

The Northwestern Lutheran

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

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"MY GRACE IS SUFFICIENT FOR THEE"

(2 Corinthians 12: 9)

O Father mine, if I should fear
When griefs encompass me,
Sustain me with Thy Word of cheer:—
"My grace sufficeth thee."

If on the pilgrim-way I faint,
And fail Thy Hand to see,
With this sweet cordial me acquaint:—
"My grace sufficeth thee."

Should Satan, world, and flesh assail,
To Thee my soul can flee,
Thy blest assurance shall not fail:—
"My grace sufficeth thee."

Cleansed by my Savior's precious Blood,
From bonds of sin set free,
Thy love o'erwhelms me like a flood:—
"My grace sufficeth thee."

I can be strong, though frail and weak,
When comes adversity,
If Thou, my Strength, wilt gently speak:—
"My grace sufficeth thee."

O, may Thy Spirit in me dwell
My faithful Guide to be!
Then shall I heed Thy message well:—
"My grace sufficeth thee."

I shall not fear the call of death,
When Jordan's brink I see,
But cling to Thy blest Word in faith:—
"My grace sufficeth thee."

When with the blood-washed, ransomed throng,
Thy radiant face I see,
This theme shall be my endless song:—
"Thy grace sufficeth me."

Anna Hoppe.

Epistle Lesson Hymn
for Sexagesima Sunday.

COMMENTS

Upton Sinclair on Schools Upton Sinclair recently spoke on the subject of schools before a Milwaukee audience. Not having heard him, we are compelled to rely on the reports of the newspapers. According to these reports, Mr. Sinclair criticized the American school very severely, calling it a colossal machine for the standardization of school children. "Public school teachers," he is quoted, "are horses that will stand without hitching. . . . Training schools are turning out teachers like a factory making graham crackers. . . . All individuality of the

teacher is dispensed with. She is the phonograph for which the records are supplied by the Chamber of Commerce gang."

"When asked to give the remedy for the condition," one paper reports, "he said the first step is to put the facts before the American public. He recommended that teachers' organizations join the American Federation of Labor, but said that at present 'the gang running the labor federation is as bad as the gang running the Grand Old Party or the National Education Association.' Mr. Sinclair further declared: 'Teachers should control education the same as labor should control industry.'"

If we understand Mr. Sinclair correctly, he complains that there is too much standardization, which he considers destructive of individuality, and that the standards are fixed by "big business." To us it is very interesting to observe that he seems to accept the public control of the child without a murmur. Then, why complain? The public will never be of one mind in the question of education. While Mr. Sinclair does not want to see the Chamber of Commerce control the training of the child, others object just as emphatically against placing that control in the hands of the American Federation of Labor. Why not turn it over to the teachers? At present the teachers are employees of the state, which in a democracy should mean that a majority of the citizens determines what the aims, purposes and standards of the schools are to be. Does Mr. Sinclair want to introduce a caste into our democracy, a self-perpetuating intellectual priesthood that is to control for all times the thought of our country? At any rate, how would he avoid the standardization to which he objects? There would be no way of avoiding the dreaded "goose step." Public control of education will always produce it.

There is only one solution; we must go back to the fundamental principle. By natural and divine right the child belongs first not to the state, nor to any group of men within the state, but to the parent. It seems as if we were drifting away rapidly from this sound principle, and the cause of education is, in consequence, suffering. Neither the Chamber of Commerce nor the Federation of Labor should control education; the parent should remain free to train his child according to his ideals.

We are glad to offer our readers, in this connection, the following report, for which we are indebted to our Student Pastor, Ad. Haentzschel, of Madison.

Rev. C. Buenger
65 N. Ridge
Jan 25

Excerpts From Address of Welcome by Governor Blaine Before the Mothers' Clubs, Madison, Jan. 30, 10 o'clock

The tendency of the times, whether we like to believe it or not, is gradually taking away from motherhood and parentage and the school the responsibility that once rested upon them with regard to the child. The trend of affairs today is to substitute for the mother and the parent, in the regulation of children, the spy, the inspector, and the policeman. If this tendency continues to its ultimate end, we will have the nationalizing of the child, intellectual castes and predestination by the state.

If this tendency continues our democracy will fall on evil days. Education should be for the welfare, first, of the individual, and then for the welfare of our social organization. A democracy in fulfilling its true mission must never drift away from its original moorings to which it was once tied—the individual.

But in our mechanical process of developing citizens, the initiative and individual responsibility is becoming completely submerged.

The theory is gaining headway that the child is a ward of the state, and that the child must be subjected to a standard imposed by a benevolent bureaucracy.

I believe in the old philosophy that the school is public—not the child. I believe that the child belongs to the parent and not to the state.

The state should not impose a heavy hand upon local initiative. State responsibility for children should not be substituted for parental responsibility.

We cannot afford to have the question of birth predetermined by any quackery of an alleged science, nor must the child be predestined by an arbitrary yardstick, in the name of either science of psychology.

The question presents itself to every mother and to every parent, present or prospective. Are you going to surrender your motherhood, your parentage, to any benevolent bureaucracy? Are you going to permit the state to dislodge you from the place you should hold for your children?

If there is a further surrender of the obligations and responsibility of motherhood, parentage, and of the school—and there should be added, the church—to the state, then the state will be responsible for everything and must do everything. The state has its functions, but the state must not be substituted for the mother, the parent, or the church.

I bring to you the warning, that benevolent bureaucracy is knocking at your door, to determine even as to the birth of your child, the intelligence quotient of your son and daughter, and to substitute the state in all things affecting motherhood and parentage.

I am opposed to the tendency because I hate it. I hate the tendency because it is undemocratic. It is irreligious. It is mechanical and soulless.

Would that the eyes of all our Lutheran parents were opened to see what others are beginning to discern.

J. B.

* * * * *

Klan Klashes Herrin, Ill., has again taken the center of the stage in the full glare of the spotlight, again calling to mind the bloody lawlessness of 1922. The tramp of armed guards, the bugle call, the challenge of sentries, the whole martial array with the immense expenditure of money and time which it entails—Herrin may today boast of it all with something of the pride which fills the small boy's breast when he

has played with matches and drawn upon himself and his father's house the distinction of a personal call of the fire department. True, the distinction has a way of centering in a rather painful manner on the small boy exclusively, when he and father once more discuss the event before passing on to other things; but it certainly was thrilling while it lasted. Well, that is the course this Herrin happening ought to have, and the "discussion" ought to be had with good, old-fashioned, free-handed thoroughness.

The small boy in the case is the Klan, if newspapers may be relied on for the inside facts. The Wisconsin News relates the following:

The trouble is a result of the wholesale dry raids which have been conducted in this county by reputed members of the Ku Klux Klan, led by S. Glenn Young, paid employe of the Klan. A meeting of the Knights of the Flaming Circle, an anti-Klan organization, was in session when a crowd stormed the hall. The shooting followed.

Caesar Cagle, a justice, who had been issuing the warrants on which the "drys" conducted the raids, was shot dead. John Layman, deputy sheriff, who with Sheriff George Galligan, went to the anti-Klan meeting to remonstrate with the conferees to disperse and go to their homes in the interest of peace, was shot.

Sheriff Galligan, en route later from Murphysboro to Herrin, was placed under arrest at Carbondale in connection with Cagle's death.

Layman was taken to a local hospital by Mayor C. E. Anderson and Ora Thomas, an anti-Klansman.

Immediately a crowd gathered outside the hospital and began firing into the institution. Persons inside the hospital responded to the fire and a miniature battle raged for a short while.

At an undertaking establishment where Cagle's body lay, a crowd today took a solemn oath to revenge the death. Cagle was shot in the back and side.

So here we have the Klan, the Knights of the Flaming Circle, a paid employe of the Klan conducting raids for the government, one man dead, another badly wounded, a hospital shot up, an oath of vengeance taken by a crowd,—then come the soldiers, seventeen hundred strong, to put out the conflagration. Meanwhile S. Glenn Young has constituted himself chief of police, sworn in three hundred deputies, patrolled the streets and searched all people met for weapons if they were unable to give the Klan password. Another disturbing element in the situation—like a high explosive near the seat of a conflagration—are the miners, four thousand strong. They threaten to strike because they had found "they were working shoulder to shoulder with admitted members of the Ku Klux Klan," while the constitution of their union says that no member of the union may be a member of the Klan.

The situation is critical. We hope it may be handled without further bloodshed. Since it is a striking example of what may be expected where the Flaming Cross and Flaming Circle business is tolerated we hope it will lead to the downfall of such Invisible Empires.

G.

"Back to the Old Family Pew" "Back to the old family pew!"—is the appeal Rev. Harry Clayton Rogers addresses to the readers of *The Continent*. We are glad to pass it on to the readers of the *Northwestern Lutheran*, with this reservation, however, that we do not favor the designating of a certain pew to a particular family. Rev. Rogers reminds us of a number of famous pews both in England and in our country, among the latter the George Washington pew, the Roosevelt pew, the Lincoln pew, and others. He declares the restoration of the family pew as worthy of the most earnest efforts, continuing:

This will not be an easy task. There are many difficulties in the way of maintaining the old family pew. The modern Sunday school is so highly organized that to many persons it takes the place of the church service. The weakness of this position cannot be easily explained to the modern father and mother. It is hard to have them realize that no one ever really understands the great message of the church of Christ unless he is faithful in the regular hours of worship. But however difficult the task may be to secure the old family pew once more, it will be easy of solution when the church in its constructive strength rises to say that it shall be so. If it is really worth having then the church has only to will it so and the processes of getting it will be in motion. Let the spiritual and moral vigor of Joshua of old be in the church today to say—"As for me and my house we will restore the old family pew." Then the difficulty will be dissolved in the white light of burning determination and the church will, in its strength, arise and go up to Bethel.

What are a few of the benefits of the restoration of the old family pew? First, it will bring an individual blessing to every member of the family. The father, in his business affairs, will derive new strength as he sits amid his household, and the mother will get greater wisdom for the duties and discipline in the home, and the boy and girl will think long, long thoughts when the services are bearing home to each and every heart the presence of God. In one of the tender and brilliant passages written by Dr. John Watson of Scotland, he tells of the Sabbath morning as a lad in the old Scotch kirk, when even as a boy he felt the influences of the Holy Spirit interpreting to him the portion of God's word intended for him.

Then the unity of the family will be more thoroughly secured when father and mother and children sit once more together in the old family pew.

Surely there is needed today the tightening of the cords of family life and the unifying of the home. Many a threatened discord will disappear, and heaven's harmony will come once more, when the family life of the church worships within the sacred precincts of the family pew. Is there anything more truly pathetic than to see a boy or a girl alone in church? Surely the long, long thoughts of the child's mind would include the question of the absence of the father and the mother. There is only one thing more pathetic still, and that is the dismissal of the children from the modern Sunday school to go home or to wander the streets, and the father and mother to try the impossible thing of making a family pew without children. So then for the matter of family unity let the households of America and the world go once more to the family pew. There will be fewer in the divorce courts if there will be more in the church.

Again, the old family pew will give truth a chance. Whatever may be the instruction in the home today, or in the Sunday school, there is no instruction that will take the place

of the pulpit. Instruction is needed today in the great doctrines of the Bible, and Christian education in its fullest sense cannot be given anywhere quite so well as from the pulpit. Let us give truth a chance to be preached, not alone to fathers and mothers, but to children as well. The boy Samuel heard the call of God in the old temple, and the modern boy will hear the voice of God from the pulpit.

The old family pew will also become, through the years, a place of hallowed memories. We can recall the church of our childhood, the church small in numbers but great in spiritual blessing, and the services always attended by those who gloried in the union of the household in the family pew. We cannot have hallowed memories unless we create them as we go. Those who forgot to go to church today can never, in the future, have happy memories of the church which they forgot in their youth. Only those who make it possible for the bells of memory to ring in the future realize that they are setting those bells in motion now. We are weaving today the fabric of tomorrow. Let us arise and go up to Bethel. Let us say that we shall seek to restore the old family pew, and from that pew we shall sing with new spirit the old song our fathers sang: "I love thy church, O God."

J. B.

* * * * *

Bishop Brown We are glad to learn from the papers that the Rev. William Montgomery Brown of Galion, O., bishop of the Protestant Episcopal Church, is to be tried on the charge of extreme heresy. We have read his booklet, "Communism and Christianity," which is being widely and enthusiastically advertised by the radicals of our country and which has been, we hear, received with glad acclaim also in Russia. In this book the bishop preaches rank atheism and spreads the most abominable blasphemies. This has been going on since 1920. We have frequently wondered how it is possible for the Episcopal Church to permit him within the fold.

We are informed that Mr. Brown will show fight. The *Milwaukee Sentinel* says:

"People who live in glass houses should not throw stones," declared the Rev. William Montgomery Brown of this city when informed on Tuesday that charges of extreme heresy have been filed against him with the house of bishops of the Protestant Episcopal Church. He would fight the charges, he said.

He admitted he is a modernist and might be called a heretic, but said he would fight his ouster on the ground that the church is "full of heretics." He should not be asked to sever his connection with the church unless "the other heretics" were asked to withdraw, he declared.

No matter what the conditions in the Protestant Episcopal Church may be, that church now faces the duty of confessing Christ and His Gospel, and we hope that it will show sufficient spiritual vitality to cast off the un-Christian elements.

J. B.

Remember Barnabas' advice, "Cleave to the Lord" — not to man, but to the Lord. May He perfect all that concerneth you. Do not fear the face of man. Remember how small their anger will appear in eternity.

—M'Cheyne.

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BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

GENERAL HISTORY NOTE

THE HEYDAY OF SEMITIC POWER

Since Israel's Exodus, which well marks the passing of Egypt's day of power, there has been mention of various lesser peoples. The Amalekites and Midianites, Bedouin tribes with their chief haunts in the peninsula of Sinai and east of the Red Sea respectively, are of passing interest only. An interesting peculiarity of the Edomites was that they dwelt in caves; the red complexion of their progenitor Esau and the red color of the pottage, for which he sold his birthright, recurs also in the red sandstone cliffs of Mt. Seir, in which his descendants dug their dwellings; Isaac's blessing of his elder son was literally fulfilled in the rich vegetation and the fatness of the earth in the land of the Edomites. Of the brother nations Ammon and Moab, the latter has become of general historical interest because of the so-called Moabite stone with its inscriptions of king Mesha. All of the above-named peoples finally go back to Abraham and Lot and are of Semitic origin. Inter-marriage, however, as noted in the Bible, soon made them of mixed race.

The same would seem to apply to the inhabitants of Canaan, though not especially noted, and would serve to explain the Semitic character of most of the languages of these originally Hamitic peoples. Of them we note as of general interest the Amorites (Amurru), who at one time seem to have ruled over Mesopotamia down to the Persian Gulf; the Philistines, who gave their name to Palestine; the Phoenicians, the mariners of the ancient world and skilled woodsmen of the far-famed Lebanon range; and finally the Hittites. The latter, dwelling in Canaan as early as the days of Abraham and often mentioned, though not as especial foes of Israel, were the people that gave Egypt concern and challenged her hold on the Syrian provinces in the days of her empire; there, at Kadesh or Carchemish, their chief seat seems to have been, and again in Asia Minor at Boghazkeui near the Black Sea; the deciphering of their language, which still baffles the scholars, promises interesting revelations and new light on the history of the ancient world. The later Syrians, who be-

gin to appear in the history of David and then play an important role in the history of the divided kingdom, were Aramaeans of Semitic stock.

Israel, Assyria, Chaldaea.

The empire of David and Solomon may be said to mark the opening of the new era of Semitic rule (ca. 1000 B. C.). It was as short-lived as it was brilliant. The powers that then came to the front were raised by God to punish Israel for her defection.

In the north country of the rivers, on the banks of the Tigris, Babylonian emigrants at an early date had founded another nation, whose highland hardihood destined her to eclipse her sister to the south and then to become the first military conqueror of the world: Assyria. As early as 1100 she had expanded to the west, beyond the Euphrates to the Mediterranean, under Tiglath-pileser I and had broken the power of the Hittites. Then the striking arm of the young nation seems to have been paralyzed for upward of two centuries; it was during this time that David advanced the frontiers of his dominions to the Euphrates; then, too, during this period of Assyria's inaction, the Chaldaean immigration into Babylonia set in, destined to become in the end the Nemesis of the conquerors of the north.

Under Asshur-nasir-pal and Shalmaneser II (Black Obelisk, Gates of Balawat) in the ninth century, then especially in the next century under Tiglath-pileser IV, Assyria recovered her offensive power. The latter king assumed the throne of Babylonia, which event 729 B. C. conveniently marks the beginning of the Assyrian Empire, conquered Syria, raided the northern kingdom of Israel, swept down with his admirable military machine to the frontier of Egypt, and cemented this new empire, extending from the Persian Gulf to Egypt, by deportations, colonizations, and provincial organization. His successors Shalmaneser V and Sargon the Great (Samaria 722) continued the work of Tiglath-pileser, as did also the renowned Sennacherib. The latter's terrorism and presumption, however, met with a signal defeat at the hands of Jehovah before Jerusalem; likewise the disturbing factor of the Chaldaean settlement of Babylonia first became serious under him through the activities of the insurgent Merodach-baladan.

Sennacherib's ruthless devastation of the southern country, to quell the uprising, may be taken as the germ of the events that now fast crowded upon each other and hastened the downfall of Assyria. To be sure, Esarhaddon pacified outraged Babylonia by rebuilding Babylon, and rounded out his world-dominion by the subjugation of Egypt (670), and the reign of Asshur-bani-pal brought on the golden age of Assyria (library at Niniveh). The latter, indeed, vanquished the most formidable coalition that had yet confronted the lords of the Tigris. The whole cordon of surrounding vassal nations rose in revolt, but the sword of Assyria prevailed on all her fronts excepting Egypt (663). Still, it was Assyria's last burst of power; after Asshur-bani-pal's death the constant inroads of the Scythians sapped her strength, Babylonia shook off the yoke of the hated overlord, and finally in 606 the allied Chaldaeans (Nabopolassar) and Medes (Cyaxares) dealt the tottering giant the death-blow and wreaked on proud Niniveh the accumulated wrath of a century of oppression.

Nebuchadnezzar, the son of Nabopolassar, is the new; but also the last commanding figure in the Semitic world at large. Under him, the founder of the new Babylonian or the Chaldaean Empire, Semitic power once more burst into full splendor, then faded. His building of Babylon, with its great walls and hanging gardens, made of the city, the mother of Semitic civilization, one of the wonders of the ancient world.

On this stage of world events, the apparently incidental, but in the history of the ancient world most vital fall of Israel was enacted, as the ensuing story of the Divided Kingdom will set forth.

PART VII

DIVISION, DECLINE, AND
DEPORTATION

VI. THE DIVIDED KINGDOM.

CHAPTER XL

SECESSION AND CIVIL WAR

Read 1 Kgs. 12-14; 2 Chr. 11-13.

Rehoboam and Jeroboam ch. 12. Solomon's son Rehoboam is petitioned by the tribes at Shechem to lighten their burden, with Jeroboam, called back from Egypt, as their spokesman. Rehoboam, spurning the counsel of his father's advisors, renders the answer of his young companions: 'My father hath chastised you with whips, but I will chastise you with scorpions'. The (ten) tribes declare their independence; Adoram, the king's prefect of the tribute, is stoned to death, whereupon Rehoboam flees to Jerusalem. The Ten Tribes proclaim Jeroboam king over Israel, Judah (and Benjamin) following the house of David. The plan of Rehoboam to bring Israel back by force of arms is prohibited by God through the prophet Shemaiah: 'This thing is from me' vv. 1-24 (=2 Chr. 10-11:4).

The 'Sins of Jeroboam'. To prevent reunion of the tribes by virtue of the central worship at Jerusalem, Jeroboam establishes separate worship at Bethel and Dan with golden calves and priests not of the house of Levi (cf. 2 Chr. 11:12-15). At a great feast, designed after the one in Judah (cf. 1 Kgs. 8:65), he sacrifices at the altar in Bethel; a prophet sent by God out of Judah cries against the altar, predicts its destruction by Josiah (2 Kgs. 23:15-16), the outstretched hand of the king is withered, the altar rent, and the king's hand then restored upon entreaty of the prophet, who departs refusing to eat or drink in Israel, in obedience to the Lord vv. 25-33; 13:1-10.

The prophet is betrayed by another, an old prophet in Bethel, into changing his resolution, and on his second departure is killed by a lion. The old prophet buries him, but confirms his prophecy against the altar in Bethel and the high places in Samaria. Jeroboam persists in his evil way, thus causing the eventual destruction of his house vv. 11-34.

His son Abijah being sick, Jeroboam sends his wife in disguise to Abijah, the prophet at Shiloh, blind with age. Abijah recognizes her and her mission, and at once informs her of the judgment of Jeroboam's house: that none but the sick child will come to his grave; and over Israel: that the people will eventually be deported beyond the 'river', because of the 'sins of Jeroboam'. When the queen returns to Tirzah, the child dies, and is buried according to the word of the Lord 14:1-16.

Rehoboam (vv. 21-28) 2 Chr. 11:5-23; 12:1-16. His many fenced cities in Judah and Benjamin; the Levites from all Israel resort to him; three years of walking in the way of David and Solomon. His wives and concubines; Maachah, the (grand)daughter of Absalom and mother of Abijah, his favorite. Then general idolatry and sodomy in Judah.

The raid of Shishak of Egypt into Judah; Rehoboam's repentance upon the rebuke of Shemaiah causes the Lord to restrict Shishak to plundering the Temple and royal palace and to exacting tribute from Rehoboam; Solomon's gold shields replaced by Rehoboam with brass.

17 years' reign; continual wars with Jeroboam.

Read 2 Chr. 13-16; 1 Kgs. 15 and 16.

Abijah and Jeroboam (1 Kgs. 15:1-8) 2 Chr. 13. Abijah's heart not perfect with the Lord; nevertheless he is given a lamp in Jerusalem to set up his son (Asa) after him (1 Kgs.). Michaiiah (2 Chr. 13:2)=Maachah?

His war with 400,000 against Jeroboam and 800,000, and his speech to the enemy from Mt. Zemaraim in Ephraim, upbraiding Jeroboam for his revolt, idolatry, and false priests. Ambushed by Jeroboam's superior host, Judah cries unto the Lord and is delivered, slaying 500,000 and taking Bethel and other cities in the pursuit. Jeroboam's weakening, Abijah's might, many wives and children.

Extinction of Jeroboam's House 1 Kgs 15:25-34. The kingdom is wrested, after Jeroboam's reign (22 yrs.), from his son Nadab (2 yrs.) at Gibbethon and his whole house destroyed by Baasha of Issachar, in fulfillment of Abijah's prophecy.

Asa and Baasha 2 Chr. 14-16. Asa of Judah destroys idolatry and is given rest ten years; builds fenced cities and prospers. The army of Judah (500,000) and Benjamin (280,000) puts the Ethiopian Zerah's host of a thousand thousand (1,000,000) to rout upon Asa's humble prayer; pursuit to Gerar, much spoil, sheep and camels. The encouragement offered by the prophet Azariah causes Asa to proceed further against all abominations, destroying also the idol of his grandmother Maachah; great rejoicing over the restoration of the true worship at a festival.

In the 16th (?) year of Asa's reign, Baasha of Israel comes down to build Ramah and prevent the continued defection of his subjects (cf. 15:9); Asa persuades Benhadad of Damascus, by the gift of the Temple treasures and those of his palace, to invade Israel and thus stop Baasha's fortification of Ramah; Hanani the seer, rebuking Asa for his reliance on Syria and predicting wars for the future, is cast into prison.

Towards the end of Asa's reign (41 yrs.), during which Elah, Zimri, Omri, Ahab succeeded Baasha in Israel (1 Kgs. 16), Asa, diseased in his feet, does not seek to the Lord but to the physicians.

Baasha's House Like Jeroboam's 1 Kgs. 16. Baasha's walking in the 'sins of Jeroboam' provokes the denunciation of Hanani's son Jehu. After Baasha's reign (24 yrs.), his son Elah (2 yrs.) is assassinated by his underling Zimri (7 days) and his whole house destroyed.

A New Dynasty and Capital in Israel. The army encamped at Gibbethon against the Philistines, upon the report of Zimri's usurpation, proclaims its commander Omri king, who at once marches against the capital Tirzah, whereupon Zimri seeks death in the flames of the royal palace, fired by himself. After removal of Tibni, another aspirant, Omri (12 yrs.) reigns for six years at Tirzah, then founds the new capital Samaria. His son Ahab (22 yrs.) does more to provoke the anger of the Lord than all the kings of Israel before him, taking to wife Jezebel, daughter of

the Zidonian king Ethbaal, and introducing the Phoenician worship of Baal vv. 15-34.

Note. In the history of the northern kingdom the recurring references to the 'sins of Jeroboam, wherewith he made Israel to sin'.

(In the next issue: 1 Kgs. 17-2 Kgs. 9)

SÖDERBLOM AS A TEMPTATION TO THE AUGUSTANA SYNOD

(By Adolf Hult, Prof. at Augustana Theol. Seminary, in "The Bible Banner.")

It is needless to say that the late article on Söderblom in the "Bible Banner" has my hearty assent. In fact, I deem it even mild, when all the disconcerting teachings of Söderblom are taken into view—as found in his writings. The latest evasion is that we must not judge him by his writings but by what he speaks in verbal addresses! That late connivance confuses my sense of honesty. When a supposed theologian writes, he no doubt is supposed to think with more care than when he speaks. And as to verbal utterances they cannot be controlled,—perhaps that is the inner point of this late evasion?

Let any one who owns a Bible read Söderblom's recent book "Christian Fellowship," 1923. Ever since 1910 I have contended that Söderblom has the Liberal idea of Scripture. Look at his late work, p. 39. In one single sentence you have his Liberal writing, "The origin of the Idea of God," 1914, summarized: "The Biblical religion of revelation or prophecy began with Moses (so?), perhaps (so?) with Abraham." Pastors and theologians among us who defend Söderblom, please face that sentence honestly, preach that to our people, and watch the result! That sentence is the exact tone of the whole volume of 1914 named above. If S. is right, then revise our Catechisms, Bible Histories, and all.

Let any pastor or theologian among us who bows to the Word read first Matt. 23rd Chapter, then this sentence from Söderblom in his last book, p. 41: "With regard to later Judaism it seemed at first as if a gap existed between Jesus and His Jewish surroundings (should think there would be!)—which as a matter of fact was exaggerated by Christianity too (note now), because of Jesus' demands for ideal truth and resultant polemics against the Pharisees, whose religious earnestness He shared of course at bottom." The shame! He who in Matt. 23 says: vv. 13, 15, 16, 23, 25, 27, 29, "Ye hypocrites," shared the "religious earnestness" of the Pharisees "at bottom," what a daring man is he who will write so! Jesus calls "the religious earnestness" of the Pharisees hypocrisy, and that in the most furious and appalling invective that ever left the holy lips of Jesus. Yet Söderblom, like that German Liberal Wellhausen and an English scholar, couples up the Son of God with "hypocrites!" We are used to books that do that trick. We did not expect it from even Söderblom.

Let our church leaders study the spurious and false Luther picture Söderblom gives, in full harmony with the type of Luther-pictures we read by Liberal theologians. What say our lovers of Luther to this totally misleading and untrue estimate of the Father of our Reformation, p. 53: "Though Reformation is an apt word for the work of Luther in his early years (that is, Söderblom means, before Luther had come to doctrinal clarity, the so called "young Luther" of Liberals), it can scarcely be used to describe his creative continuation of Pauline theology and of the positive trend of mysticism." Farewell, then, to Luther's greatest classics, farewell to his "Epistle to the Galatians," farewell to his Postils, farewell to his **distinctive** doctrinal writings from the time he has gotten **clear himself** on the doctrine. Who then are Reformatory? Söderblom continues: "It is more significant as a name for those Roman (so?) tendencies which during the same century advanced claims for a return to purer life and doctrine—." This is news to fire the hearts of Luther-lovers. It is the rank material many of us know from the pens of Liberal church historians who abominate Luther's doctrine but like to toy with Luther's early moves, the Theses, 1517, the Diet at Worms, and so on.

Page 140 he confesses the delight he found in the "eschatological interpretation of the idea of God," p. 138. This subject is so difficult to present popularly that I refrain. But when I think of the horrors of that idea, brought out by such free thinking souls as Schweitzer, and Adolf Wrede, such cruel critics as Johan Weiss, I shudder to read what Söderblom writes, p. 140. And the unexplained "reservation," p. 138, is like his other cautions: He never lets you know what his caution is, but evades and befumbles.

It is this skill at evasion which causes some of our men to imagine that Söderblom teaches the Biblical and Lutheran atonement doctrine: That God sent His Son to take upon Himself the wrath of God on mankind, to bear the guilt of mankind before God, and that a full atonement has been made. Do not our people know that the **modern** Liberals use all the old terms but with a wholly other meaning? Have we no ears to distinguish **sounds** from clearly stated **doctrine**? Read Hallesby's "The Difference," 1923, 50 cents, to learn how.

Liberals today believe that "Jesus is God." But what is "God" to them?

Liberals today believe in atonement and vicarious suffering. We heard enough of this faith of theirs during the War. What kind of belief on that point do they have? Certainly not that of the Word of God.

Söderblom's radicalism in other writings I have often written of. That is until our press closed against any testimony of critical nature. So I shall not repeat quotations here.

In conclusion: The press of our Augustana Synod stands alone in praise of Söderblom, well nigh. The editors of "The Lutheran," of the Norwegian Lutheran papers, of the Ohio Synod papers, of the Iowa Synod papers, of the Missourian papers, all have boldly and repeatedly refuted the Liberalism of Söderblom. But our Augustana Synod keeps on in a chorus of rapt praise. Shall our Synod be the door to rationalism in the American Lutheran Church? I wish I could print the masses of personal letters I have before me from leading Lutherans of other Synods as to this question. It would shock our **Christian laymen**.

God waken us in time,—and, in fact, I fear that only a great **spiritual** awakening can rescue us. God grant such a refreshing!

A hopeful visible sign is the fact that the young candidates for the ministry are in most cases alive to the situation. We shall not spare any labor, prayer, teaching to deepen that sense among them.

Hallesby, Söderblom's mightiest opponent in the Scandinavian lands, said during his visit that he deemed Söderblom the most dangerous man of the Lutheran Church. I told Dr. Hallesby personally that such was since years my own conviction. He is most dangerous because he is the **most skillful evader of the issue**, in all Protestantism, as I lately wrote in a letter to Prof. Machen of Princeton University, America's perhaps grandest champion for the faith, among theologians (see his "Christianity and Liberalism," 1923).

Oh what heart-aches, what prayer, what searching of the Word before our Synod will be cleansed of this stain upon her credal rectitude and her submission to the saving Word of God! History never forgets, alas.

Friends, let us not draw back but "contend earnestly for the faith once for all delivered unto the saints" (Jude 3). The first secret of such "contending" is to creep close to the Atoner at His Cross. There the Blessed One writhes atoningly for our Pharisalical "religious earnestness." There the Blessed One fulfills the promises from the gates of Paradise, and that greatest Promise of "revelation or prophecy," to Abraham with no "perhaps," for **God spoke**. There the Savior **does** that which the "Pauline theology," by inspiration of the Holy Spirit, has most clearly set forth. There Luther, the matured Reformer, after his indecisive "young Luther" searchings, finds the full form of preaching and teaching because of which, and **which alone**, he is known as the Reformer.

God rip off the cobwebs from the eyes of our Augustana Synod, that it may "look unto Him (Me) whom they have pierced" (Zech. 12:10) by wanting submission to the clear Word of God. Especially be this so for us pastors.

And when we must suffer bitterly for our confession, let us praise the Lord, for we are unworthy even of that.

THAT "WARNING TO ALL CHRISTIANS"

A layman phoned to our office before Christmas asking our opinion as to the merits of the books known as the "Harp Bible Study Course," issued by what is called "The International Bible Students' Association." We very promptly told him (for he evidently intended it as a Christmas gift) that if he wanted Russellite theology, he could find it in those books. But we advised him that if he meant to do a real service, he should buy those books (for they can be had for a mere song) and burn them.

Just a few days later we received a circular called a "Proclamation," underneath which appeared the sub-head, "A Warning to All Christians." It had much to say about the "Sheep and Goats" in the "denominational churches," and contained an appeal to the "Sheep" to separate themselves from the "Goats." It recounted how Judge Rutherford, the Russellite spokesman, had addressed thirty thousand people in the Colosseum at Los Angeles where the "International Bible Students' Association" was in session, and had pictured the Armageddon of the World War as the definite fulfillment of many Scripture prophecies. These prophecies are marshalled into line to show that Christ's Second Coming is not to be looked forward to, but that it is already here—though none has as yet seen Him "coming in the clouds," as He definitely promised. This same circular contains resolutions of the Association describing who are the "Goats" (the Modernists, denying the authority of Scripture, the doctrine of man's fall, of his sin, and redemption through the blood of Christ) and who are the "Sheep" (the Fundamentalists who affirm these doctrines), but who are now asked to separate themselves from the "Goats," and enter the Elysian pasture field of Russellite millenarianism.

The circular is a shrewd piece of propaganda. The controversy between Modernists and Fundamentalists has furnished them their golden opportunity. They are aware that separation is being advocated by the latter. They are aware also that among the latter are many millenarians whose views on the Second Coming of Christ seem little less fanatically cocksure than the dogmatic assertions and claims of the Russellites. Up to a certain point both seemingly agree. The Russellites say: "Yes, we believe in the absolute authority of the Bible." But they are careful just now to keep under cover how they believe in its authority. They believe in Adam's fall and inherited sin. But they are careful just now to keep under cover some rather peculiar views about sin. They believe in redemption purchased by the blood of Christ. But they are silent just now as to some very peculiar views they hold concerning Christ and His redemption. They believe in retribution; but they also believe in the annihilation of the impenitent. As their theology centers around their peculiar millenarian doctrines, they stand a fairly

good chance of winning over to their camp some fanatical Millennarians and Adventists in the Fundamentalist group.

The warning to Christians that needs to be echoed far and wide today among a large body of church people who are easily led into bypaths, and away from the main track of Church history, is: "Beware of Russellism!"

—The Lutheran.

PAYING ONE'S SHARE

People's conduct in private matters often differs quite markedly from the way they behave in their dealing with the community.

A great many people feel quite ashamed if they fail to take their share of the costs of any social activities in which they are engaged. But some of these same folks, when they come to make out an income tax return, fail to show this anxiety to do their share. They give themselves the benefit of every doubt, and are disposed to evade payment in ways contrary to the spirit of the law, if they think they can do so safely.

People in making out an income return should be desirous of paying their reasonable and fair share of obligation. If doubtful questions arise, they should be as fearful of paying too little as of paying too much. They should regard paying too little as a refusal to do their honest part toward the costs of running the country.

It should be a satisfaction to them to feel that they are completely fulfilling their obligation. A taxpayer, instead of groaning over the amount of his considerable tax bill, should thank his good fortune that he had attained such a degree of prosperity that he could contribute that amount for the benefit of his country.

Some of the people who feel their taxes to be a heavy burden are spending too much in other directions. They would feel better to cut out some extravagances, so as to be able to make their contribution to the government without feeling cramped.

—The Eau Claire Leader.

What is said in the above regarding the relation of the individual to the state applies equally well to the relation of the individual toward his church. How about your income and your contribution to the seminary building fund?

G.

A MISSIONARY AT PUBLIC INSTITUTIONS

On one of His many journeys Jesus came to Nazareth, where He had been brought up. He went into the synagogue of that place on the Sabbath day, and stood up for to read. A book was given Him, which proved to be the book Isaiah. When He had opened the book, He found the place where it was written: "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable years of the Lord." Luke 4, verses 18 and 19. In this text we have in a few words the task that Jesus came to accomplish. He was to preach the gospel to the poor, to heal the brokenhearted, to deliver the captives, to give sight to the blind, to give liberty to them that were bruised, and to preach the acceptable year of the Lord. That was no small task when we consider that in His day there were so many oppressed people, so much misery and suffering. If you will take the time to read the record of His three years' work you will see that He recognized His responsibility and did all He could to measure up to what was expected of Him. The record of His life is, "He went about doing good." There is not another person that accomplished as much in a lifetime as Jesus did in the three years of His ministry. He had a high ideal of His mission.

When Jesus died on Calvary's cross, His active ministry ceased, but He started a movement that has continued ever since. For all times and generations this command stands: "Preach the gospel to all creatures." Wherever we find the church carrying out this important mission we find it honored and respected, but where it has reared other standards of labor or undertaken other objects it has become weak. The founder of the church gave us the commission and promised to be with us ever in the carrying on of the work. There is just as much work for the church today as at any day since it was founded. This also pertains to mission work at public institutions.

For twenty-two years our Lutheran Churches of the Synodical Conference of Milwaukee County have carried on the blessed work of missions at various public institutions. It has now become a permanent department of church work within our midst. Our city mission is worthy of the earnest prayers and the material support of every Lutheran Christian. It is not an easy task to visit the sick, to strengthen the weak, to encourage the faltering, to admonish the tempted, to lift up the fallen, day after day, year after year. What a consolation and an encouragement, however, to know that our city mission and the missionary are included in the prayers of our fellow Lutherans! God, in His grace and mercy, has signally blessed the work among the sick, the poor, the afflicted, and the prisoners, whom we have ministered to in the various institutions. God's gracious promise that His word shall not return unto Him void but accomplished that which He pleases, and prosper in the thing whereto He sends it, has found its fulfillment. All honor and praise unto His holy name! By special request we are to give to the reader, in continued articles, a brief account of the various phases of mission work at public institutions.

I.

Missionary Work Among Prisoners

It is one of the ordinary incidents of our daily life to pick up the morning paper and read in glaring head lines across the top of the first page of the commission of some awful crime. The criminal, in most cases a young man, is a desperate character, who has previously given much trouble to the police, and the authorities are glad to have him safely in hand. For several weeks we follow with eager interest the detailed accounts of the trial, and when at last the offender is sentenced to five, ten, twenty years, or even life imprisonment, we sink back into our chairs with a sigh of relief, aye, even of satisfaction, and exclaim, "Good! He deserved it!" A few days later, when we have already forgotten his existence, a shackled young man stands before the gray, grim walls of the prison house, the great iron gates swing slowly open, and lock with a jarring clank behind him, and another member is added to the "Gray Brotherhood."

Let us pause here for a moment and remember that this young man has an immortal soul. It is God's will that the wicked should turn from his ways and live. The Son of Man came to seek and to save that which is lost. The Savior addresses Himself to the malefactor on the cross, a robber and murderer, and says: "Verily, I say unto thee, today shalt thou be with Me in paradise." The power of His Word has not changed. It has saved the malefactor, and is well able to save also this young man.

By far the greater number of prisoners are young men between the ages of twenty and thirty years. It is a gloomy life, the life of a prisoner. The way of the transgressor is hard. What is the cause of their misery, humiliation, degradation and punishment? It is sin. The wages of sin is death. Sin is a reproach to any people. Disobedience, evil associations, disregard for God's commandments, disrespect shown to parental authority and Christian teachings, have paved the way into prison. We cannot transgress God's commandments and human laws without punishment following in its wake. Very few consider in time whither sin finally leads. Their regrets in a lonely prison cell are many, but now it is too late. The Savior is willing to receive them back into the fold, if they repent and believe in Him.

The Gospel of Jesus Christ is well able to save any prisoner, whether he is serving a short term or has been sent up for life. The Gospel of Jesus Christ has changed this world of ours into a fit habitation for civilized man. The infidel sailor, while in the home port, may decry and mock Christianity, but drifting on a broken spar toward a cannibal isle, he will earnestly hope that some Christian missionary may have preceded him there with the Gospel. If prisoners are to be reformed and made over into decent citizens, they must not only have discipline, schooling, and voca-

tional training, but must be made over spiritually. The power of religion is the vital force in the remaking of character. There is but one power to reform and to save the prisoner: The Gospel of Jesus Christ.

On a Sunday morning you will see hundreds of inmates in the prison chapel. Attendance at services is not enforced. It is a most impressive service. The interest and attention manifested are very gratifying. To stand before a large gathering of men and to preach to them the Gospel of Jesus Christ is a privilege any Christian might well covet. The law is proclaimed to these men to bring them to a knowledge of their sins. The Gospel of Jesus Christ is preached in its purity. Law and Gospel, sin and grace, are emphasized. The great life-questions of man, God, sin, death, salvation, heaven, hell, duty, responsibility, love and mercy, are ever kept in the foreground. Here an answer is given to the all-important question, "What must I do to be saved?" The service is enhanced by choir-singing and instrumental music furnished by prison talent. The chapel service is looked forward to by many of these men as the brightest and best hour during the whole week. "Man is incurably religious," said Napoleon; and it applies in the prison as well as anywhere else. In speaking to a prison congregation, we do not address them as "prisoners" or speak of a "prison," but invariably address them as "friends" or "inmates" and call the prison an "institution." It is not necessary to remind them of facts which are only too well known to them.

An important factor in mission work is the personal work of the pastor with the individual. Hand-picked fruit always lasts the longest. In the personal interview the pastor has one of the grandest opportunities with the conscience-stricken and sin-burdened soul. There comes a time in the life of many a prison inmate when he simply must confide in some one in order not to be crushed under his burden of guilt and sin. This is the golden hour of the pastor. If he is a conscientious minister of God, a pastor and shepherd in the true sense of the word, a soul may, with God's help, be won for God and His kingdom.

Some time ago we were called to the sick—and, as it proved to be, deathbed of a prisoner. He was the son of good Christian parents, and had been brought up by them in the nurture and admonition of the Lord. He became wayward, however, left the parental roof, and finally enlisted as a soldier in the British army. For many years he served the worldly monarch, whose army he had entered, but forgot all about his heavenly Sovereign. For some offense, the nature of which we have forgotten, he was sentenced to prison. He did not realize at the time that he would close his eyes in death behind the grim walls of the prison. At his urgent request we visited him and gave him pastoral care. By the grace of God he saw the error of his ways, repented of his sins, and asked God to forgive him for the sake

of Jesus Christ. Shortly before his death he addressed the missionary and said: "I am about to die, but I do not want to leave this world without making one more request. After I have departed this life, address a letter to my brother and tell him that I have died a Christian. You may also add that I have partaken of the Lord's Supper."

At another time the prison physician, and a high official of the prison, requested us to see an inmate who had spent but five days in prison. The unfortunate man was a physical and mental wreck. He could not sleep and eat. All efforts made by the prison officials to quiet the man proved useless. A few minutes later this man appeared in our presence. He was the picture of dejection and despair. He trembled like an aspen leaf, and his teeth chattered, but in his right hand he held firmly—a Lutheran hymnal. One thing this poor man had been lacking—pastoral care, a word of comfort and encouragement. With many regrets he spoke of his sins, saying he was very sorry that he had sinned against God and his fellow-man, and asked forgiveness. He has left the prison and is now a law-abiding citizen and a communicant member of his church.

A few years ago a young man was sentenced. He was the only son and child of a poor widow. While in prison he became ill, and his case was diagnosed as tuberculosis. He soon entered an advanced stage of the disease and a plea was made to the governor to extend a pardon to the young man. The governor showed clemency and sent the young man home. Great was the mother's joy to have her only boy with her again, but his condition became serious and he was sent to the hospital. We continued our visits at his bedside. Shortly before his death he said to the missionary: "I want to give you a remembrance." He felt beneath his pillow and handed his pardon to the missionary saying: "I do not need this any longer, you take it and remember me." In reply the missionary said: "It was very fine of the governor to grant you this pardon and free you from bondage. But let me tell you of a pardon which is of greater importance. God has given you a pardon in Christ Jesus, which frees you from sin and gives you eternal life. Cling to that pardon now and you need not fear death." In childlike faith in his Savior he passed out of this life.

It may be of particular interest to know whether many Lutherans, baptized and confirmed in the church, are to be found in our prisons. For the past twenty-two years it has been our peculiar duty to minister to the spiritual wants of hundreds and hundreds of prisoners. On our many visits to various penal and correctional institutions, we have met with but few inmates that have attended our parish schools, received religious training, and were confirmed in the church. We are very grateful to note this fact, because it again shows the great value of religious training of the child

and the youth in the schools of the church. Graduates of our Lutheran parish-schools, members of our Lutheran congregations are not filling our prisons. May it please God to continue to bless our schools, our teachers and their Christian instruction in behalf of the youth of our beloved land!

It is true, a prison missionary will meet with many disappointments. His task is one of great difficulty because the prisoner is under constant temptation to profess good purposes and religious convictions, hoping for some temporal advantage, especially that it may help him to gain his liberty. He will find men that are insincere, merely religious pretenders. All this he must expect, but it ought not to discourage him in his great and noble work of winning souls from eternal destruction. Let him attend faithfully to his duties, and at all times bear in mind, "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." Rom. 5, 20, 21.

E. A. Duemling.

WHAT OTHERS SAY

Two articles follow under this head which we recommend to our readers for thoughtful perusal. They are clear and emphatic; what is said of the millenium hope we, of course, cannot endorse.

Fourteen Points of Evangelical Doctrine

By John Weaver Waddell, Oberlin, Ohio

1. The new theology says that the Bible contains the Word of God. The old theology says that the Bible is the Word of God; the Word judging man rather than man judging the Word.
2. The new theology says that Jesus is a son of God. The old theology says that Jesus Christ is the Son of God.
3. The new theology says that the birth of Jesus was natural. The old theology says that the birth of Jesus was supernatural.
4. The new theology says that the death of Jesus Christ was exemplary. The old theology says that the death of Jesus Christ was expiatory.
5. The new theology says that the life of Christ is the life he lived here on earth. The old theology says that the true life of Christ is the life He is living for us at the throne, this side His bodily resurrection.
6. The new theology says that character is built up, like Babel, from beneath. The old theology says that real lasting character is something that comes down, like the New Jerusalem, from above.
7. The new theology says that man is the product of evolution. The old theology says that man is God's special creation.
8. The new theology says that man is the unfortunate victim of environment. The old theology says

that man is an actual sinner, fallen from grace and utterly lost.

9. The new theology says that man is justified by works of his own. The old theology says that man is justified by faith in the atoning blood of Christ.

10. The new theology says that the new life and mature Christianity comes by natural development of the best that is in us. The old theology says that it comes by miraculous regeneration and sanctification through the Holy Spirit.

11. The new theology lightly says that prophecy and miracles are of negligible value. The old theology reverently accepts them as from God and authenticating the Word.

12. The new theology says we should aim to adjust the Gospel to the times, the zeitgeist. The old theology says we should seek only to adjust the times to the Gospel, God's gracious message to all times.

13. The new theology says that the Gospel was sent to save the world. The old theology says that the Gospel was sent to save souls out of the world.

14. The new theology sets its hope of the future on men's civilization. The old theology sets its hope on Christ's Kingdom, spiritually existent today in men's hearts, and actually and gloriously so tomorrow in all the earth.

* * * * *

A Personal Testimony

By Dr. Howard A. Kelly

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

I was once profoundly disturbed in the traditional faith in which I have been brought up — that of a Protestant Episcopalian — by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics — a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not

the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men to do this. (John 7:17.)

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever.

I believe no man can save himself by good works, or what is commonly known as a moral life, such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature — one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His People to redeem them. I

believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends: greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

* * * * *

The Editor of Appleton's Magazine says of Dr. Kelly:—

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field."

DID HE EVER STUDY THE BIBLE?

To Dr. Van Loon, author of the recently published "Story of the Bible" (said to have been written for children), a steadfast member of The Continent family has written a letter which we hope will bring an answer. We are anxious to see how this vaunted historian will elude so subtle a thrust at his reliability—which we should suppose to be a historian's most precious asset. The passage about which this correspondent asks is the paragraph in the Van Loon account that refers to Nebuchadnezzar, remarking that he did not die a horrible death as the book of Daniel relates. This Presbyterian elder wants the author to

point out to him where the book of Daniel says Nebuchadnezzar's death was horrible—or says anything about Nebuchadnezzar dying. A historian who can't verify his facts even in the short book of Daniel is hardly competent to rehearse the entire "Story of the Bible" accurately. —The Continent.

THE BLOOD LEFT OUT

The popular religion of the present day is one **without blood**, and is the direct result of rejecting the divinity of Jesus Christ. But see what follows: If Jesus is not God, as well as man, then His shed blood did not have that infinite value and efficacy which is absolutely necessary to save man, and thus fallen humanity is at once deprived of its only ground of hope. Satan very well knows this, and therefore uses all his energy and cunning in fighting the doctrine of the cross. He does not care how much is said or written on the line of morality and good works, **so long as the vicarious atonement of Jesus Christ** is left out of it, for then he is well assured it will never save a soul from hell.

But if the atonement should thus be robbed of all its power to save, what then could fallen man do? Deprived of his only refuge, where, O where, shall he fly from the doom that awaits him? To escape from this inextricable dilemma, the next downward step in this unchristian and infidel theology is a belabored but illogical and absurd effort to prove that no atonement is needed; that man is not a totally depraved being; that about all he needs is training and culture. Hence, it is the fashion nowadays to lay great stress on the dignity and grandeur of man. Much is said of the example of Christ, what He did, and so forth. This kind of teaching is becoming more and more prominent. No wonder it meets with increasing favor, for the doctrine of total depravity is a very humbling one, and fallen, proud man is naturally averse to accepting it. Any teaching which will puff him up and aim to show him there is no need of repentance and a change of heart will meet with almost universal acceptance.

But what are the unanswerable facts in the case? God's Word declares, "The soul that sinneth it shall die!" Alas, man did sin. God's law has been broken, and someone must die; the penalty must be borne by someone—there is no escaping from it, justice must be satisfied. God would belie Himself and traduce His own character if He allowed otherwise.

The awful meaning of that slain lamb to the Israelites in Egypt; the object lesson of all those Jewish sacrifices and types of Old Testament time; the crimson stream which flowed from dark Calvary, as well as man's deplorable condition, all join in one loud, emphatic chorus, saying: "**Without shedding of blood there is no remission.**"

This blessed doctrine of the cross is the very foundation of all man's best and brightest hopes. Without it the present life has naught but bondage, degradation and shame, and the future has not one single ray of light across its dark path. Oh, the blood, the precious blood! How infinite its value! No doctrine is so absolutely necessary as that of the cross; no truth which hell hates and fears so much as this, and none which God honors more. It brings peace to the guilty, life to the dead, liberty to the slave, eternal riches to the moral bankrupt and immortality beyond the grave. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6: 14.)

"In the cross of Christ I'll glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy;
Never shall the cross forsake me,
Still it glows with peace and joy."

A. Sims, in The Free Methodist.

Luther once visited a dying student, for to him it was common to have resort in cases of difficulty or extremity. The good doctor and professor asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied, "Everything that is good, everything that is good!" Luther, rather surprised, said, "But how can you bring Him everything that is good, seeing that you are but a poor sinner?" The pious youth replied, "I will take to my God in Heaven a penitent, humble heart, sprinkled with the Blood of Christ." "Truly," said Luther, "This is everything good. Then go, dear son, you will be a welcome guest to God."

—Selected.

FROM OUR CHURCH CIRCLES

Dedication of Organ

"Praise ye the Lord. Praise God in his sanctuary; praise Him with the timbrel and dance; praise Him for his mighty acts; praise Him according to his excellent greatness. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp. Praise Him with the timbrel and dance praise Him with stringed instruments and organs. Praise Him upon the loud cymbal; praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."

Imbued with the spirit of this psalm, St. Paul's congregation of Milton, Wis., assembled on Jan. 20th to dedicate a new organ to the Lord's service. Al-

though bitterly cold, the church was filled to capacity. With the opening prelude, "Come hither, ye faithful," Miss Irmgard Hensel, who kindly consented to serve as organist for the occasion, succeeded in anticipating and drawing forth the pent-up joy of the worshippers, and in awakening them to a realization of the real merits of their new organ. President G. M. Thurow delivered the dedicatory sermon. Basing his discourse on the above quoted psalm, he exhorted his audience to look upon their organ as an instrument which would urge them to praise the mighty acts of the triune God, and to harmony in all endeavors in the Lord's Kingdom. That the Word had accomplished that which is pleasing to the Lord was evidenced from the singing of the closing hymns, "Praise to the Lord, the Almighty," and "Lord, Dismiss Us With Thy Blessing."

The organ is a product of Estey Bros., Brattleboro, Vt., a reed instrument, which surely reflects credit on its manufacturers. An electric blowing device supplies it with air.

May this new organ ever serve the Lutheran Christians of Milton by stimulating them to render praises unto the Lord and to harmonious endeavor in the Lord's vineyard, until, with glorified voices, we shall be permitted to join the celestial chorus of the angels and all the elect in singing the praises of the Lamb, which was slain for us.

J. H. Abelmann.

Northern Conference of Michigan District

The northern conference of the Michigan District will convene February 26th and 27th at St. John's Luth. Church (Rev. O. Frey), Saginaw W. S., Michigan. Services February 26th.

Papers:

Gal. 6, A. Kehrberg.

John 1, K. F. Rutzen.

Secret Societies, John Roeckle.

Biblical History, The Deluge, E. Winter.

Modern Evolution, Prof. W. Schaller.

Sermon, G. F. Wacker (Waidelich).

Confessional, Meyer (Leyrer).

Kindly make early announcement.

A. C. Zimmer, Sec'y.

Southeast Conference of the Michigan District

The Southeast Conference of the Michigan District meets in Jehovah Church (Rev. H. Heyn), Detroit, Mich., 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!

H. H. Hoenecke, Sec'y.

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.

Installation

On Feb. 1, Prof. Richard Janke was installed as instructor in Dr. Martin Luther College, New Ulm, Minnesota. May the Lord bless his labors in our midst.

Address: Prof. Richard Janke, 321 South Broadway, New Ulm, Minnesota. E. R. Bliefernicht.

Change of Address

Prof. Rich. J. Janke, 321 South Broadway, New Ulm, Minn.

Acknowledgment and Thanks

For the Apache Orphanage we have received gifts from the following Mission friends to date:

Miss D. Koehler, Hustisford, Wis.; Students of Dr. M. Luther College, New Ulm, Minn.; J. C. Thimijan, Lake City, Minn. Through Prof. M. J. Wagner, New Ulm, Minn.—F. Kowalke, Ventura, Iowa; Anna D. Ahrens, Tucson, Ariz.; Missionary Society, Tucson, Ariz.; Detroit Walther League, Detroit, Mich.; Ladies' Aid Society, Whittier, Cal.; Viola Miller, Appleton, Wis.; Ladies' Missionary Society, Ev. Luth. Friedens Church, Kenosha, Wis.; Ladies of the Congregation, Belton, Minn.; Mrs. Walter Michler, Fond du Lac, Wis.; Rev. Wm. Nommensen, Columbus, Wis.; Miss Anna Markle, Mescalero, N. Mexico; Prof. John Meyer, Wauwatosa, Wis.; Rev. H. Koch, Reedsville, Wis.; Youth's Society, Edward A. Wescott, Selma, Ala.; Mrs. E. A. Schacht, Milwaukee, Wis.; Miss Lily Giegling, Cudahy, Wis.; Mr. G. A. Trotter, Whiteriver, Ariz.; Mr. and Mrs. Chas. L. Davis, Whiteriver, Ariz.; Lydia Winter, Norfolk, Neb.; Miss Anna Hoppe, Milwaukee, Wis.; Rev. A. Schlei, Manitowoc, Wis.; Rev. J. Gieschen, Milwaukee, Wis.; Mrs. Edw. Gross, Milwaukee, Wis.; H. H. Teaboldt, Los Angeles, Cal.; Miss Gensmer; A Friend in Minnesota; Mr. B. B. Balyeat; Mark Bauma, Tohatchi, N. Mexico; Alberta Hein, Mt. Pleasant, Mich.; Miss Helen W. Ball, Lawrence, Kansas; Miss Lizzie Wellmann, Carrollton, Missouri.

The Lord bless the kind donors.

E. Edgar Guenther.

The Apache Indians and Mission School children at Peridot (Rice, Ariz.) have received Christmas gifts from St. John's congregation, Rev. F. C. Uetzmann, Wrightstown, Wis.; the congregation, Rev. P. Eggers, Abrams, Wis.; the congregation of Bear Valley (Ma-zepa, Minn.), Rev. F. Weindorf; the congregation, Rev. M. A. Zimmermann, Mindoro, Wis.; the Ladies' Aid Society of St. Stephen's, Beaver Dam, Wis.; the Ladies' Aid Society of Greenleaf, Wis.; Bethany Luth. School, W. E. Reim; Mrs. G. Timmel, Oconomowoc, Wis.; C. J. Bender, Red Wing, Minn.; Alex. Hillmer, Student, Ev. Luth. Seminary; R. F. Gorder, Minneapolis, Minn.; Miss Esther Vogel, Mankato, Minn.; Miss Esther Rossin, Elgin, Minn.; Mrs. H. Jahnke, Milwaukee, Wis.; Mrs. J. Bartels, Marinette, Wis.; Mrs. J. H. Guethlein, Baraboo, Wis.; the family of the late James Douglas of New York.

My sincere thanks for the kind gifts.

H. E. Rosin.

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Christmas cheer was brought to the Indians of the Whiteriver Station through the gifts of the following Mission friends:

Ladies' Aid Society, Immanuel Lutheran Church, Hazel, S. Dak.; Ladies' Aid Society, St. Paul's Congregation, Algoma, Wis.; J. C. Thimijan, Lake City, Minn.; Ladies' Aid Society, Lowell, Wis.; Alvina Niemann, Denver, Colo.; Ladies' Aid Society, Zion's Lutheran Church, Zion, Wis.; Mrs. H. J. Schroeder, Strum, Wis.; Ladies' Aid Society, Hartford, Wis.; Paul Rohrke, Hoskins, Nebr.; Mrs. Becker, Zion, Wis.; Mrs. Geo. R. Ernst, Milwaukee, Wis.; Ladies' Aid Society, Trinity Church, Menasha, Wis.; Miss Renata Walter, Appleton, Wis.; L. J. Louddeck, Watertown, S. Dak.; St. Paul's Miss. Society, Appleton, Wis.; Rev. R. H. Geske, Whittier, Ca.; Mrs. J. Sommerer, Jefferson, Wis.; Aug. Steinbeck, Ulysses, Nebr.; Grandma Jost, Whittier, Cal.; Miss Alvira Marquardt, Algoma, Wis.; Ladies of Trinity Church, W. Mequon, Wis.; Congr. of Poplar Grove, and Oronoco, Minn.; Mrs. W. Hellermann and friends, Neenah, Wis.; Ladies' Aid Society, Christ Lutheran Church, Rauville, S. Dak.; Ladies' Aid Society, Lewiston, Minn.; Frank P. Hemp, Neillsville, Wis.; Mrs. Jul. Dammann, Milwaukee, Wis.; Rev. B. P. Nommensen, Milwaukee, Wis.; H. W. Winter, Norfolk, Nebr.; Mission Friends, Missoula, Mont.; Mrs. Paula Treichel, Milwaukee, Wis.; H. H. Hunsinger, Detroit, Mich.; Congregation of Rev. Heyn, Detroit, Mich.; F. Kowalke, New Hampton, Ia.; H. J. Heilman, Minneapolis, Minn.; Mrs. M. Rettgen, N. Freedom, Wis.; Rev. J. C. A. Gehm, Woodville, Wis.; Mrs. Carl Schlien, Yakima, Wash.; Christ Lutheran Sunday School, Menominee, Mich.; Rev. Philip J. Schroeder, Marshfield, Wis.; Students of the Lutheran Theolo-

gical Seminary, Wauwatosa, Wis.; Mrs. F. J. Backer, New Ulm, Minn.; Young People's Society, Brownsville, Wis.; Rev. B. J. Westendorf, Flint, Mich.; Ladies' Aid Society, Owosso, Mich.; Miss Joe Thomas, Kansas City, Mo.; Ladies' Aid Society, Kiel, Wis.; Mrs. N. A. Schaffner, Phoenix, Ariz.; A. Niemann, Wheat Ridge, Colo.; Katherine Mayer, Milwaukee, Wis.; Rev. Wm. Wadzinski, Manchester, Wis.; Rev. P. Monhardt, Wilton, Wis.; E. E. Kiembier, Lake Mills, Wis.; Rev. L. M. Foss, Florence, S. Dak.; Aug. Manthey, Pardeeville, Wis.; Rev. E. Sterz, Shiocton, Wis.; Rev. G. Hinnenthal, Goodhue, Minn.; Viola Miller, Appleton, Wis.; C. A. Guell, Fond du Lac, Wis.; F. H. Retzlaff, New Ulm, Minn.; Rev. E. Reim, Fox Lake, Wis.; Ladies' Aid Society, St. Paul's Lutheran Church, Winneconne, Wis.; Mrs. G. Seebach, Mena, Ark.; Alexander Maercker, Milwaukee, Wis.; J. E. Haase, Norfolk, Nebr.; Mary Crechbaum, Jenera, Ohio; E. K. Meyer, Milwaukee, Wis.; Mrs. Frances Schumann, Milwaukee, Wis.; Carl Muenchow, Nicollet, Minn.; Mrs. Frank Conrad, Ettrick, Wis.; Mrs. A. Kuehmin, Ft. Atkinson, Wis.; Rev. L. C. Krug, White Bluff, Wash.; Mrs. C. Schmidt, Milwaukee, Wis.; Mrs. E. Schaller, Milwaukee, Wis.

Our sincere thanks to the kind donors.

E. Edgar Guenther.

E. E. La Haine.

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Indians at San Carlos, Arizona, Apaches and Apache-Mojaves, who received Christmas gifts consisting of worn clothing, flannel, calico, notions, toys, Bible picture and story books, etc., herewith express their thanks to the following friends of the Mission, who kindly remembered them:

From the Ladies' Aid Society, Rev. H. Geiger, Naugart, Wis.; From congregations of Rev. Th. Brenner, New London, Wis.; From the Ladies' Aid Society, Rev. K. Machmiller, Manitowoc, Wis.; From Miss Bertha C. Frahnke, Milwaukee, Wis.; From Rev. F. Brenner, and Ladies' Aid Society of Hoskins, Neb.; From Mrs. Henry Walter, Appleton, Wis.; From Mr. C. J. Bender, Redwing, Minn.; From Mrs. H. W. Winter, Norfolk, Neb.; From Mr. L. Knorr, Milwaukee Wis.; From Rev. M. A. Zimmermann, Mindoro, Wis.; From Rev. C. Aeppler, Campbellsport, Wis.; From Rev. W. Gutzke, Powers, Mich.

It gives me special pleasure to thank all in behalf of our Mission for an organ given to this station by Mrs. J. Wandschneider of Ft. Atkinson, Wis.

God's blessing on all who remembered our poor and needy!

A. M. Uplegger.

We must remember that the goal of prayer is the ear of God. Unless that is gained the prayer has utterly failed. The uttering of it may have kindled devotional feeling in our minds, the hearing of it may

have comforted and strengthened the hearts of those with whom we have prayed, but if the prayer has not gained the heart of God, it has failed in its essential purpose.

—Spurgeon.

NOTED IN PASSING

A Boston lawyer, for forty years eminent in his profession, and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells what fixed his course of life. When a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting—a plain man—said he had a girl in his domestic service at a wage of less than \$2.00 a week, who gave \$1.00 every month to missions; she also had a class of poor boys in Sunday school who never missed her from her place. And he said of her: "She is the happiest, kindest, tidiest girl I ever had in my kitchen."—Christian World.

Why are Church clubs of men so frequently a failure? Three answers explain. They are eating clubs. They feed themselves, not others. They are amusement clubs. The program committee provides a speaker or an entertainment and that's all there is to it. Third, there is no work, no challenge to the members, no service rendered, except by the "guest of honor" and the wives of the men who serve up the dinner and clean up the debris, ashes and dishes.

"Ashes and Dishes" is a fit motto for many men's clubs in churches.—The Living Church.

The Rev. John W. Kensit (inauspicious name), of St. Louis, preaching on The Bread of Life recently, gave out, by the hands of "eight young women garbed in white," five hundred loaves of bread. The "altar" was decorated with wheat in the ear. This may be "suing the action to the word;" but I should fear for the reverend gentleman's Protestantism, the custom of distributing **pain benit**, or blessed bread, not having been naturalized from Roman Catholic France. Will he distribute fishes when he preaches upon Fishers of Men?—The Living Church.

Common, ordinary duties make up the most valuable experiences in life. Beds properly made; rooms kept in order; meals served on time, and well; children patiently cared for; telephones promptly answered; customers waited upon cheerfully; errands done willingly; lessons learned regularly; finger exercises kept up, even the hands and faces of small boys washed and nails kept clean are signs of the honorable discharge of duty.

The man who is not above doing a simple ordinary task well and with good cheer is after all the man of real character.—The Continent.

"Temperamentally and historically the people of Oregon are of the conservative type; and it would seem that Oregon ought to rank among the more conservative communities of the United States. But it is sadly true that she has come to be classified in the public mind with communities more hospitable to change than regardful of established social principles. And this fact is to Oregon a very serious handicap. Capital—and above all things Oregon needs capital—is slow to venture where it may be called upon any day to face the hazards of wild experimentation in legislation. A law was adopted by the people of Oregon last year, under the rule of popular initiative, prescribing that all children between

the ages of 8 and 16 must attend a public school. The direct aim of this law is at schools maintained by the Catholic Church. Indirectly it is designed to thwart the will of parents who may wish to give their children, even though at special cost, special cultural opportunities. Its main inspirations are those of religious intolerance and social jealousy. It is the theory of this radical law that it is desirable to break down distinctions between the elements of community life. I will not discuss this law as it relates to other than the material fortunes of Oregon. At that point the case is serious. Many will decline to cast their fortunes and to establish their families in a state that undertakes to nullify that which the civilized world views as a natural right."

—Alfred Holman, of San Francisco, in the New York Times.

ITEMS OF INTEREST

3,000 Doukhobors to Go to Russia

CHICAGO—Three thousand Doukhobors will leave their colony in Kamsack, Saskatchewan, for Odessa, Russia, selling lands and other goods to an American syndicate. They will take about \$7,000,000 accumulated through farming operations. The soviet government will provide them with lands and improvements in return for one-sixth of their crops. The rest of the colony, about 6,000, are expected to follow within a year.—Milwaukee Leader.

Celibate Clergy Move is Protested

LONDON—Dean Inge protests against the movement for a celibate clergy in the Church of England, pointing out that Nelson, Drake, Sir John Moore, Warren Hastings, Sir Christopher Wren, Sir Joshua Reynolds, Jenner, Charlotte Bronte, Oliver Goldsmith, Tennyson and Cecil Rhodes were all children of clergymen.—Wisconsin News.

Shakers Sell 6,000 Acres in Florida

ST. CLOUD, Fla.—Six thousand acres of land, comprising the home site of the Shakers, a religious sect, were sold to George Ricard and associates, from Alliance, O., it became known Friday. The land, colonized some years ago, is said to be one of the last to be abandoned by the Shakers, who have been diminishing in number the last few years, owing, it is said, to the fact that marriage is not permitted.—Milwaukee Leader.

A Plan to Free the American Version of the Bible From Copyright

An organization, to be known as The American Foundation, is about to be, or recently has been, incorporated for the purpose of taking over the copyright under which this Version of the Bible has been published, by private parties. Many who prefer this version have been offended to see it printed, wherever used in the Sabbath-school lesson helps, and in other ways, with the statement, "These are Copyrighted," as though any man or company had a copyright upon the Word of God to his people. The Herald and Presbyter recently declared: "It is very humiliating, to say nothing else, to see on every one of the millions of Sabbath-school leaves that are sent out by our Board of Publication and Sabbath-school Work, besides in other lesson helps, the words: 'The quotations from the American Standard Edition of the Revised Bible, as printed above, are copyright, and are used by permission.'"

Commenting upon the situation, The Dearborn Independent says: "Stronger language than that used by The Herald and Presbyter would be justified. . . . It almost passes comprehension how a publishing house could secure copyright to

any version of the Scriptures. . . . The Herald and Presbyter is correct in protesting against enjoying his Bible 'by permission.'"

For ourselves, we believe the King James Version of 1611 is still the version par excellence, and in this we have the support of the English teachers almost without exception, and also of many scholarly and devout students of the Word of God. Our reasons for this preference are: This version of 1611 is the best English of the highest standard; this version has the strongest hold on the popular mind, and we believe this hold will never be shaken; this version is free from the effort of those who reject the complete inspiration of God and the Godhead of Christ. The American Version is not only inferior in its English, but in II Tim. 3: 16, in translating two verbs of the same class, it makes the first finite in the English and the second participial.—The Presbyterian.

King James Version

The Chicago Tribune recently contained the following editorial:

"The title is not irreverent. It is a statement of fact and a protest. Dr. Edgar J. Goodspeed, of the University of Chicago, is adding another modern version of the New Testament. There is the 'Twentieth Century,' the 'Moffat,' the 'Weymouth,' the 'Ballantine,' and now there is to be the 'Goodspeed' translation. The King James version contains rarest beauty of the English language. Tampering with it is chipping a cathedral. For centuries generations of people speaking the English language and worshipping in Protestant churches have been reared upon its texts. It was expounded to them in childhood before they could appreciate the beauty which was joined to religion. They have not stumbled their way through it. They have not been perplexed by the words of translators used even where words and phrases have lost currency in the modern language. Thousands of people who read very little read this book. It has been what it was intended to be, a guide and consolation and inspiration. It is a perfect version, and tampering with it not only spoils the beauty, but creates confusion in text. It makes rents in the fabric. It is substituting a needless utilitarianism in the place of needed beauty. It is an offense to esthetics and against people who need a stimulation of esthetics. It is substituting a signboard for a work of mural art. It is tearing down a temple to build a warehouse. It is worse than putting Shakespeare into the modern English of the streets. 'To be or not to be.' 'It is a question whether I am to kill myself or not.' 'The quality of mercy is not strained.' 'Mercy does not hold out.' 'How sweet the moonlight sleeps upon this bank!' 'What a swell moonlight night.' Particularly a democracy should cherish its heritage of beauty as precious and not to be sullied."

—The Presbyterian.

An Interesting Summary

The Fellowship Forum has made a summary of the personnel of the sixty-eighth congress and announces the following results: Among the 225 Republican representatives there are 215 Protestants and 180 Masons; among the 207 Democrats now in office, 168 are Protestants and 121 Masons. The United States Senate, according to the summary, shows 49 Republicans, of whom 48 are Protestants and one a Mormon. Among these are 29 Masons. The Democrats number 45, of whom 39 are Protestants, 5 Roman Catholics, and one Mormon. Thirty-one of these are Masons. Two other senators are Farmer-Labor representatives, both of whom are Protestants and one a Mason. This summary was made to ascertain the probable attitude of these bodies upon important national legislation. —The Free Methodist.