hopelessly lost world from sin and from the power of the devil.

The truth is, we have a golden past, lost for us through the First Adam; we have a golden future, won for us by the Second Adam, Christ.

We add a few lines from an exchange:

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" A question, that is a world message. How much in need every nation and tribe on the globe is to learn and believe on Jesus. With the true belief, would come the desire to obey all of His commands. With the true faith in Him all evils could be overcome. How sadly in need of this is our poor old world today, storm tossed as she is trying to seek a safe harbor and not accepting the outstretched arms of Him who would so gladly lend His aid.

J. B.

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The "Living Church" and American Methodists Last year the bolshevik government of Russia called a conference of amenable Russian churchmen and made the conference possible by subsidizing it. It was attended amongst others by Bishop Blake and Dr. Hartman, editor of Zion's Herald, of America. These Americans pledged the "Living Church," which was the result of the conference, \$51,000. When they returned to America and reported their action, the board of foreign missions of the Methodist Church flatly refused to make the appropriation. Bishop Blake then proceeded to raise the amount himself. By this time he must have accomplished his purpose.

The first work of the new venture is the opening of a seminary "which will train priests for Russia and the entire world." One of the professors is the Rev. John Hecker, who was expelled from the Y. M. C. A. in 1919 for advocating support of the bolshevik government. Newspaper reports state that at that time he lost his American citizenship. This seems an overdrawn statement and may not be true. Enough is clear, however, to show that the "Living Church" is more concerned with political maneuvers than with the Gospel of Christ.

The Rev. Hecker is reported as having said that the new seminary "will develop prophets who will not only evangelize Russia, but the world." A most am-

bitious program, and one that can not be brushed aside by saying that Russia has never shown any activity as a Christian force, but one that loses much of its promise when one considers that Mr. Hecker is an ardent partisan of the bolsheviks, and their position in matters of the church is too well known to permit the hope that anything which has their approval can be anything but destructive to Christian faith.

The Methodists have shown sound judgment in refusing to become entangled in a long distance movement which is of such doubtful parentage, and of such doubtful promise. It would seem that most American churches should first set their house in order at home before they venture into the foreign fields. With modernists and fundamentalists wrestling over the elementary conception of the function of the church, any man who permits a board of foreign missions to spend his money is taking a long chance on getting what he thinks he is getting, while such a controversy is going on.

H. K. M.

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The Lie Has the Right of Way A short time ago some scientists, excavating for the Smithsonian Institute, found an old skull near Santa Barbara, California. Immediately it was proclaimed to be a prehistoric find of vast importance. Great headlines proclaimed it. It was compared with other "famous" skulls and some unhesitatingly asserted that it antedated them all. The general impression in the minds of most readers was likely to be twofold. First, one might assume from the confident tone of the announcement which took for granted that all the world is tremulously awaiting the recovery of prehistoric skulls to fill out its history, that all the world, especially the world of science, accepts as final truth any meaning a "scientist" attaches to fragmentary bones found here and there. Secondly, that after one has once found old bones they are easily classified according to their age, as though any of these old skulls had a chiseled inscription "The owner of this skull lived 10,000 years before Christ and buried himself right next to the pleistocene strata awaiting his excavator. His name was Pfglhuijx."

After the hasty and imperfect lie has gone around the world once or twice, (some newspapers will bring the Santa Barbara story for their readers to fill a column ten years from now) a careful reader may find an almost hidden report that the Santa Barbara skull was not so very old at all, perhaps 5,000 years, perhaps not quite so old. The peculiar slant that seemed to indicate a hitherto unknown race is now recognized to be identical with that found in certain Indian tribes. In fact, the find had no particular value whatever. But readers of the first reports have their impression that scientists without any trouble whatever are piling up evidence of great antiquities that think

more of a 100,000 years than of a week and a day in our own life.

In the same category fall the extravagant conclusions founded on the dinosaur eggs discovered recently in Bongolia which are advertised to be 10,000,000 years old. The whole story is true excepting that these scientists, or any other scientists, know nothing whatever about the age of these eggs, nor will they ever know. It is beyond their ken, even as they cannot know what happened to the earth or to any particular part of the earth beyond a scant 5,000 years for certain parts of Eurasia and 400 years for America. Think of the earthquake in Japan. It would only take five minutes of such catastrophe on a larger scale to account for all the disturbances of the earth's crust from which the scientists' millions of years are deduced.

But the lie, the unproven statement, always has the right of way.

H. K. M.

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Mr. Earle's Meeting Some time ago we reported that Mr. Earle of Detroit resigned from his church on account of too much preaching of politics. We then recommend that he seek in the Lutheran Church what he did not find in his own. Now the Lutheran Witness informs us that Rev. H. A. Quitmeyer had immediately after Mr. Earle's resignation written him a letter directing his attention to about forty Lutheran Churches in his city who "preach Jesus Christ and Him crucified, the Gospel which Jesus has commanded His Church to preach — nothing more, nothing less."

It seems, however, that Mr. Earle followed other advisers and attempted to organize a church of his own. Our readers will be interested in the report of Mr. Earle's meeting, which we take from the Lutheran Witness:

"The first of Mr. Earle's much-advertised meetings was attended by about 300 to 400 persons. Quite a number of these were merely interested observers, who could hardly be said to be in sympathy with Mr. Earle. Some were mere propagandists of the Russellites, the Pentecostal Union, and other Schwaermer, and some were there who had either become disgruntled, for various reasons with the churches with which they had been formerly connected, or who had been directly ousted by them. One of them had been a member of one of our churches and took this occasion publicly to vent his ire, because he had been ousted on account of his lodge connection. All in all, I would say that the meeting was a grand fizzle. Mr. Earle may be quite sincere in a way, but I cannot say that he is really seeking the truth. I am not at all surprised that this whole movement came to nothing. The meeting which was held the following Sunday was attended by about seventy persons, and thereafter the meetings were discontinued."

J. B.

To be anxious in the shop and thoughtless in the closet is little less than blasphemy, for it is an insinuation that anything will do for God, but the world must have our best.

—Spurgeon.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XXXIV

BLESSED IS HE WHOSE TRANSGRESSION IS FORGIVEN

Read 2 Sam. 11, 12, 15, 18.

The Royal Malefactor ch. 11. David, resting on his laurels, while Joab and his faithful soldiers are engaged in the siege of Rabbah, commits adultery with Bathsheba, wife of Uriah the Hittite, one of his faithful followers since an early day. Vainly trying to cover up his iniquity, he adds the crime of murder by having Joab assign Uriah to the forefront of the battle.

Remorse and Remission ch. 12. Nathan by his parable convicts David of his sin, and prophesies that the Lord will raise up evil against David out of his own house. David confesses his sin and is pardoned. (Ps. 51 and 32). Bathsheba's child dies, her second child is Solomon, who is tutored by Nathan vv. 1-24.

Capture of Rabbah-Ammon vv. 26-31. Cf. 1 Chr. 20:1-3.

Out of His Own House. Ammon, son of David, defiles Tamar, Absalom's sister, and is slain at the instance of Absalom, who then flees to his grandfather Talmai, king of Geshur ch. 13. Joab instructs a wise woman of Tekoah how to incline the king to bring Absalom home, and Joab is sent to bring him finally to Jerusalem ch. 14. (Absalom's beauty and hair vv. 25, 26.)

Absalom steals the hearts of Israel in the course of (four?) years and proclaims himself king at Hebron, the people increasing continually with him. David flees from Jerusalem with his entire household save ten concubines 15:1-18; loyalty of Ittai the Gittite vv. 19-22; crossing of the Kidron v. 23; Zadok and Abiathar sent back with the ark vv. 24-29; on Mount Olivet Hushai is turned back to defeat the counsel of Ahithophel, David's counselor who had espoused the cause of Absalom; the priests' sons Ahimaaz and Jonathan are to act as messengers vv. 30-37 (Ps. 3).

Zibah deceives the passing king in regard to Mephibosheth's loyalty and obtains his master's inheritance; David patiently suffers the curses and stoning of Shimei, of the house of Saul (Ps. 7). Hushai comes to Absalom; fulfilment of 12:10 upon instigation of Ahithophel, ch. 16. Hushai carries out his mission, Ahithophel ends by suicide. David reaches Mahanaim in Gilead, followed by Absalom, who has made Amasa, David's other nephew, his captain ch. 17.

Joab, Abishai, and Ittai command David's men 18:1-5. A great slaughter of Absalom's followers in the wood of Ephraim; Absalom, caught by his hair in an oak, is thrust through with three darts by Joab and cast into a pit, despite David's charge to deal gently with the young man; Joab halts the pursuit of fleeing Israel vv. 6-17. David's mourning vv. 19-33.

Note. Absalom's pillar in the king's dale (near Jerusalem) reared by himself in his lifetime 18:18.

CHAPTER XXXV

THE HEIGHT OF A GREAT CAREER

Read 2 Sam. 19, 20, 23, 24.

The Restoration of the King. Urged to cease his mourning by Joab, and with all Israel debating his return, David induces Judah to take the lead in bringing him back, promising amnesty to Amasa; he exercises clemency toward Shimei and Zibah, who meet him at the Jordan ferry, deals kindly with Mephibosheth, and dismisses with his blessing the aged Barzillai of Gilead, who waives all royal favors, 19:1-40.

The quarrel between Israel and Judah over leadership in bringing the king back, vv. 41-43, paves the way for the rebellion of Sheba the Benjamite, and the men of Israel again desert David. Arrived at Jerusalem, David delegates Amasa and then Abishai to pursue Sheba 20:1-7. The tardy Amasa is slain by Joab at the great stone in Gibeon, and Sheba, besieged in Abel of Beth-maachah, is slain by the inhabitants at the instance of a wise woman; his head is cast over the wall, whereupon Joab departs from the city vv. 8-22. David's great officers vv. 23-26.

Once More the House of Saul. A famine of three years, because of the sometime plot of Saul against the Gibeonites, is stayed by hanging of seven of Saul's sons. But David spares Mephibosheth, giving up five sons of Michal. Then he fetches the bones of Saul and Jonathan from Gilead and buries them in the sepulchre of Kish 21:1-14.

David at the Height of His Career. His song in the day that the Lord had delivered him out of the hand of all his enemies ch. 22 (=Ps. 18), and his prophetic testament 23:1-7, that once more recalls the Messianic future of his house, founded on the testament of God: 'Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure' v. 5.

The Mighty Men of David. Catalog of his 37 champions vv. 8-39. Some of their exploits, as slaying the relatives of Goliath of Gath, 21:15-22; cf. 1 Chr. 20:4-8.

Pride and Pestilence ch. 24. David proudly orders a census of the people, notwithstanding Joab's warning. After a canvass of the land from Dan to Beersheba through the course of nearly ten months, Joab reports the result: 800,000 able-bodied men in Israel, 500,000 in Judah.

The Lord, who has provoked this outward manifestation of the pride laying hold on David's heart, because His anger had been kindled by Israel, further works His purpose by offering David the choice of three plagues, by the prophet Gad, David's seer; David chooses three days' pestilence, and 70,000 die. David rears an altar in the threshingfloor of Araunah, where the hand of the destroying angel was stayed. Cf. 1 Chr. 21.

Note. Various discrepancies between the accounts of 2 Samuel and 1 Chronicles, and obvious corruptions of the text.

CHAPTER XXXVI

I HAVE SET MY AFFECTION TO THE HOUSE OF MY GOD

Read 1 Kgs. 1; 1 Chr. 22, 28, 29.

Solomon's Succession Assured 1 Kgs. 1. Adonijah, the feeble (vv. 1-4) king's son of Haggith and protegee of Joab and Abiathar, seeks the throne. Zadok, Benaiah,

and Nathan, however, thwart his usurpation by sending Bathsheba to plead with David in Solomon's behalf; the latter is anointed by them at the king's command at Gihon. Adonijah's followers desert him and he seeks safety at the horns of the altar; Solomon spares him.

Provision for the Temple 1 Chr. 22-29. The Tabernacle being at that time at Gibeon (21:28-30), David makes preparations for the building of the house of God with which Solomon is charged ch. 22 (100,000 talents of gold, 1,000,000 silver). Division of the Levites, ch. 23. Division of the sons of Aaron into 24 orders ch. 24. Likewise of the sons of Asaph, Jeduthun, and Heman as singers ch. 25. Porters and treasurers 26:1-28. Officers and judges for the outward business over Israel vv. 29-32; captains of the host by monthly rotation 27:1-15; rulers of the twelve tribes (note omission of Gad and Assher) vv. 16-22; other stewards vv. 25-34.

A Solemn Assembly at Jerusalem. Before all the men of rank in Israel David announces that God has chosen Solomon to build His house, charges Solomon to do it, and delivers to him the pattern of the sanctuary, received by him from the Lord, ch. 28. He then announces his personal contribution of 3,000 talents of gold of Ophir, 7,000 of silver; his officers respond with like liberality, and the general rejoicing is voiced in David's prayer of thanksgiving to the Lord: 'All things come of thee, and of thine own have we given thee' 29:1-9.

Solomon made king the second time and anointed to be chief governor, and Zadok to be priest vv. 20-25.

The Passing of David, the Son of Jesse vv. 26-29. His parting instructions to Solomon respecting Joab, Bazzai, and Shimei 1 Kgs. 2:5-9.

Note. The books of Nathan the prophet and of Gad the seer (v. 29) lost. — Among the genealogies of 1 Chr. 1-9; the posterity of Judah ch. 2, the family of Jesse vv. 13-17, and the sons of David 3:1-9. — David's psalms in the Book of Psalms (1-72, note 72:20).

THE CHRISTIAN MOTHER AND THE DANCE OF HER CHILDREN

(Continued)

There is a fourth weighty consideration that will tend to change your opinion on the innocent dance of young Christians. What are some of the occasions on which special efforts are made to draw crowds? Here are a few dances of the year: Armistice Dance, Thanksgiving Dance, Hallowe'en Dance, Christmas Dance, New Year's Dance, Last Dance before Lent, Easter Dance, etc. The great festival days and seasons of the Church of Christ are at the same time days when the worldling calls the disciple to meet him on an equal footing on some public dance floor. The disciple is to go out and call the stranger in, instead we see the children of God looking on and feasting on the beauty, real or artificial, of the daughters of the world. Moses has ascended the hill, he is pleading with the Lord that He might spare the people, and while he is interceding for his people, they dance about some golden calf. Let's try to see the inconsistency of the

whole affair. We have grown accustomed to seeing in large letters on the billboards the announcement: Armistice Dance. To be sure, we recall the first Armistice Day with a measure of the joy we at the time experienced. We still shudder when we think of some of the evils the war brought into our lives. Harvests were plentiful, yet there was a scarcity of food, we still think of the prices that were daily soaring to a higher level, we cannot forget the sentiments that overpowered us whenever the bells of some church tolled their solemn requiem to the accompaniment of the drum of the Home guards, we still think of the friends we lost, the friends that at least became estranged from us because of the blood that flows in our veins, or because of some position we took on the many issues that were at the time before the world, this country and the church of which we are members. We are not so forgetful as to have forgotten that we all were looking forward to the day when the bells would ring out the glad tidings that finally the world had wearied of war and that brothers and other relatives and friends might soon return. Did we not make many a vow while the war was in progress? Did we not vow that we would send many a prayer of thanks to the throne of Him in whose hands are the destinies of all nations? The day of fulfilling these vows has again come. Ought we not on that day repeat the words of David which we find in Psalm 66: "Come and see the works of the Lord: he is terrible in his doing toward the children of men. He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net, thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place. I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Can we truthfully repeat these words of troubled and tried David and then feel at home the same evening moving about the daughters of Sodom of whom there were so many during the war, and will we feel at ease among the proud, overbearing sons of Cain who worship themselves and imagine that the world ought to bow before them? We all feel: Fire and water will more easily mix than two celebrations as we have described them.

The day of Thanksgiving follows a few weeks later. Of course, there must be a Harvest Festival Dance. Consider some of the benefits the Lord has again graciously granted you. Again there has been a harvest. We are so accustomed to having a boun-

tiful harvest that we complain a great deal if our expectations are not fulfilled. The cellar is again well filled with the products of the field, the garden, and the woods. We think of other countries. We must think of the sad fate of thousands of Germans: There is scarcely any money wherewith to buy bread, there is little or no possibility of buying fuel for the winter, there is little or no hope that clothes might be bought that will protect against the rigors of winter. And our homes are filled with the fatness of the earth. Ought we not to open our windows, those of our churches and those of our homes and let the people in the streets hear the sentiments that break forth in some powerful hymn of praise and thanks? We all believe that a Thanksgiving Day would be imperfect if we had not sung the verse: "Praise to the Lord, who hath fearfully, wondrously made thee; health hath vouchsafed, and when heedlessly falling hath stayed thee; what need or grief ever hath failed of relief? — Wings of His mercy did shade thee." There is summed up all that is great to every Christian that looks back upon a part of the road he has safely traversed. Can you honestly sing that verse, then leave your home or your church, then step into the gay circle of those that are worshipping the Goddess of Impurity and are merely trying again to get out of life whatever they can? Would we then not hear the rebuking voice of the Lord who says: "Do ye thus requite the Lord, O foolish people and unwise? is not thy father that hath bought thee? hath he not made thee, and established thee?" Do not the words of the song of Moses then fittingly apply to our case: "They sacrificed unto devils, not to God; to new Gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith." Answer for yourselves: Does real giving of thanks and the dance on that day really harmonize?

Shall we say a little about the Hallowe'en Dance? You Lutherans are well familiar with the importance of October 31st. You know that on that day Luther publicly made a warm plea for real Christianity. The first theme he put before the eyes of the people of his day and of all generations to come was this: Sincere repentance which a believer is to experience every day is the way that leads to the Father. Again he said: All Christians are to be told that we must enter into the Kingdom through much tribulation. All sorts of sufferings shall be the portion of all believers that are heirs of eternal joy. Does the Hallowe'en Dance fit in with these sentiments which are those of the Savior Himself? You certainly know a little of the dance of that particular day. Imagine Luther sud-

denly arising today and seeing some of the practices his followers revel in on that night? Can you not hear some fierce denunciations falling from his lips as unrelenting as those that fell from his lips when he was attacking the daily life the people in his day delighted in?

There is also a Christmas Dance. During the Christmas season we think a good deal of the pure virgin that was privileged to be the mother of God. Joseph believes that she also has fallen prey to some seducer. But the angel assures him that she is a virgin pure. We go to the manger, we worship the child in which there is no impurity. That child cleanses us from all sin, from all impure desires and all base lusts of the soul that cause so much misery in the world today. Can we then leave the manger and hastily enter a dance hall while yet the Christmas song rings through our souls? Can we sing the one and do the other? The shepherds could not act thus, the men that came from the East could not join you. How can you or your children act so strangely?

The happy Christmas festival is soon a matter of the past, the trees that have not been used to make glad the hearts of children are at times used to decorate some hall that is put in fine shape for a New Year's Dance. What strange emotions lay hold of the soul of man when the clock in the tower strikes twelve. Another year has gone by. We entered upon the new year with hopes and all sorts of strange expectations. Before we realize it, the bells mournfully announce that the year has gone by. The thought comes to the soul: Time is fast passing, eternity is drawing near. Where, O soul of man, will you be when life's little day has passed away? Where will you be when all vain shadows of this earth have fled, when the reality of eternity has powerfully taken hold of your soul? Does not our conscience tell us that we ought in some way to make ready and to do that hastily while it is yet day? Can we Christians then do as the daughters of thoughtless Eve do that try to make themselves believe that there is nothing to fear, nothing to prepare for? Is the dance floor the place where New Year's thoughts can thrive or is it rather a place where all serious thoughts are nipped in the bud?

We shall add one more to this list: The Last Dance before Lent. We hear the sad Savior saying to all his disciples: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him and put him to death: and the third day he shall rise again." We are preparing to follow the Lamb of God that must suffer immense agony, terrible pains to redeem us from all that is impure in the eyes of the Holy Father. Again we shall sing: "Yet

unrequited, Lord, I would not leave Thee; I will renounce whate'er doth vex or grieve Thee, and quench with thoughts of Thee and prayers most lowly all fires unholy. — But since my own strength never will suffice me to crucify desires that still entice me, to all good deeds, O let Thy Spirit win me, and reign within me." Is it possible that we prepare a little for this season of the church year and while we are making ready to join the great throng that rebels at the thought that there will be no public dances for a period of six weeks? If the dance is such an innocent affair, why not dance during Lent? Why not partake of the Lord's Supper that night when we see him crossing the brook and entering the garden to be seized by the mob and then join the mob that would be horror stricken if Jesus should visibly appear and say: "I am He?" If we cannot easily do that during Holy Week, how comes it that we can do it at other times?

We hope that you all agree that a live Christianity, a life that is a salt in the earth, and a lively joy in the public dance cannot long exist in the soul side by side, the one must crowd out the other in the course of time. That is the conviction that mothers must have and hold to if they wish to be tender Marys to their children. The devil rejoices with devilish glee over many sins of America. He hears the hundreds and thousands of pastors and reformers and teachers emphasizing the beauty of a moral life, he hears them eulogize the clean life, the life that will give you self-respect, then in the evening he sees those selfsame people that applauded the address on the spotless life bowing before him and proving that they were swept away by beautiful sentiments and flowery language, but that they did not dream of mending their lives. We know that the devil is busy during a war, we saw that in late years, but the war is over, and the devil seems to be busier than ever. A shepherd of Christ might begin to build up a new life in the soul of the youth of the land, but defend the dance, let the young roam whither they will at night and you are in league with the devil and are tearing down very successfully what your pastor has been trying to build up.

Have you ever let the word of Paul fall deep into your soul: "Flee fornication" (all that is impure)? Have you ever read the words Paul writes to young Timothy: "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart?" Today people seem to ask How close dare we allow our children to come to the fire? No one will deny that there might be great dangers and temptations at a dance hall, but they seem to believe: My child will not be seared. Paul gives us the right light on this matter. Flee all uncleanness, he shouts down through the centuries. Do not try to draw as near as you can, but run away

from it as did Lot from burning Sodom. You need not court impurity, it will follow you everywhere, but children of God, all you that wish to keep your garments unspotted, flee from all that will rob you of your heavenly beauty.

Do we hear some mothers say: We agree to all that is said. But now tell us: What are we to do to keep our children away from these dens of wickedness? The question is readily put and the answer is not as simple as might be expected. Who would arise and say: Parents dare wash their hands in innocence, the age is wrong, there are too many that mislead. There is too much criticism of the young people today, there is too much complaining about the loose morals of the day, and about the lack of general restraint on the part of the young. We hear too many say: When we were young, we were not allowed to do some of the things the young are doing today! Ask yourselves: Why is that the case? Was not possibly the home of your parents a little different from the home your children have? Have not you perhaps changed? If children are to live a life that is pleasing to the angels of light, then parents in their homes must seek to create and foster that life. If parents delight in remarks that are unclean, if they feed on books that are suggestive, if they feel in misery without the impure air of the present day movie, where shall the child learn to dread the filthy ball room? Again parents might live a severe life, they might be hard-working and saving, and yet they might very easily produce the wish in the heart of the child to get out and enjoy life with the children of the world. If parents live as though there were no Lord above, if they are living day after day to amass money, money, money, they need not be surprised if their children tire of this hard life and the complaints about the hard times and the many expenses for church and state and living, and if they then wish to forget this monotonous melody for a few hours and rush to a dance where money is no object and there seems to be no worry and grouchiness. And, mark well, the children are merely living the same life the parents are. The parents are trying to satisfy their selfish desires, they are seeking to build a little heaven in this world for themselves and the children are doing the same thing. There is a good deal of injustice in the present day criticism of the young. At times mothers wish to appear exceptionally pious, they believe that complaint sounds pious, but a pious bewailing of evil conditions of the day is often a severe self-condemnation. Parents, look honestly into your own lives, ask the Lord to grant you a great measure of his spirit that your hearts will be renewed, that you will dedicate your lives to him, and many of the problems of the day will be settled there where they are to be settled, in your own homes.

(To be continued)

WHAT OTHERS SAY

The Vigor of Lutheranism

To the Editor of The Living Church:

I wonder where S. D. Newton gets the data upon which he bases his conclusion that the Lutheran Church "is gradually breaking up, that it has lost its original vigor, no longer holding to the tenets and customs of a Luther, and are now attempting to hold themselves, not by the strength of Christ and Him Crucified, but rather by converting themselves into societies for the discussion of current moralities and politics."

If the reports in our daily press are correct there are more signs of agitation and threatening disruption in the Episcopal than in the Lutheran Church of America. I know of no church in which there is more "liberalism" and "modernism" than the church to which this critic of the Lutheran Church belongs.

The Ministers' Monthly for October has a paragraph which we recommend to Mr. Newton: "We make bold to state that from the eight hundred Protestant pulpits of Chicago and suburbs close to five hundred ministers preach other than Biblical, expository sermons, and in this latter figure would mount to almost unbelievable heights if it were not for one lone denomination, which, in the face of bitter censure and contumelious taunts, has been given divine grace to hold its head erect and its right arm, bearing the Word of God, uplifted. And this is written by one who is not a Lutheran."

Most assuredly S. D. Newton spoke the truth when he said "Our present business is, while looking with charity upon the faults of our neighbors, to endeavor to mend our own."

W. Brenner in The Living Church.

Strengthen the Inner Life

A danger that continually confronts social service organizations of all kinds is that of ministering to an overbalanced extent to the physical rather than to the spiritual side of man. Not that any one would recommend omitting either one of these ministries, but a proper balance is of utmost importance. Dr. Kenyon L. Butterfield, president of Massachusetts Agricultural College, in his lectures before the School of Theology of Southern Methodist University, which recently have been published under the title, "A Christian Program for the Rural Community" (Doran), sounds a note of warning when he says, "One of the most insidious dangers of our modern life is to be content to reform the outer conditions of life rather than to reform the inner spirit of life." While he is speaking with rural communities chiefly in mind, what he says has just as much application in large cities as in the smallest hamlet.

There is the possibility, no doubt, of making things too easy, too comfortable; but in general we may dis-

regard that possibility and insist that society shall remove all untoward and limiting conditions for human development. Religion should lead people into such regions of the inner life that they can measurably fulfill this life in any environment, favorable or unfavorable. True, this is a counsel of perfection, but it points the way toward one of the important aspects of the service of religion. It means such nourishment for the human soul as shall give capacity and power in any atmosphere. It puts iron into the soul. It enables a man to meet disappointment, difficulty, the limitations of life (sometimes the hardest of all difficulties to endure), disease, death itself. No doubt a pagan world would try to have things reasonably comfortable, at least for some people; Christianity would ask people to rise above conditions that life may bring.

The real triumph of the Christian spirit is to rise above circumstances. Any Christian program that fails to stress dominance of this inner life is an inadequate program. For this inner life is the very center of individuality. Out of the heart are the issues of life — human loves and hates, all thoughts and imaginings, the fountain of desire and of hope and of fear. . . . It is in the inner life that the great battles of character are fought, the great attitudes of mind, such as the spirit of worship and of beauty and of peace, have their citadels. It is here that character breaks down if it fails, not always by assault from without but by treason from within. It is here, too, that true strength roots itself so that the winds of outward circumstances may do their worst; they cannot reach the soul. —The Continent.

SECRET SOCIETIES (LODGES)

"The craze for secret societies indicates a weakening of mentality in these latter days. In Auckland (New Zealand) there has been inaugurated, silently, secretly, and surreptitiously, as the late Mr. Seddon would have said, a Ku Klux Klan. This shows that Maoriland is in danger of going from mental mid-Victorianism to the mental status of the Dark Ages. Hitherto, with all its conservatism, which has undergone a revival under the Massey regime, there has been a measure of free speech and of open methods in all schools of thought, side by side with an overweening love of authority on the part of the political powers that be, very much in evidence during and since the Great War, that shook the foundations of democracy. Maorilanders, whatever their faults were wont to love the light of joy, and not pursue devious courses in secret places. Secret societies of any kind are an anachronism which all lovers of truth and openness must condemn, and the Auckland secret society, as such, stands suspect by all honest men." — "Stead's Review," 27/10/23.

In an article, "The Truth of Secret Societies," reprinted from the "Daily Express," the Queensland

Times" (Ipswich, Q.), said recently: "When the countries of the world have been exhausted by external or internal strife, when legitimate political and social avenues to prosperity and happiness seem interminably long, when romance seems dead and duty more drab than ever, secret societies rise and flourish like mushrooms in the night.

"They do comparatively little (?) harm and a certain amount of good in providing an outlet for overwhelming emotions that, if repressed, might explode to the danger of society in general."

The candour manifested in these two sentences is remarkable.

In the first we are clearly told that secret societies provide means for advancement for men to whom the "legitimate," or lawful, "political and social avenues to prosperity and happiness" are too long. Secret societies must then surely provide political and social avenues other than "legitimate," or lawful, that is, illegitimate, unlawful.

In the latter sentence we are told that secret societies provide an outlet for dangerous "overwhelming emotions."

If, as the writer here asserts, secret societies provide other than legitimate or lawful avenues to prosperity and happiness and an outlet for dangerous emotions, then the above condemnation of them in "Stead's Review" is certainly timely and to the point, and surely then, too, no well-informed Christian man or woman may retain membership in a secret society and at the same time claim true obedience to Him who said, "Walk as children of light. And have no fellowship with the unfruitful works of darkness, but rather reprove them." — Eph. 5:8, 11.

—The Australian Lutheran.

WHAT ABOUT GOING TO CHURCH?

"I can be a good Christian without going to church" — that is the statement which we often hear to-day. It is the excuse offered by those outside of the church, and by those who just attend church occasionally. They seem to have settled the matter in their minds that one need not go to church to be a good Christian; and thus, they do not go.

The first question here is, who is going to decide whether or not a person can be a good Christian and be saved without going to church? The fact of the matter is that man has absolutely nothing to say about this matter. That is something which God Himself has decided. It is, therefore, not a question as to what we think about the matter, but what God says about it.

In the first place, what does it mean to be a Christian? It means to follow Christ, doesn't it? The next question would be, when do we follow Christ? A man would not be following Christ when he goes in an opposite direction from what Christ went, would

he? "Follow Me," is the Savior's command to every professing Christian. But, where do we land by following Him? You must inevitably land in the church; for of Him we repeatedly read in the Scriptures, "Jesus, as his custom was, went into the synagogue on the Sabbath day." Is it your custom, as a follower of Jesus, to go into God's temple of worship on the Lord's Day? If not, what claim have you to the name, "follower of Jesus"?

To be a Christian means also, to be a child of God, doesn't it? You say you can be a Christian, a child of God, without going to church and hearing the Word. That's what you say, but what does God say? "He that is of God heareth God's words; ye therefore hear them not because ye are not of God" (John 8, 47). Does that sound as if you can be a Christian without hearing God's Word?

Another point: when Jesus pointed to Mary sitting at His feet and hearing His word, He said of her, "One thing is needful, and Mary hath chosen that good part." What was that "one thing needful" which Mary had chosen? It is as plain as daylight that it was her undivided devotion to His Word. Now, Mr. Non-Church-Goer, what hope of salvation have you if you haven't chosen the "one thing needful"? You haven't any.

To say, then, that you can be a Christian, a saved Christian, without going to church is to make yourself in God's sight, a living liar. That argument has not the least foundation in God's Word, man's one guide to salvation, but it is rooted in hell. And when you face your God on the judgment day, it will not be a question as to what you have thought about the matter; but God's Word will stand as your judge.

Yes, the question which you now want to ask is, "Do you mean to say that everyone that goes to church is a Christian and saved?" Who ever said that? God never said that, but He explicitly said that there would be hypocrites in the church — "tares among the wheat," as He termed it. Judas was a hypocrite, and there are hypocrites in the church to-day. But, what of that? Does that change God's plan of salvation for you? Does that make everybody else in the church a hypocrite? The fact that there are some murderers among the citizens of the United States, does that make you a murderer? That argument, then, is void of common sense. And on the other hand, look what splendid characters there are in the church. Perhaps your mother of blessed memory was one of them.

Away, then, with that delusion, it's a lie — you know it and God knows it. If you are a Christian, you will be found in the church.

—R. D. Linhart, in Lutheran Standard.

It takes a strong soul to endure great adversity without giving up in despair. —Selected.

GRACE IS ALWAYS SAD

In a small restaurant in Bird-in-Hand court, Cheapside, in the heart of the city, where a "fish ordinary" served as it was served in 1793, grace is always said before the meal commences.

A courtly old gentleman of 86 receives the customer at the door and punctually at one o'clock he "takes the chair." When everyone is seated this white-bearded old man, Mr. Henry Shelton, rises from his seat, raps on the table and says quietly, "Ladies and gentlemen, grace please." Then there is silence, he bows his head reverently and adds: "For what we are about to receive may the Lord make us truly thankful."

When everyone is served (he carves the three courses of fish himself) he looks down gravely from his high-backed oaken chair and if one has the honor of knowing him he will raise his glass and drink with you.

At the conclusion of the meal he raps the table again and says: "Ladies and gentlemen, grace please. For what we have received may the Lord make us truly thankful."

Every day for 24 years he presided over this meal table and it is claimed that this is the only restaurant in London where grace is said before and after meals.

—Exchange.

IS GOD HERE?

A young man had been extremely profane and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago had he become victor, when the glaring evil was set before him by a little incident in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming as she looked eagerly and expectantly about the room: "Is God here?"

Pale and ashamed and at a loss for a better answer he simply said: "Why?"

"'Cause I thought he was when I heard you speak to him." Then noticing the sober look on his face and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly: "Call him again, papa, and I dess he'll surely come."

O how every syllable of the child's trusting words

cut to his heart! The still, small voice was heard at last. Catching the wonderful child up in his arms, he knelt down and for the first time in his life implored of God forgiveness for past offenses and guidance for all his future life, thanking him in fervent spirit that he had not "surely come" before in answer to some of his awful blasphemies. Surely "a little child shall lead them."
—Pacific.

You would be surprised to see how the darkness, the death, and the gloom of heathenism give way to the light, the life, and brightness of Christianity under Gospel teaching. I have known men to stand up and thank God for the illness which brought them to the hospital, because it was the means of bringing them into contact with the life which is eternal. Some of your good people at home are beginning to think that they can do with a Christianity in which the Divinity of Christ and the Atonement of the Cross may be classed among the debatable, non-essential dogmas of the Church. The moment you have made up your minds to adopt this conclusion as the truth of God, that very moment you may break up your Missions, for we feel that a Gospel robbed of these two cardinal doctrines is no Gospel at all to the heathen.

—Griffith John.

STATEMENT OF RECEIPTS AND DISBURSEMENTS JULY 1st, 1923 TO JANUARY 1st, 1924

	Receipts	Disbursements
General Fund	\$ 60,945.26	\$ 16,166.17
Educational Institutions	28,905.20	92,516.44
Home for the Aged	1,263.31	2,971.94
Indian Mission	17,913.45	22,558.51
Home Mission	32,475.48	45,652.43
Negro Mission	7,131.66	7,131.66
General Support	5,186.67	5,863.33
Revenues: Inst. and Departmental ...	18,870.39	
Total	\$172,691.42	\$192,860.48
Disbursements		\$192,860.48
Receipts		\$172,691.42
Deficit		\$ 20,169.06

THEO. H. BUUCK, Dep. Treas.

FROM OUR CHURCH CIRCLES

Central Conference

The Central Conference will convene on February 26th and 27th in St. Mark's congregation (Rev. J. Klingmann, pastor), Watertown, Wis.

Services Tuesday evening. Sermon: A. F. Nicolaus (E. Dornfeld). Confessional address: E. Reim (A. Werr).

Papers are to be read by G. Stern, L. Kirst, A. Paap, F. Stern, J. H. Schwartz.

Requests for quarters should be made two weeks in advance.
Theodore Thurow, Sec'y.

Southeast Conference of the Michigan District

The Southeast Conference of the Michigan District meets in Zion Church (Rev. H. Heyn) Detroit, February 26th and 27th.

Papers to be read: Exegesis 2 Tim. 1: Maas.
Frucht und Nutzen der Taufe: Ehnis.
Sermon: Strassen, Luetke.
Confessional sermon: Zapf.
Announce! Hugo H. Hoenecke, Sec'y.

Manitowoc Conference

The Manitowoc Conference will convene, D. v., from January 28th to 30th, in Two Rivers, Wis. (Rev. W. Haase). First meeting Monday at 7:30 p. m.

Papers will be read by the Revs. Kuether, Haase, Koch, Machmiller.

Sermon: Theo. Gieschen (K. Machmiller).
Confessional address: Ed. Zell (W. Schlei).
Herbert C. Kirchner, Sec'y.

Notice

The Zebaoth Ev. Luth. Church, a mission congregation at Milwaukee, is looking for a small pipe organ or large reed organ. Is there any congregation in the Synod that can spare or sell one to this mission church? If so address communications to Rev. Arthur B. Tacke, 611 Mill St., Milwaukee, Wis.

Announcement

The Seminary Building Committee had expected to meet early in January and then to report on the progress of its work. This meeting could, however, not be held as Mr. Gamm was taken sick and is now confined to his bed. As soon as he has sufficiently recovered, the members of our Synod will be given all available information.

Letters written Mr. Gamm in matters of the collection will be answered as soon as he is strong enough to take up his work again. John Brenner, Chairman.

Deaconess Work

Rev. Bruno Poch, formerly city missionary in London, England, has been installed as Superintendent of the Lutheran Deaconess Association within the Synodical Conference. He will devote all his time and energy to this particular branch of organized Christian charity which has ever proved a great blessing for the church.

All correspondence is to be mailed to Rev. Bruno Poch, Supt., Luth. Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Ind.

Installation

On January 6th, at the request of President Buenger, the undersigned installed the Rev. P. F. Burkholz as pastor of Siloah Church of Milwaukee, Rev. A. Schulz assisting.

Address: Rev. P. F. Burkholz, 2018 Pease St., Milwaukee, Wis. P. Burkholz.

Acknowledgment and Thanks

Received from the Lutheran Art Club of Morton, Minn., a quilt for the sick-room at Hillcrest Hall, Dr. Martin Luther College. Thanks to the donors.
Luella Sitz, Matron.

* * * * *

The Apaches in my district received donations from the following congregations, societies, and individuals:

Lutheran Congregation of Sturgeon Bay, Wis., P. G. Bergmann, Pastor.

Lutheran Congregation at Algoma, Wis., A. Schlei, Pastor.

Lutheran Congregation at Detroit, Mich., H. H. Hoenecke, Pastor.

Lutheran Congregation at Warrens, Wis., E. Abelmann, Pastor.

Ladies' Aid of Sleepy Eye, Minn.

Ladies' Aid of Rusk, Wis.

Ladies' Aid of Iron Creek, Wis.

Ladies' Aid of Mazeppa, Minn.

Popplor Creek Aid Society, Colfax, Wis.

Ladies' Aid of Trinity Lutheran Church, Thiensville, Wis.

Ladies' Aid of Wood Lake, Wis.

Ladies' Aid of White Butte, S. Dak.

Ladies' Aid of Gibbon, Minn.

The children of the Lutheran School at Kaukauna, Wis.

Miss Mary Krichbaum, Jenera, Ohio.

The Rev. E. Kiessling, Libertyville, Ill.

The Rev. W. H. Lehmann, Darfur, Minn.

The Rev. R. Timmel, Sodus, Mich.

Mrs. K. Trump, Flint, Mich.

Mr. and Mrs. C. W. Schneider, Royal Oak, Mich.

Mr. G. Vater, Geo. A. Pfaff, W. R. Pfaff, N. N., Mrs. Louise Pfaff, Mrs. W. Tenner, Mrs. O. C. Albrecht, Mrs. Frank Conrad, the Rev. and Mrs. M. A. Zimmermann, of Mindoro, Mich.

Miss Ella Schlegel, Benton Harbor, Mich.

Mrs. Wm. Broese, La Crosse, Wis.

Mrs. A. Henslin, Fairwater, Minn.

I wish to express my thanks to the kind donors, their liberal gifts were appreciated by those who received them.
Gustav J. Schlegel.

* * * * *

For Christmas gifts to our Indians at Rice and at Globe and Miami were received parcels from Bethel congregation, Rev. W. Hoenecke, Milwaukee; Ladies' Aid Society, Rev. K. Machmiller, Manitowoc, Wis.; St. Paul's Congregation, Rev. W. Keturakat, Menomonie, Wis.; H. Saxmann, Watertown, Wis.; Misses Ella Siewert and Hattie Bamann, Marinette, Wis.; Ladies' Aid, Rev. Th. Thurow, Sun Prairie, Wis.; Ladies, Trinity Congregation, W. Megun, Rev. C. Bast; Ladies' Aid, Rev. J. Jenny, Milwaukee; Ladies' Aid, St. Marcus, Rev. E. Dornfeld, Milwaukee; Ladies

of congregation, Rev. G. Pieper, Baraboo, Wis.; Congregations, Greenville and Clayton, Wis., Rev. L. Caspar; Ladies, congregation of Rev. H. Kirchner, Mishicott, Wis.; Mission Society, Rev. M. A. Zimmermann, Mindoro, Wis., from same also \$3.00; Mrs. C. Binhammer, Allegan, Mich.; Rev. E. H. Kionka, Denmark, Wis.; Ladies' Miss. Society, Rev. P. Lutzke, Elroy, Wis.; Congregation, Rev. H. Koch, Reedsville, Wis.; from same also \$7.00; Frances Herwig, Cudahy, Wis.; H. Janke, R. 3, N. Milwaukee; Miss Selma Ullrich, Brillion, Wis.; Bethany Luth. School, Hustisford, Wis.; Cong. T. Lynn, Minn.; Rev. H. Albrecht — from same also \$2.00. From St. Paul's Congregation, Rev. H. Geiger, Naugart, Wis. — Ladies' Aid, Stetsonville, Wis., Rev. M. J. Hillemann — Ladies' Aid, Rev. M. Sauer, Brillion, Wis. — H. C. Stolp, McNeal, Ariz. — each \$5.00; Rev. A. Schlei, Algoma, Wis., \$6.25. Received at Globe: parcels from Mrs. J. T. Fuhrmann, St. Paul, Minn.; Sophia Kammueler, Fountain City, Wis., from same also 50 c. Congregation of Rev. J. H. Abelmann, Wilton, Wis.; Anna Klaves, Sheboygan Falls, Wis.; Rev. W. C. Nickels, Redwood Falls, Minn.

To all donors who helped to prepare a joyful and blessed Christmas in our mission, hearty thanks and God's blessing!

F. Uplegger.

* * * * *

Christmas gifts for the Boarding School pupils, the Orphans, the Day School pupils, and the Camp Indians at East Fork were sent to the undersigned by the following:

LAS., Manitowoc, Wis.; LAS., Randolph, Wis.; C. W. Kuhlmann; St. Martin's WMS., Winona, Minn.; Miss Marie Muhly; Rev. W. H. Lehmann; Miss Martha A. Hoene; Wm. Adam; N. N. Z.; M. Gensmer & Son; L. Kalsow; Wm. J. Miller, Paullina, Ia.; Wm. J. Miller, Appleton, Wis.; Miss A. Braun; J. F. Gawrisch; Wm. Panzenhagen; A. Paul; Mrs. Aug. Rosenthal; Mrs. A. Becker; C. H. Doerr; Miss Louise Wild; A. Walther Leaguer, Alameda, Calif.; W. L. Hospice, Los Angeles, Cal.; Rev. J. H. Abelmann; Miss Leona Klement; Miss H. Keller; Rev. O. Eckert; St. Stephen's W. L., Milwaukee, Wis.; Mrs. V. U. Boden; Mrs. Alb. Pawlisch; Mrs. A. E. Schwarz; Rev. H. Koch, Reedsville, Wis.; Rev. H. Koch, Prescott, Ariz.; H. J. Berquist; Mrs. A. J. Little; Rev. O. A. Soeldner; Lutheran League, Escanaba, Mich.; Rev. Karl Brickmann; Rev. J. C. Siegler (a good reed organ); Mrs. L. Conrad; Miss Elenora Rosell; Rev. Robt. E. Ave Lallemand; Rev. A. H. Lentz; Rev. M. A. Haase; Rev. J. F. Zink; Rev. Mart. F. Sauer; Miss Alma Zienert; Miss Harriet Felger; WMS., Elroy, Wis.; Miss Clara L. Hill; Rev. Louis C. Krug; John B. Gehm; Mrs. Wm. Kessler; LAS., Warren, Ariz.; Miss Ida Henry; W. E. Reim (Bethany Lutheran School); Mrs. F. K. Thees; Zion YPS., Milwaukee, Wis.; Emil Trettin; Miss Erna W. Jehn; Mrs. F. J. Sulzbach; Rev. F. E. Stern (Trinity SS.); Blue Ribbon Sewing Circle, St. Louis, Mo.; C. E. Wille; Mrs. L. J. Roeh; Rev. H. A. Kuether; St. Paul's YPS., Mattoon, Ill.; Mrs. E. Lemberg and Family; Miss Irma Lange; Rev. Wm. J. Hartwig; St. Paul's Junior Walther League, Ft. Wayne, Ind.; Mrs. A. F. Angerhofer; Rev. B. J. Westendorf; YPS., Kaukauna, Wis.; Rev. B. Kupfer; Miss Erna E. Miller; Zion LAS., Shickley, Nebr.; Miss

D. Schellin; Rev. O. List; Rev. J. Freund; Rev. F. Kolander; Lonnie and Audrae Bullis; Detroit Walther League; Mrs. G. Ruediger; Miss Eva A. King; Kensington Club, First Lutheran Church, Omaha, Nebr.; Miss Ida Schumacher; Mrs. Wm. Rabe; C. J. Bender; Ruth and Bernice Damerow; Miss Augusta Rahm; Mrs. H. A. West; Mrs. Henry Brandt; Mrs. Otto Laurenz; C. M. and F. Jeschke; Miss Delia M. Liefer; S. Brege; Walther League Trinity Lutheran Church, Mt. Clemens, Mich.; Rev. P. Clausen; Bethany Junior Girls, Detroit, Mich.; Bethlehem Girls' Club, Milwaukee, Wis.; The Mums Club, Detroit, Mich.; Misses Lucile and Marie Dudley; Fairmont Walther League, Fairmont, Minn.; Miss Louise Schade; Miss H. Libera; A. Schauer and G. Groth (St. Mark's School, Watertown, Wis.); Tabitha Circle, Kankakee, Ill.

Many hearty thanks to all the donors.

H. C. Nitz.

NOTED IN PASSING

Potomac University of Washington is the latest concern to advertise doctor of divinity degrees to be obtained by "correspondence." The circular says the degree may be "earned." We greatly fear that the circular alludes to the "earning" that gets the money and the "correspondence" which remits it. Things have come to such a pass in these days that the only really safe manner in which a self-respecting minister can allow the "D D." suffix to be used after his name is with a parenthesis following to designate the school from which he obtained it. If a minister wouldn't be proud of that arrangement, let him discard his "doctorate" altogether.

—The Continent.

ITEMS OF INTEREST

Scotland's Saint Non-Resident

St. Andrew, the great missionary in Asia Minor, who became the patron saint of Scotland, never visited the land which honored him so signally. The cross of St. Andrew is shaped like a capital X because it was on a cross of this shape that he died at the will of a Roman government in Achaia, Asia Minor, because he would not make sacrifices to the Roman gods as ordered. The cross of St. Andrew now forms part of the English Union Jack.

—Exchange.

M. E. Church Reports 4,774,520 Members

An increase of 465,000 members in the Methodist Episcopal Church during the current quadrennium, bringing the total membership to 4,774,250, was reported recently by the committee on conservation and advance, from figures taken out of the Methodist year book for 1924.

The committee reported that there are now 34,526 pastors in the denomination, with 29,442 Methodist Churches in operation, and 36,559 Sunday schools, having an attendance of 4,850,424.

The average salary for pastors is now \$1,577, compared with \$1,100 three years ago. The church was reported to have given \$29,095,696 for ministerial support in 1923. Its pension fund is said to be the largest of any denomination with \$17,500,000 available.

—Chicago Tribune.

Tomb of Rachel Revered

According to L. O. Murray, former controller of the currency, who has been doing relief work in the far east, the tomb of Rachel is the one place in Syria that is revered by Christians, Moslems and Jews alike. It seems to be the one spot on which no one has cast doubt as to the authenticity of location. It is situated on the main road between Bethlehem and Jerusalem, rather nearer Bethlehem.—Sel.