

# 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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## "LOVE ONE ANOTHER"

"My little children, let us love not in word, neither in tongue, but in deed and in truth." 1 John 3, verse 18

Jesus, Thy unbounded love  
Fills my soul with awe and wonder!  
Thou descendest from above  
To burst Satan's cords asunder,  
That from bondage I might be  
Ever free.

Thou hast shed Thy precious Blood  
To secure my soul's salvation.  
Thou hast sealed my peace with God, —  
Freed me from sin's condemnation,  
In Thy holy wounds I hide,  
Justified.

Thou the curse of Law hast borne,  
That from Death's dominion riven,  
I might greet the Judgment morn  
Ransomed, saved, restored, forgiven, —  
Cleansed in Calv'ry's holy flood, —  
Son of God.

Savior, may Thy love for me, —  
Thy soul's anguish, grief, and labor  
Fill my heart with love to Thee,  
And compassion toward my neighbor;  
May I love to brethren show  
Here below.

Let me love in deed and truth,  
Though the world in hate revile me.  
May its wickedness uncouth  
Not distract me, nor defile me.  
Keep Thou me in steadfast faith  
Unto death.

Fill me with Thy love, dear Lord.  
May Thy gracious Holy Spirit  
Through Thy Sacrament and Word  
Seal in me Thy blood-bought merit,  
Till I, saved alone by grace,  
See Thy face!

In Thy Father's House above  
I shall laud Thy Name, dear Savior,  
And extol Thy deathless love  
With the angels' host forever.  
O what bliss shall then be mine,  
Love Divine!

Epistle Lesson Hymn for the  
Second Sunday after Trinity.

Anna Hoppe.

There was great joy at the beginning; there shall be greater joy at the end; and, in spite of all the sorrows, by faith in God we have a right to claim a large share of that joy all the way through. —Selected.

## THE FIFTY-FIRST PSALM

### The Great Confession, Verses 1-8

All agree that this is a Penitential Psalm. There are seven so-called Penitential Psalms. These are Psalms 6, 32, 38, 51, 102, 130, 143. They bear this title because they are expressive of a deep conviction of sin and repentance. As such they have been used by the primitive church in special services appointed for the season of Lent, and to this day they are often recurred to in the confessional services of the Lutheran Church preparatory to the celebration of the Lord's Supper.

Of these, the fifty-first Psalm is without doubt most prayed in the Church. Its title makes David the author. It was written by him after his great sin, when the words of the Prophet Nathan roused his conscience from its uneasy slumber. Before that, we cannot doubt, remorse had been busy with him. He had felt his misery, had struggled with the sense of his sin, had even been crushed to the earth with his burden, but had refused to confess his sin. But the home-thrust, "Thou art the man," pierced him to the heart, and this Psalm is but the fuller record of the confession, "I have sinned," which the story of David's fall mentions so briefly.

Strange as it may seem, this Psalm justifies the title given David—"the man after God's own heart." Great as has been his sin, it was not the sin of hardened nature, of the merely selfish sensualist, of the despot to whom all men were but as tools to minister to his pleasures and crimes. We rather find here a heart so tender, so contrite, so longing for forgiveness, and a desire so fervent for renewal, a trust so humble, so filial in the loving kindness of God, as might only be expected from "the man after God's own heart." And therefore, when the Prophet comes to him with his call to repentance, David turns to God with a real sorrow, and God meets him, as the father in the parable meets his erring son, with a free forgiveness.

The Psalm consists of three principal divisions, (1) the prayer for forgiveness, ver. 1-8; (2) the prayer for renewal, ver. 9-12; (3) the holy resolutions of one who has experienced the forgiving love and the sanctifying grace of God, ver. 13-19. We consider for this time the prayer for forgiveness or the great confession.

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions." How confiding an appeal to God David here makes! In all

Jan 25  
Rev. C. Buenger  
65 N. Ridge

the poignant sense of guilt that pressed upon his soul, there was not a shadow of despair. David might indeed have despaired, and despaired he would have, had he looked upon his present most wretched state only. He had committed a great crime; the debauching of Bathsheba, his neighbor's wife, was a sin not to be spoken of or thought of without threatening, without exciting the terrors of God's judgment upon sin. For had God not said: "The soul that sinneth, it shall die?" And was it not known to him what Scriptures say of his particular sin? "Whoremongers and adulterers God will judge." Had David, therefore, not seen God in His mercy and loving kindness, when the sense of his sin overwhelmed him, utter, hopeless darkness would have come upon him, and he would have been lost in despair.

It is always thus. Remorse on account of sin is no cure for a sinning soul; and sorrow without hope is but hopeless despair. When the terrible tide of conviction swept over the soul of Judas Iscariot, because he had betrayed his Lord, he saw no ray of hope, nothing but dark despair, and in that he went out and hanged himself. With him it was the sorrow of the world which worketh death. Repentance that does not look to God's mercy always leads into despair. How many a soul has despaired of all salvation, because it would not flee for refuge to the God of mercy!

True repentance, on the other hand, is always linked with hope. Why? Because it trusts in the loving kindness of God, even at the very time when one feels most deeply how he has sinned against God. It is most important that the convicted sinner shall see God as a God of mercy and love. And this was truly the case with David. The moment he saw his sin there poured upon him also a glorious disclosure of God's grace. From the revealing of the divine mercy in the absolution pronounced by Nathan, "The Lord also hath put away thy sin," hope came at once, so that he asks for God's mercy and loving kindness.

But now, let us consider his confession in particular. How great David did consider his sin and with what remorse he felt his guilt, is shown by the words following. First he says, "For I acknowledge my transgressions: and my sin is ever before me." How sincere is David's repentance! He does not try to excuse himself for sinning so grievously. There is no trying to lay the blame of his wrongdoing on someone else, no pleading the peculiar strength of his temptation, no talking of his peculiar environment or circumstances, no trying in any way to apologize for his fall or to mitigate in any measure the degree of his guilt. No, he frankly takes the whole responsibility on himself, and, therefore, speaks of his sin as his own. "My transgressions," "my sin," "my iniquity," are the words he uses.

Someone has truly said that nothing else in the world is so much our own as our sins. We cannot push

the responsibility off on any tempter or any circumstances. We are responsible for our sins alone. There is no excuse on our part.

David's confession gives us much insight into the nature of sin. It is spoken of here under three appellations, so as to include the whole idea of sin in all its manifestations. First, as "transgression," that is violation of God's covenant, departure from God, malicious opposition to and rebellion against God. Secondly, as "sin," which is "a coming short of the mark," an aberration from the paths of righteousness, a not doing of our duty God has imposed upon us in His holy law. Thirdly, as "iniquity," which denotes the total corruption of man, as well as his guilt and punishment.

This sin in all its deadly manifestations David acknowledges; he knows his sin, he has a painful sense of his misconduct, and he declares, "my sin is ever before me." In the words of Luther, David wants to say: "My sin plagues me, gives me no rest, no peace; whether I eat or drink, sleep or wake, I am always in terror of God's wrath and judgment." And we would add, more than God's punishment, does David dread separation from God and His loving kindness. This is plain from the following:

"Against thee, thee only, have I sinned, and done this evil in thy sight." What can David mean by such language? Had he not been guilty of sins which were directly against men? The sin against Bathsheba, whom he had tempted; the sin against Uriah, whom he had slain by the sword of another; the sin against his own family, which he had polluted, and against his own people whom he had disgraced before all the world. Were not all these sins against men? They were. And yet he says, "Against thee only have I sinned."

But is this not the very language the Lord Himself puts in the mouth of the returning prodigal, "Father, I have sinned against Heaven, and before thee?" The words are to be explained by David's deep conviction of sin as sin. All sin is an offense to God, and He is the Party wronged. For the moment all else is swallowed up in that to David. Face to face to God, he sees nothing else, can think of nothing else, but His presence forgotten, His holiness outraged, His love scorned. Therefore he must confess and be forgiven by God, and not unless God against whom he had sinned forgives him, is his conscience at ease.

No matter what our sin may be, no matter what evil thing we do, it is a sin against God. It is the Law of God that we break, and in breaking His Law we have struck God in the face. It is His truth that by wilful sin we deny; His command we disobey; His name that we dishonor; and it is with Him we deal deceitfully. And, therefore, not until we have God's forgiveness for each and every sin, can we have peace of conscience.

David furthermore justifies God in the sentence

passed upon him. He adds: "that thou mightest be justified, and be clear when thou judgest." He owns that God's throne would have been spotless in pronouncing the sentence of everlasting banishment from His presence. He would honor God by confessing his sin, not, it is true, that his sin might justify God, or glorify His righteousness, or that it be a cause for exalting His loving kindness, but rather that he is a wretched sinner, and that God alone is just, even in passing the sentence of condemnation upon him. It is this St. Paul has in mind, referring to this passage, Rom. 3, 4: "That God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." All men being sinners must acknowledge that their damnation would be just, and all penitent sinners do so confess.

Nor is this all. David finally acknowledges the evil of sin as springing from a corrupt nature. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "Shapen in iniquity," "conceived in sin!" What a sense of his sinfulness does David here disclose! From first moments of his life up till then, he sees sin—sin—sin, nothing but sin. All actual sins he traces up to their fruitful source—the original sin, the total corruption of his nature.

It is even so. Sinfulness consists not merely in so many sinful acts, but in a sinful and corrupt nature. And not until man acknowledges and perceives that sinfulness is innate with him, will he know what sin is, much less humble himself before God in true repentance. We do well to mind what Luther says on this point: "If a man will speak and teach aright of sin, he must consider it in its depth, and show from what root it, and all that is goodless, springs, and not apply the term merely to sins that have been committed. For from this error, that men know not and understand not what sin is, arises the other error that they know not nor understand what grace is. According to this Psalm then, we must say that all is sin which is born of father and mother, and from so evil a root nothing good can grow before God."

To deny original sin, that awful depravation and corruption of our nature, in all the powers both of body and soul, is to deny the necessity of God's redemptive grace. It is a most serious indictment against modern liberalism within the Christian Church that it has lost all sense, all knowledge of man's natural depravity. Formerly the consciousness of sin in its whole nature was the starting point of all preaching; but today it is gone in many a church of our country. The great confession of David in the fifty-first Psalm has become obsolete. What is needed most in our age, is, that our Christian people turn back to this confession: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions."

David knew what he was asking for. Before any blessings could count in his life, he must get clear of his sins, and must have God's mercy. And, trusting in the abundance of God's mercy, he asks, "blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sin." It is the forgiveness of sins he prays for, using two figures to express this, that of blotting out, and that of washing and cleansing. These figures represent his transgressions as all written down against him in the book of accounts, or as staining his soul with guilt, shame and pollution, and he pleads to have them blotted out, erased, wiped away, or that the burden of guilt may be taken away, and his stained soul be pronounced clean, free from guilt, and justified before God.

Nor does David ask in vain for such forgiveness. God would not be rich in tender mercies, should He not be ready to forgive. But by virtue of the multitude of His tender mercies, by virtue of His promise, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." David was assured that all his transgressions were blotted out, that he was once more reconciled unto God, and he even rejoiced in such salvation, saying, verse 8: "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice."

What a blessing in such true repentance as that of David! All our sins are forgiven, no matter how many or how great they are, and our soul is washed, cleansed from the guilt and stain of sin by the grace and mercy of God. The blood of Christ, sprinkled upon our conscience, blots out all transgressions, and purifies our souls, making them acceptable to God. J. J.

#### COMMENTS

**Others Do Not Do Their Share** Others do not do their share, is the complaint of some of those individual church members and congregations who are making an honest effort to raise the moneys needed for their home purposes and for the purposes of the synod. That this complaint is not unwarranted, a comparison of the figures on the congregational or the synodical ledger will quickly show. Two men or two congregations to all appearance about in the same financial circumstances will be found to be far apart in their contributions for the cause of the Lord. In fact, where there is a difference between them, it will often be the poorer of the two whose contributions are the larger.

There can be no doubt that this condition tends to discourage the willing workers and to cause them to complain of the others who do not do their share. Those who have been or who are now remiss should consider earnestly what they are doing, how they are starving their own souls and harming the common cause. We are here reminded of an invalid who has been confined to his cot for about twenty years, his

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body practically rigid, only the arms being to some extent under his control. Year in, year out, he sees nothing of the outside world save a small rift of sky above the ridge of the neighbor's roof. He has never possessed wealth, but is able to earn a few dollars now and then by exercising a talent which a merciful God has granted him. This invalid not only pays more liberally than some others toward his home congregation, but he has also within a year contributed at least ten dollars for the work of our synod. What if all men and women who are enjoying good health, who are drawing good wages or salaries and who are spending money freely for their recreations and amusements, would compare their contributions with that of this man, remembering that they are bearing the common burden jointly with him?

But it is not the unwilling to whom we wish to speak in this article. We have been thinking of the complaint, others are not doing their share. Will the really willing giver utter this complaint? Hardly. He is giving to Christ and not to men. He is giving from love and not to rid himself of an obligation. And — he is giving from the riches he has received from the Lord. No one should complain that he has to pay higher income taxes than his neighbor. The fact that he pays more is a clear proof that he possesses more wealth. So it is with the really willing giver. He has more than the others. First, he has been endowed with enough of earthly wealth that he is able to give without suffering want. And then, he has been enriched spiritually by a gracious God. To him has been given a living faith, and through faith a deep love toward his God. He has been made strong to overcome the carnal mind within him, which is not a friend of thankofferings to the Lord. His eyes have been opened to see the world with the eyes of the merciful God; he has been granted deeper understanding for the work of the King. He is a rich man, indeed; and his wealth is constantly increasing as he permits the Holy Spirit to increase in him the love that wants to serve. Can he, will he, compare his contributions with those of others, and complain of

their neglect? No, he will consider himself favored of the Lord and will pray for a still greater measure of his Spirit.

J. B.

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**The New Adventure** "Once more Christianity gathers strength for a new adventure," says a prominent churchman in a recent issue of The Literary Digest. He promises great things; the achievements of the virile Christian adventurers of to-day and to-morrow will in effect be another reformation. The message which the pioneer quoted would spread is summed up in the following:

"Learn everything you can about life. Study every subject, and never dodge facts or fear the truth. When you have learned all you can — about yourself, about the Bible, about the history of religion, and about the universe itself — you will probably come to this conclusion. A world as great as ours must have come from a Source vast enough to create such greatness. It must have come from a Wisdom wise enough to plan out such intricate adaptations. It must have come from a Creator fine enough to make life move up and not down, good enough to send us a personality like Jesus. God — from whom we come, to whom we go, and in whose service we find the meaning and the joy of life. Reason drive you away from God? Intelligence steal your faith from you? Oh, no! Listen to the conviction of Cotton Mather: 'There is a thought which I have often had — that the light of reason is the law of God, that the voice of reason is the voice of God, and that we never have to do with reason but that at the same time we have to do with God. Yes, our submission to reason is obedience to God. As often as I have evident reason before me, let me think upon it. For therein the great God himself speaks to me.'

"Not a distant, inaccessible divinity, giving in cold condescension occasional boons to groveling worshipers. A God struggling here beside us, working with us and in us and through us day after day, and striving — with our help — to carry on an ever-continuing creation. Here is the religious message of the new churches. They will say to the youth of the future: 'You are not here to lie prostrate in the dust, accepting weakly what misfortune thrusts upon you, and calling it stupidly the inexplicable decree of Providence. You are here to work with God and let God work through you until at last these disasters — as much of a tragedy for God as for men — are forever wiped away. You are here not to accept disease and death, but to join God's crusade against them. You are here not to watch men endure pain, but to help them find a way to escape it. You are here not to see a hideously cruel social order perpetuate itself, while men say slyly that there will always be poverty, always be unemployment, always be strife and war. You are here to fight these things — fight them with the God who has always been fighting them, and who has forever been dreaming of a world redeemed at last from the horror of poverty and the agony of battle. Here is the meaning of your life, here is the task of the Church, here is the purpose of the ultimately triumphant God.'

"With a challenge like that the churches of to-morrow will be able to rally the new generation for the greatest onslaught history has known against sin and suffering, disease and misery, war and hatred. The Church of Christ decadent? Protestantism about to disappear? Oh, no! Once more we see an old order dying, and a new order coming to birth. Once more we see the Living God calling the Church forward, after its four centuries of settled life. Once more Christianity gathers strength for a new adventure."

Fine, high-sounding phrases! Their meaning is at once apparent to the Bible Christian. It is really an insult to one's intelligence to call the exalting of Reason over the Bible something new. Bible truth is called "an ancient creed, a dead tradition." We all know what happened when man first doubted the word of God. We also know that the way back to God is the way of Faith. The Digest sums up: "The united liberal Protestantism of to-morrow will welcome into its fold, we are told, all those who count themselves followers of Jesus Christ, and are ready to work together to make this world His world. The liberal churches will substitute co-operation for competition, and federate where they can, placing the efficient service of the living community ahead of the sentimental maintenance of a dead tradition. They will have a new conception of God."

We have not the least doubt that they would "welcome" all who call themselves Christian: but we would suggest that as a matter of decency and honesty all those who join this worship of Reason drop the name of Christ. It is a base slander to assert that Jesus taught Reason would show the way to the Father, when in reality He was ever at pains to put Reason in its place. The sheep of Jesus' fold will ever "hear His voice." They will continue in His Word. G.

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**Now We Know It** Now we know it. It is a lack of balance between the cerebro-spinal nervous and the endocrin — or is it enderin? — systems that causes weak-mindedness and moral deficiency and which is thus responsible for acts like that with which two Chicago youths have recently shocked not only their own community but the whole country as well. We know it because an eminent psychiatrist tells us so, that is, if the papers do not misquote him.

Not that we have gained very much through this information; in fact, our problems have been increased by it. The reader will immediately see that we have here a statement of materialistic psychology. Nothing exists save matter. We are entirely physical. Now we are what we are in consequence of an evolution from the lower animal life to the higher; and evolution is assumed to be progress. Yet it would seem that the so-called lower forms of animal life display a much more satisfactory balance of their nervous system than do the highest forms known to us. Then it would be time to apply the brakes to prevent any further progress, lest our race destroy itself entirely.

This explanation also raises the question of the responsibility of the individual. Have we a right to hold the criminal accountable for his acts, or must we sympathize with him as with a victim of an unbalanced nervous system?

Is there a remedy? The youths in question certainly enjoyed all the advantages known to our times.

They had expert physical care. They enjoyed all the advantages of our vast educational system, on which we base our hope for our country and our race. What else remains?

Somehow or other we feel that the scientific study of man has not achieved so much after all.

Would it not be better to go back to the old psychology of the Bible, the revelation of the One who can speak with authority on every question pertaining to man? The Maker should certainly know his creatures better than the creatures can know themselves. And he tells us that he created the body of man from the dust of the ground and that he breathed into the nostrils of man the breath of life. He teaches that man has a soul and that he is a moral being responsible to his God. He shows us the capability of the human soul to know God, to trust him, to love him and to reflect his holiness and purity. We have his account of the fall of man, in which that glorious nature became totally depraved and corrupted by sin.

From him we learn of the power of Satan over fallen man, of the dreadful dominion of the powers of darkness over him who had been created a child of light. In man's estrangement from his God lies the explanation of his terrible depravity. Romans one we read: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Here we have the psychology of natural man and a clear statement of its cause. And, while man stands aghast at such a revelation of human depravity feeling the utter futility of any attempt to cope with it, God knows and reveals to us the one remedy. "God be thanked," says Paul to the Romans, "that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being made free from sins, ye became the servants of righteousness." How has this been accomplished? "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Back to God through Christ our Savior — is the only hope of sin-corrupted mankind. J. B.

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**Those Theories** Our esteemed friend the Evolutionist whom we like to observe because his flights into the realms of make-believe are so entertainingly fantastic — is in trouble. A recent discovery and what he thinks must be deduced therefrom does not harmonize at all with the theories he has thus far held and — he is troubled. The story goes this way:

Great deep canals, stone walls, ruins of a city holding 200,000, have been unearthed by the Japanese on one of the Pacific islands taken from Germany by Japan after the war. That island may have been the high spot on a continent in the western Pacific Ocean — land now vanished and forgotten.

No savage islanders could have built the ancient city or moved the gigantic stones — of which none exist on the island, as it remains above water.

When you and I read this we are duly impressed and we betray it with a "Hm, quite interesting." We perhaps fall into a brown study for a little and ruminate on Life and Time, on people and peoples. The Past yawns widely below us and above us Eternity; we seem so small of a sudden, but then we remember and are reassured and cuddling a little closer in the Father's love we think, "What is man, that Thou art mindful of him?"

Not so our friend. The reaction within him is entirely different. He has his theory cabinet at his elbow; it is equipped with all kinds of weights and measures as they are known only to the theory world. His practiced hand reaches within and brings forth a very cunning contrivance for "measuring the upward progress of the human species." This theory he applies to the facts recorded above and — horrors! — it's all wrong! What's wrong? It must be the fact, the

theory can't be wrong; why the theory is his and the fact dates from elsewhere. Here's how he tells it:

Science tells you, with perfect confidence, that we are only 12,000 years away from the Stone Age, and our long-toothed ancestors in their caves. But science may be mistaken. It is not conceivable that in so short a time the human family should have traveled all over the world, leaving from Assyria to Peru traces of ancient civilizations.

"But Science may be mistaken," it sounds like treason within his own household; yet his own lips have said it, his own pen has written it. To him it is an awful "but"; why it probably means an entire reconstruction of his theory world, a new set of weights and measures. And when he has finished the task and won back his assurance, who will guarantee that no other such fact will present itself and cause a new hopeless division in the house where the Theory family lives! Yes, there is no denying it: Science may be mistaken. So, have a care where you place your Trust and your Hope. For Time and for Eternity there is one abode where your soul may safely dwell: Lord, thou hast been our dwelling place in all generations. G.

#### SPIRITUAL BROTHERHOOD WITHOUT SPIRITUAL KINSHIP

In the Town Hall, New York, a meeting was held on March 27th, according to the News Bulletin of the Publicity Bureau of the N. L. C., for the purpose of uniting Christianity with various non-Christian religions and religious movements. At this meeting a union of Christianity with Mohammedanism, Parsism, Buddhism and Brahmanism into a "Spiritual Brotherhood" was proposed in all seriousness and the Universal Bahai Movement presented. The chairman of the meeting was Mr. Mountfort Mills, Senior Warden of St. Marks-in-the-Bouwerie Episcopal Church, New York, while the Bahai cause was presented by Mr. Alfred W. Martin, who is a leader of the Society for Ethical Culture, and Rev. John Herman Randall, D.D., former pastor of the Mount Morris (N. J.) Baptist Church and now connected with the ministry of the Community Church of New York.

The announcement of the meeting contained the following passage from the writings of Abdul Baha, son of Bahaollah, a Persian noble, who succeeded the Bab, through whom the movement began in the year 1884:

"The Bahai Message is a call to religious unity, and not an invitation to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the supreme seeker, that he may enter therein in assurance and find that the word of God is a true word though the speakers were many.

"The cause of Bahaollah is the same as the cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahaollah have the same basic principles, but are according to the maturity of the world and the requirements of this illumined age."

The twelve "basic principles" referred to are the following:

1. The independent investigation of Truth.
2. The Oneness of Mankind.
3. The foundation of all religions is One.
4. Religion must be the Cause of Unity.
5. Religion must be in accord with Science and Reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. Universal auxiliary language.
12. An international tribunal."

This interpretation of universal religion or "divine teaching" comes from a heathen Persian who places it above that of Christ, who is said to have made His pronouncements "in accordance with the infancy of the human race," while those of Bahaollah "are according to the maturity of the world and the requirements of this illumined age." And Christian men and women, preachers and laymen, believe that "the cause of Bahaollah is the same as the cause of Christ." They believe that it is possible for the followers of Christ and the followers of Bahaollah to unite in a spiritual brotherhood of man. And if it is not possible, they are willing to sacrifice the Christ for Bahaollah. The religious intellectuals within the church of every stripe and color seem to be convinced that a "union of Christianity with Mohammedanism, Parsism, Buddhism and Brahmanism in a spiritual brotherhood" is possible and desirable, and this in face of the clear statement of the Word of God, "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). Verily false unionism, a unionism without unity, involving pious feeling without conviction, a walking together without being agreed, a spiritual brotherhood without spiritual kinship, is nothing but a reducing of religion to the absurd to satisfy a blasé "illumined age." Perhaps, after all, there is no other way out than that the "maturity of the world" and "this illumined age" must suffer the greatest spiritual bankruptcy of the ages. We know it is coming, we know that when Science and Reason, so-called, invade the sphere of life with their analysis, "life more abundantly" is not the net profit to mankind, but disintegration and ultimate death. Let us hope that in the bankruptcy of the present blasé age what the apostle

Paul says may come true: "But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire" (1 Cor. 3:12-15).

But it behooves every true Christian to remember that by faith he is built up on the only true foundation which is Jesus Christ, and also that, by virtue of this, he is a temple of God, and that the Spirit of God dwells in him. It behooves him to consider that by false thinking, reasoning and teaching he destroys the temple of God and makes himself liable to be destroyed by God; "for the temple of God is holy, and such are ye. Let no man deceive himself, If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men" (1 Cor. 3:16-21).

One of the saddest spectacles, in this connection, is that while these intellectual religious leaders are busy in their endeavor to find a universal formula for a spiritual union of mankind that shall leave Christ out of all reckoning, the masses in the non-Christian world grope on in spiritual darkness and the masses in the Christian world are drifting farther and farther away from the light of the gospel of Jesus, something of which these leaders apparently are utterly oblivious. The peace that is sought will prove to be nothing but spiritual stagnation and apathy which will mean death and disintegration. No mere abstract formula or man-made doctrine can unite man with man. The only unifying principle, as it is the only ultimate saving principle, is the life that is in Christ Jesus our Savior and Lord.

—The Lutheran Companion.

#### HOW DO THESE THINGS AGREE?

"Any Christian and any minister may belong to a lodge; for the lodge does not interfere with any man's religion. Besides, many ministers are lodge members and also preach the Gospel." So we have been assured time and again.

Well, then, let us Lutheran ministers rely on these assurances and unite with various lodges, including the Masons; for we are hardly real lodge members until we have climbed well up on the ladder of Masonry. Now I am, let us say, a high-up Mason, and it may be also the chaplain of my lodge. And today I am officiating at the funeral of a lodge brother who was not a Christian or a church member. At the

grave I follow the beautiful ritual and read to all those present that all men must die, and that all should therefore prepare for death. But I shall not say one word about sin or the Savior of sinners; for that is not in the ritual. I will, however, explain the significance of the beautiful Masonic apron of white lamb skin: that the Mason is to perfect himself in virtue, in order that he may become worthy to appear in the presence of his Maker. And all those present will return home feeling that such a burial service is calculated to make the members of the lodge feel at ease, and to remove all fear of death.

But I do not forget that I am still an Evangelical Lutheran minister, and to-morrow or the day after I shall preach in my church; it may be that I shall also be officiating there at another funeral. I am now in the midst of my congregation, a part of which probably also attended the lodge funeral. And some of my lodge brothers are also present here in the church. But today I shall speak quite differently. I must make it very clear to all present that "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64, 6. "There is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus." Rom. 3:23-24. I will say nothing today about the perfect virtues emblemized by the white lamb skin apron, and which render a Savior quite superfluous and unnecessary. I will speak eloquently of Jesus Christ of Nazareth, who was crucified, whom God raised from the dead; and that this is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10-12. But how does this agree with the ritual which I read but yesterday? What will my worldly lodge brethren think of it? And what will my church people think who have heard me today, but some of whom also heard me yesterday? And if I urge all who are present to repent of their sins and to believe in the Lord Jesus Christ as their only Savior and hope, as I am in duty bound to do, will not some in my audience want to ask: "Certainly, you do not mean that seriously?" Or would not some even say, "Keep quiet about repentance and faith, the same as you had to do yesterday at the lodge funeral; for that is much more to our liking?"

Dear reader, the thoughts above outlined came to me very strongly a few years ago during the funeral of a prominent citizen in \_\_\_\_\_, and the impression has remained ever since. The man had been instantly killed in an automobile accident. He was a nominal Lutheran, and his Swedish pastor told me he attended church at Christmas, and very rarely on

other occasions. Yet the body was brought to church, and a former pastor, who was also well known to me, was called to preach the funeral sermon. I rode to the cemetery with the pastor of the church. His Ford was well to the rear of the long procession, as the pastors were to take no part in the ceremonies at the grave. There the Masons and the Spanish War veterans were in full charge. "What a contradiction," said my friend to me afterwards; "and yet, who would not want to belong to such an order, for death is made to appear so easy." And I said to him: "There we three Lutheran ministers stood like dumb dogs, and I wanted to exclaim in the midst of that entire assembly, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' Yet I dared not do so, though to-morrow in church I can and must do this, even though I had been the lodge chaplain to-day. Again I ask, dear reader, how does it all agree together? And yet we are assured time and again that the lodge does not interfere with the religion of its members, and that the lodge preachers are not hindered in preaching the true Gospel of Jesus Christ? Will and must not the lodge connection of ministers and church members render the foundation of their faith weak and uncertain? And is not this the spirit of the world that is ever trying to pervade the church, and in this way to paralyze and silence the witnesses of the truth? Many Christians think that the principles of true Christianity and of lodge religion can be reconciled. God grant an awakening to many from such a false dream, to which end may He also bless these few lines!

—A. O. Swinehart in Lutheran Standard.

#### A CATHOLIC FESTIVAL IN BRAZIL

The second day of February has again dawned upon Porto Alegre. The festive appearance of the city, the crowds of people thronging the streets, and the closed stores and shops indicate that the City of the Fortunate Harbor is celebrating a holiday. And so it is: the annual celebration of the so-called Navegantes Festival is again being observed. To understand the festivities of this day, the reader must become acquainted with a bit of the legendary history connected with the observance of this holiday.

Years ago, we are told, when Porto Alegre was only a small trading-post, certain sailors were lost in a storm near this city. In their distress they began to pray, and, behold, the Virgin Mary appeared to them and rescued them, bringing them safely to land. The sailors then resolved to do special honor to the Virgin and chose her for their special guardian saint, calling her Nossa Senhora dos Navegantes, Our Lady of the Navigators. Thus Brazilian tradition has it. And nearly ever since those sailors were saved from a wet grave, a festival has been celebrated every year, on the day of the rescue (the second of February), in



honor of Nossa Senhora. The festival really begins on the previous Sunday. On that day the life-size statue of "Our Lady" is taken from the Eareia dos Navegantes (Church of the Navigators), a Catholic Church, of course, to a church in the heart of the city called Rosario Church. But this is only a preliminary ceremony.

The main festival takes place February 2. On this day each and every one turns out. The negroes especially would consider it nothing short of gross neglect of religious duty to stay at home on this day. Many negro families, even the poor ones, hire a hack and drive to church. In the morning the statue of the "Lady" is taken from the Rosario Church and borne to a ship, which has been very gaudily decorated. Immense crowds throng the ship of the "Lady," and the other ships taking part in the procession are also packed to their utmost capacity. Every vessel is bedizened with pennons and streamers. One is at once reminded of our Fourth of July celebration. During the procession, which is led by the ship bearing Nossa Senhora, the bands aboard play, sirens shriek and sky-rockets are fired in generous quantities. All this creates a weird medley of sounds, but at the same time it furnishes the necessary atmosphere for Brazilian devotion. As the ships move up the bay, the people in large crowds follow along the shore to the place where they know the ship bearing the statue will land. Finally the moment has come! The boat has landed, and a number of men bear the statue of Nossa Senhora to land, two (Catholic) priests following. Many men take off their hats; indeed, it is said to be dangerous not to take off one's hat as the procession moves along. Some religious fanatic may take the liberty of knocking off one's hat if this custom is not complied with. The crowd is now very compact. One moves ahead with difficulty. The hot air, combined with the none too pleasant odors emitted by the natives, is apt to stifle one.

The goal of the procession is "The Church of the Navigators." A few more blocks! The crowd moves along, accompanying the statue with deep devotion in their hearts. Nor is this devotion at all dispelled or even lessened by the occasional firing of bomblike sky-rockets. Finally the procession reaches the church, and the statue is now borne to its resting-place, where it stays until the next second of February. But before this is done, the band, which has formed part of the procession, plays some gay march or a similar piece of music. A strange mixture of religionism and hilarity! A veritable tragicomedy! In a place toward the front of the church the statue is set down, and now the people, especially the negroes fall down before the statue and kneel under it, praying to the "blessed Virgin"! At the altar the priests celebrate masses and burn incense. Their murmurings of prayer are answered by male and mixed choirs from

the balcony opposite the altar. A band furnishes the accompaniment; it is the same that played during the procession. (Pipe-organs are very scarce in Brazil; there are less than half a dozen in Porto Alegre.) The stream of people passing into and out of the church is now continuous, until the masses have been read.

For the great majority of the common people, however, the celebration has only begun. The church is now rapidly being forsaken. After the Golden Calf has been worshiped and the "offerings" have been made, the people sit down to eat and drink and rise up to play. Round about the church numerous stands have been erected, in which everything is sold that a Brazilian needs to satisfy his hunger and quench his thirst. In addition to this, merry-go-rounds turn, and shooting-galleries and "fishing-ponds" are doing a flourishing business, while the music of bands and street-organs delights the acoustic sense. To aid in filling the coffers of the Holy Father little portraits of Nossa Senhora are sold to the "worshippers." Thus the celebration continues until the night of the following day.

Witnessing this celebration of Nossa Senhora dos Navegantes, one is again forcefully reminded of the heathenish character of the Roman Catholic Church. The religion of the Roman Church is essentially the religion of every natural man, concerning which the Apology of the Augsburg Confession very aptly remarks: "This opinion of the Law ("that works merit remission of sins and justify") inheres by nature in men's minds; neither can it be expelled unless we are divine taught." (Concordia Triglotta, 196, §144.)

Seminario Concordia, Porto Alegre, Brazil.

—Alfred O. Meyer in Lutheran Witness.

### EDUCATION NO PANACEA

A case of tampering with a jury is occupying the attention of the New York press, and the New York commissioner of jurors comes forward with a proposal to strengthen the independence of juries by means of education.

He calls for special college courses to disseminate information on juries and jury duty, believing that present shortcomings "could be remedied in large measure" by the simple process of instruction, because "students are later to become the professional men from whom many petit special and grand juries are drawn."

Instructions on jury duty as part of a course in civics no doubt has a proper place not only in colleges but also in preparatory schools. It may help to impress future citizens with a sense of their responsibility as lay partners in the administration of justice. But let us not expect to remedy moral defects by the easy formula of "education."

Two highly educated youths in Chicago are facing murder charges, and one of them, who is talking a good

deal more than is good for him, is quoted by the state's attorney as having approached him with the confidential inquiry: "How about fixing this thing up by getting to a few of the jurors?"

No amount of special instruction is likely to convert the man who seeks to purchase justice and the misplaced juror who has "purchasable principles." There are moral evils, not to be reached by mere intellectual remedies.

Education is no panacea, least of all if it is confined to mental training. It may develop an intellectual giant like Lord Bacon, whom it did not save from charges of venality, and whose moral shortcomings were exaggerated into the epigram, "the wisest, brightest, meanest of mankind."

We must look to moral education and the molding of character for personal and civic integrity. This is a better safeguard of incorruptible justice than special courses on jury duty.

— The Sentinel.

### DO YOUR CHILDREN GO TO CHURCH?

It was my privilege to spend a few weeks at the seashore, where, from my window, I could see great throngs of people go in and out of a large Roman Catholic Church, all day on Sunday. What particularly impressed me was the large number of children in this multitude. Fully one-third were children from eight to ten years of age. The following Sunday I assisted at the administration of the holy communion in a large Lutheran Church and I did not see any children in the congregation. This was the difference. And why? It deeply and sadly impressed me why there should be such a marked difference.

A Roman Catholic priest said, "Give me the child until he is ten years old and you may have him after that, if you can get him."

A weak thing in the Protestant Church is the lack of church-going by the children. This is a great fault and a gross inconsistency for which no justifying reason can be assigned. That the children should be absent from the church services is a direct offence against the very fundamental principles of our professed Christianity.

There is much complaint of non-church attendance these days. If you knew the history of these non-church-goers, in most cases, you would find that they did not go to church in childhood years. If you hope to have church-goers of mature years, you must train them that way in childhood. If you do not get the children you will not have the adults. You cannot consistently look for sheep if you do not properly care for the lambs.

The fault we complain of rests with the parents. There is a woeful lack of parental authority in the matter of the church-going habits of children. The practice of parents letting children of even eight or ten years of age decide whether they shall go to church or not, is to be condemned. It is a subject which the

pulpit can well treat with vigor. In this age of specialization, many look upon the Sunday School as the children's church. This is a grave mistake. The Sunday School has information for its keynote, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere, lack the quality of reverence which is the very first essential of public worship. The best Sunday School, if there can be but one, is a seat in the family pew beside its parents at the regular services of the church. If all parents had the idea of parental authority as well developed as the father I read about, many more children would be seen in the family pew. The boy of twelve objected to going to church, but the father said, "My son, as long as you sit with me at the home table, so long will you sit with me in the family church pew."

The argument that children acquire an aversion to the church by being obliged to go to church by their parents, is ridiculous. Children are told by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school and going to bed. It is not apparent, however, that they therefore acquire a rooted aversion to wholesome food, to sleep, or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to adult years, constitute the absentees from church attendance and services. The argument is simply one of those ingenious and plausible little fictions invented by that ever rabid opponent of church services, the father of lies.

Not to take children to church is a great mistake and a great mischief. It is a great weakness in the Church today, and the future will reap from it many bitter fruits. Where the Church exists in its true and normal condition, children are always included. They are, by virtue of the baptism, members of the Church, and they should be seen in the church assembly.

Our Lord, when only twelve years old, worshiped in the temple with His parents.—H. C. Holloway, D. D., in Lutheran Sentinel.

### THE CHRISTIAN TRAINING OF CHILDREN

#### Let the Children Memorize!

Sir John Ruskin, the famous English art critic, in his last book, "Fors," comes to speak on the importance of letting children learn Scripture texts and hymns by heart. He tells of a visit he paid to a cottage, and says: "But the dearest child of the cottage was not there. Last spring they had a little boy, full of intelligent life, a pearl of great price to them. He went down to the field by the brookside one bright morning when his elder brother was mowing. The child came up behind without speaking, and the back sweep of the scythe caught the leg and divided a vein. His brother carried him up to the house;

and what swift binding could do was done. The doctor, three miles away, coming as soon as might be, arranged all for the best, and the child lay pale and quiet till the evening, speaking sometimes a little to his father and mother. But at six in the evening he began to sing — sang on — clearer and clearer, all through the night, so clear at last, you might have heard him, his mother said, 'far out on the moor there,' sang on till the full light of morning, and so passed away. 'Did he sing with words?' I asked. 'Oh, yes, just the bits of hymns he had learnt at Sunday School.'

So much of his education finally available to him, you observe. Not the multiplication table then — these rhymes only remained to him for his last happiness. "Happy in delirium only," say you? All true love, all true wisdom, and all true knowledge, seem so to the world; but, without question, the forms of weakness of body preceding death, or those during life which are like them, are the testing states, often the strongest states, of the soul. And the lesson I received from that cottage history, and which I would learn with my readers, is the *power for good in what, rightly chosen, has been rightly learned by heart at school*, whether it show at school, whether it show at the time, or not. The hymn may be forgotten in the playground, or ineffective afterwards in restraining contrary habits of feeling and life, but all that is good and right retains its unfelt authority."

Ruskin then recounts the passages of Scripture taught him by his mother, and concludes: "This maternal installation of mind in that property of chapters, I count very confidently *the most precious and on the whole the one essential part of all my education.*"

— The Australian Lutheran.

#### METHODISTS TO DECENTRALIZE?

The Christian Century (undenominational) of Chicago, predicted a short time ago "a period of decentralization" in the Methodist church, basing its arguments upon unexampled signs of disturbances within the denomination whereby delegates from the local conferences to the general conferences have been elected in all sections, apparently because of their local opposition to the resident bishop or the denominational organization. That paper states that: "the uprising seems to grow out of a feeling on the part of the pastorate that the Methodist Episcopal Church has reached a point where it is too completely regimented."

We have not followed closely the movements within the Methodist Episcopal Church, but it would seem to us that this church can scarcely be said to have a centralized government. The general form of church government of Methodism has been described as "connectional." There is a system of conferences which includes quarterly, district, mission, annual and general conferences. The annual conference is administrative only, and its membership is confined to traveling

ministers. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference, just preceding the General Conference, in order to elect delegates to that conference.

The General Conference has general legislative and judicial power and is therefore the highest body in the church. It was first held in 1784 and was established as a delegate body in 1812. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers.

The real trouble that the ministers have had to contend with has been the itinerancy of the ministers. Originally they moved every six months, then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864 at three years; 1888 at five, and in 1900 the time limit was removed altogether. Among both ministers and laity there has been a growing dissatisfaction with the rules that deal specially with the conduct of church members, especially those that forbid dancing, card playing and theatre going. Another objective of the ministers is aimed at the absolute power of the bishops to appoint ministers for their charges. Neither pastors nor congregations are supposed to have anything to say or do in determining this matter. This is said to result in considerable church politics being played and in forces being set to work which are not always the best.

It is a matter worth serious consideration whether an established centralized church government is not to be preferred to a bureaucracy where each department functions independently under its own chief.

—The Lutheran Companion.

#### ECCLESIASTES

Armour Edberg

The expression "Under the sun" might be compared to the magic wand of a fairy tale, but it is the key that has unlocked the door to the dark and puzzling problems and seeming inconsistencies of this book, and has made Ecclesiastes a sparkling gem of divine truth. In this case, however, the contents are not a fairy tale, but a reality, and the golden key is a mighty power. To me Ecclesiastes was complex—now it is simple; it was a stumbling-block—now it is a truth; it was paradoxical—now it is challenging; it was logical reasoning—now it reflects negatively the Christ. The book contains in a nutshell all that this world has to offer: vast riches, magnificent glory, great joy and mirth, profound wisdom and knowledge, power and influence, life, health, the arts and sciences, and what-not, and yet the book lacks all that heaven has to offer,—the Gospel of Jesus Christ.

To me two logical reasons present themselves as evidence that the book is inspired. It briefly refers to all the great problems that have confronted the thinking man thruout the ages, and the conclusion ultimate-

ly reached by the preacher are similar to the conclusions reached by other philosophers. "Under the sun," or "without Christ." What is the chief good?—all thinkers ask. Where did I come from? Where am I going? What am I—a reality or merely a dream? Why is there evil and suffering? What is the difference between man and beast? Surely the man outside of Jesus Christ, who ponders upon these insolvable questions, is in desperate mental straits. Many men have tried to make themselves believe that they have arrived at a true conclusion of some of the problems of life. Plato suggested a New Republic and Sir Thomas More proposed a Utopia. Nietzsche said that the force of the survival of the fittest—a great race of supermen—was the ultimate chief good.

The race of today should be glad for the part it may play in this great economy of evolution. Likewise H. G. Wells of this generation has accepted these evolutionary principles and has authentically informed us that we have outgrown the Bible and that we need a "History of Civilization" as a guide book. Strange to say that some of our greatest literature (aesthetically) and renowned poets have tried to solve the same problem that Solomon attempted to solve by means of mere knowledge and wisdom. Shakespeare would not permit a Hamlet to commit suicide, for he dreaded "That unknown country from whose bourne no traveler returns," and would therefore "rather bear the slings and arrows of outrageous fortune" of this life. Shakespeare has an intimate and comprehensive knowledge of man's perplexing thoughts, but he has no conception of immortality, or the life after this. He presents a vivid picture of the morals of this life,—of its pride, jealousy and greed, pomp, vileness, etc., and of its cause and effects—but this great philosopher of the Renaissance period—though intensely religious, and even quoting the Bible,—has nowhere a conception of Jesus Christ as the only solution.

And so we cite the attitudes of other great men towards these problems that are such a reality to the author of Ecclesiastes or to any man outside of Christ. Wordsworth and Bryant (to some degree) are pantheists and go to nature for their solution. Browning advocates sheer force of optimism and humanistic love. Tennyson wavers among many solutions—from evolution to a League of Nations—and finally dies with a—"hope (he does not know) to meet my pilot face to face, When I have crossed the bar." Ibsen is a great reformer of some merit but his ultimate solutions to the problems of a man "under the sun" are found in self-worship to some "personal ideal" coupled with a worship of a great god in nature, or as he says, "under the vault of heaven."

Not only do the conclusions reached by other great philosophers coincide with Solomon's conclusions and thus prove that they are correct, but my own experience also proves to some small degree that Ecclesiastes

is divinely inspired and that the conclusions are absolutely true. In the final analysis if I do not accept Jesus Christ and His Word, the only thing I can do is to "eat, drink and be merry for to-morrow I may die," at the same time in order not to run any chances the positive side of my life had better outweigh the negative side. Then, if there is a good somewhere he must recognize me for "I've done the best I could."

All in all the book of Ecclesiastes is a black background against which the Cross of Jesus Christ is reflected with winsome splendor and glory. The expression, "Under the sun," is the golden key or powerful spotlight that negatively reveals the grace and riches that we have in Christ Jesus and in the power of His resurrection. Glory Hallelujah!

—The Bible Banner.

### JABEZ SAYS

One of my church papers has a long and appealing article under the title, "Three Cents a Day for Benevolences."

First it presents the total amount needed from congregations of the Church. That total looks large. But when it is divided by 365 days and then divided again among the total church membership, the quotient is three cents per day per member.

Up to this point the matter is clear and dignified. And then the church paper begins begging the members to round up their shoulders and carry the load.

The load! It is not the load that makes anybody tired. Its the wriggling around and trying to make it appear a load, that wearies the individual and strains his purse.

Three cents a day per member! That means to deny oneself half of a ride on a street car, or one-sixth of a gallon of gasoline, or three-fifths of a package of wiggly-waggly chewing gum, or one fiftieth of a new neck tie, or one-hundredth of a pair of silk stockings, or one-fifth of a tip to a waiter, or three-fifths the price of a cheap cigar.

Load! There is no load about it.

It is a blessed privilege to give to the Church, and when the man finds it out and discovers that he can buy more real joy in this world by giving than by squandering, the Church will never more have to beg. And until the man finds out where real joy exists, he will go on his stumbling, confused way, wasting substance upon useless things, leaving mighty works of God undone; and the Church will have to beg and argue and calculate in all manner of ways, to show how and why a man ought to be willing to give for himself and each member of his family, three cents a day for the work of righteousness.

In this country we talk of billions and we act in billions. We make billions and lend billions and collect billions and spend billions. No work is too vast in the material sphere, no government cost too great.

But when we come to the Church and its work for the Kingdom of God, we dribble ourselves down to figure in pennies—adding supplication to supplication, and then prayerfully wonder whether the Church can get three cents a day out of each of its members to save the world from utter destruction!

—The Christian Statesman.

#### WHAT OTHERS SAY

##### Mr. Nash's Singular Difficulty

A most remarkable request appears in a late number of *The Universalist Leader*. It was invited by Dr. Harold Marshall, the publisher of that journal, who suggested that the religious press afford the most direct and effective medium to bring forth answers of value to an appeal so significant. And *The Continent* is glad to heed the suggestion of *The Leader* that other church papers should broadcast this call for thoughtful Christians in all denominations to help the thinking of a Christian brother of theirs.

The questioner is that singularly interesting personality whose purpose to conduct his business by the golden rule has already attracted the interest and applause of countless thousands of Americans—Arthur Nash of Cincinnati. Mr. Nash, as perhaps most readers of *The Continent* know, manufactures men's clothing, and this year according to the current growth of his business he expects to make and find market for 500,000 suits. In his factory he himself owns about one-third of the corporate stock and is therefore entitled to a third of the profits. Some years ago at a meeting of the employes it was decided that a fair return on capital to figure out their turnover is \$1.00 per suit. Mr. Nash does not think it would be wise to reduce that profit. He thinks business cannot be safely done on a less margin, and he considers anyhow that it would not be right to cut stockholders' income, since a large proportion of the shares are in the hands of his employes, who are entitled to have the worth of their holdings kept up.

What, then, is Mr. Nash's problem? Just this—he doesn't know how to avert becoming a millionaire. He doesn't want to be a millionaire. In truth, he can't think it right for a Christian to own a million dollars. But if he keeps on taking one-third of that dollar profit on every suit he sells, he soon will be a millionaire; it looks, indeed, as if his third of this year's \$500,000 will put him across the million line. To be sure, he has been turning back most of his gains into his business, but that only makes the matter worse, because it enlarges his prospective profits for the next year and every year after that. This therefore is the perplexity on which the Cincinnati manufacturer wants advice: What would Jesus wish a man to do who is getting rich faster than he thinks good for his soul?

Of course, Mr. Nash could give his money away. Doubtless the correspondence which he now invites

will introduce him to more opportunities of that kind than he is now aware of. But he has another difficulty there; he does not believe it is wholesome for educational and charitable institutions to be built up by large donations from the wealthy. He considers that big endowment gifts solicited for charity and education from the magnates of business tend to bring those great interests of life under the domination of wealth and put them in subjection to materialistic rather than spiritual ways of thinking. He does not look with any pleasure therefore on the prospect of being numbered with great endowers of hospitals and colleges. Which way then shall he turn? Anybody who feels able to counsel this conscientious man on this puzzle is invited to write him personally—Arthur Nash, Elm and Henry Streets, Cincinnati, Ohio.

—The Continent.

#### Please Rise and Give Attention

The Lutheran hereby hopes it can back every one of its readers, but especially its lay members and church councils, up into a corner. We want to ask some questions:

(a) Is there any reason why, as a church, we should average less than fourteen other Protestant groups give per capita for church support or for benevolence? Isn't our duty to God as great and are not our opportunities to make more men and women better Christians as attractive to us as to other communities? Would we admit to anybody but a tax collector that we are a set of poverty-stricken, providence-forsaken individuals, whom the Lord may well pity but of whom He dare expect little except to keep us alive until He can pass us across the great divide?

Question (b) is a half-sister to question (a). Is there any **good** reason why some congregations should average \$30 per capita and others six? And is there a feeling on the part of friend six that if he sits tight and murmurs, friend \$30 may squeeze up to \$36, and then friend six can loudly chant, "We are going forward?" Are the differences among synods altogether due to circumstances or are they partly due to good (?) management?

Question (c) is the kind of query we prefer to put to our readers because we are sure we shall not hurt the feelings of any of you. We know those who are on our subscription list are not dropped from the membership rolls because they failed to contribute, circumstances being normal. But this is the question: Just what ought a congregation or a community think of a man who belongs to a church, enjoys its benefits and calls on its ministry, yet neglects to share in supporting its work? We heard of a Mohammedan who said to an Abyssinian bishop: "If we Mohammedans go to hell, it's your fault." That's a safe illustration: Africa is a long ways off.

But isn't there some way by which congregations can make their contribution plate or the package of weekly envelopes mean enough to every one privileged to have his name on the church roll, want to register allegiance thereby? Can't it be made plain that the apportionment is every member's instrument to serve God? We have a good many opportunities to follow church collections to their destined places of duty. We see the dollars thus named on their stations, saving, comforting, training and inspiring human beings. Maybe we are overly favored by this inside information. At any rate, we have gotten high regard for the household mirrors. If they were not good glass, well silvered, they would crack every time they had to reflect the face of a church member who can, but does not, contribute money to support the Church, and therefore swells the number of "losses" otherwise."

—The Lutheran.

#### Are They Meant for Morality?

Ministers who were led recently into indorsing The True Story Magazine should have acquainted themselves, before they signed their too ready approbation, with its "sister" publication, True Romances. Bernarr Macfadden, the publisher of both, apparently considers it good tactics not to devote quite every page of the former to tales of unholy love—there are certain other phases of human sin about which also persons of wholesome feeling and good taste dislike to talk much. So his "true stories" sometimes get away from the field of sex. But if anybody is dissatisfied with such moderation—if anybody who has whetted his tongue on the not lacking spice of the first magazine develops an appetite for something spicier—then there is this "sister." Nobody will complain of moderation in that; it is all sex and nothing else.

We understand perfectly the theory on which these indorsing ministers have reasoned out that it is right for them to help along Macfadden with his "true stories"—we have heard as yet of no minister able to stomach True Romances. Yet the tales in both are all cut by one pattern—no matter what their difference in height of color. In every case the woman supposed to be relating life's experiences comes to the very edge of some frightful immorality—and then something miraculous opens her eyes and she is saved. Sometimes the story is of a hero instead of a heroine, but the formula is the same. And the argument is that in this way young people are warned of the perils of a treacherous world and will themselves be saved from a like entanglement in the net of sin.

Of course warning like that is often needed—for ignorance is ever a prey. Quite possibly, therefore, it would be a good thing for a brash young girl to be given one such story to read some time soon after adolescence is passed. But a book-full of them—two book-fulls of them—every month! Is there anybody so fool-

ish as to think that that could be healthy for youth—girl or boy? And is there anybody—even in the ministry—so airily magnanimous as to believe that these and a host of other similar magazines now on the market are actually printed for moral ends? Or most of all, who can suppose that the hundreds of thousands of readers who are devouring these garnished dishes of sin month after month are being elevated and spiritualized by the mental diet they find in such periodicals? There is where the ministers who flatter Macfadden have shown themselves gullible.

The final apology for these tales is that they are "true." Let each reader judge for himself. The Continent for its part suffers from incredulity. If all these stories are written by persons who have individually gone through the moral adventures therein described, then this publisher has accomplished a feat heretofore unknown in literature—he has hypnotized a miscellaneous collection of untrained writers into writing in a single identical style. Hitherto only a staff of hacks has ever been so standardized.

—The Continent.

#### FROM OUR CHURCH CIRCLES

##### Dr. Martin Luther College

Commencement in Dr. Martin Luther College, New Ulm, Minnesota, took place on June 17. On the request of both the graduating class and the faculty Rev. G. Hinnenthal of Goodhue, Minnesota, rendered the customary commencement address. On the basis of Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it," Rev. Hinnenthal showed how important it is to look after the proper Christian training of the child in the home and in the school. This must be done in the proper time and also in the proper manner. Truly, a timely subject. Would to God that all our Christians were filled with zeal and enthusiasm for this so very important work in our Lutheran Church!

The two graduating classes numbered 32 pupils. From the Normal Course nine graduated and will enter the work in our Christian schools in fall. Twelfth grade had 23 graduates. Of these five will enter Northwestern College next September. Four will prepare for the ministry, one will enter the Commercial Course. The remaining members of twelfth grade will return to us in fall and enter our Normal Department.

The past school year we had a total enrollment of 193 scholars. Of these 133 were registered as teachers, 36 as pastors, and 24 were taking a general education course. The new teachers allotted us by the Joint Synod last summer were called and were at work. Prof. A. Stindt came to us in October and Prof. R. Janke began his work on February 1. The Lord spared us from harm and danger, and the work could be carried out without much interruption. In fact, the health of the scholars was excellent. We

had but one case of very severe illness. One boy took ill with pneumonia. Soon pleurisy developed also, and for several weeks his life was in great danger. However, God heard our prayers and let him recover. He returned home at Easter and is now recuperating completely.

Our practice school was arranged this year as we had planned. In it we have the entire second grade of our St. Paul's School, consisting of 24 scholars. To this are added scholars from the fourth and fifth grades in order to have the practice school represent as much as possible a mixed school. In this school the members of A class taught approximately three weeks each under the supervision of critic teachers. This arrangement has proven to be a fine step in the right direction and the good results were decidedly noticeable.

Although we had such a very large attendance, let us not lay down our hands and think that we need not work as energetically for our school as we did the past years. We need laborers for the vineyard of the Lord, and He is asking for them. That was evident this year when the assignment committee met. We could offer but 10 teachers to this committee. That meant that 8 of the 18 calls were placed before the assignment committee could not be supplied. Besides there are vacancies that had not applied to the committee for supply. This means that the Lord is calling upon all of us to help in His work. The most effectual way is to lend our assistance that many of our young Christians enter our institution and prepare for work in our Christian schools.

May the Lord continue to prosper the work of our hands in the future as He has done in the past.

E. R. B.

#### **Prof. F. O. Reuter Died**

Prof. Reuter of New Ulm, Minnesota, died June 9th and was buried June 12th. His obituary is to follow this brief notice in our next issue. G.

#### **Southeast Wisconsin District**

The Southeast Wisconsin District will meet in Trinity Church at Waukesha, Wis., from July 9th to 15th (Rev. P. Brockmann). Opening services will take place at 10 o'clock A. M. Wednesday. A paper will be read by the undersigned on *Etliche Zuege aus dem Leben Eliae — fuer unsere Zeit.* — Another paper will be read by the Rev. W. Keibel on Christian Giving. — All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and must be handed to the secretary of the Synod at the close of the opening services. — Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, Rev. Paul Brockmann, 1076 White Rock Ave., Waukesha, Wis. Delegates are requested, when making application for ac-

commodations, to state whether they wish to have lodging and board, or only board. All reports and petitions to the Synod must be in writing and are to be in the hands of the president of the Synod, the Rev. C. Buenger at Kenosha, Wis., before June 25th.

Henry Gieschen, Sr., Sec'y.

#### **Nebraska District**

The Nebraska District of the Joint Synod of Wisconsin and other States will convene August 27 to 31 inclusive at St. Paul's Church 3½ miles N. E. Gresham, Nebr., 11 miles N. Utica, Nebr., C. & N. W. and C. B. & Q. respectively. Papers will be read by Rev. Geo. Tiefel and Rev. M. Lehninger. Lay delegates are requested to bring credentials signed by the chairman and secretary of their respective congregations.

All requests for quarters should be in the hands of the undersigned before August 24. A. B. Korn, Sec'y.

#### **Installation**

At the request of President Im. F. Albrecht, the undersigned installed the Rev. Im. P. Frey as pastor of the missions at Graceville and Barry, Minn., on June 15, 1924.

Address: Rev. Im. P. Frey, Graceville, Minn.

M. J. Wehausen.

#### **Call for Nominations**

To fill a vacancy at Northwestern College, the Board of Trustees issues this call to all members of the Joint Synod to nominate candidates for the position. Candidates should be selected with a view toward their fitness to teach principally historical subjects. Nominations should be in the hands of the Secretary by July 20th. H. K. Moussa, Sec'y.

#### **Acknowledgment and Thanks**

The Apache children and adults at East Fork have received kind gifts at all times of the past school year. They, as well as their missionary want to thank their kind friends. Besides a few that requested that their names be not mentioned, gifts have been received from the following: Ladies' Aid, B. Westendorf, Pastor, Flint, Mich.; Miss I. Walter, Appleton, Wis.; Mr. G. Timmel, Oconomowoc, Wis.; W. E. Rahm, Jr., Montclair, N. J.; Seminary Students, Wauwatosa, Wis.; Rev. Max Stern, Plum City, Wis.; Mrs. Albert Mueller, Unionville, Mich.; C. J. Bender, Red Wing, Minn.; Miss Adela Croll, Manitowoc, Wis.; The Tabitha Girls, Wm. C. Albrecht, Pastor, Sleepy Eye, Minn.; Congregation, Paul Froehlke, Pastor, Winona, Minn.; L. A., Neu Zealand Gem., Sebewaing, Mich.; L. R., R. Heidemann, Pastor, Arlington, Minn.; Wm. Lehmann, Pastor, Darfur, Minn.; Miss Linda Bartz, Miss Lynda Wolff, Racine, Wis.; Marie Thoma, Sugar Bush, Wis.; Mr. L. Serrahn, Manitowoc, Wis.; L. A. S., K. Machmiller, Pastor, Manitowoc, Wis.; Y. P. S., E. E. Rupp, Pastor, Bay City, Mich.; St. Paul's Lutheran Sunday School, Cudahy, Wis.; Geo. F. Meyer, Miss Julia Un-

grodt, Miss Sophia Schulz, J. H. Koehler, Medford, Wis.; Prof. Karl Koehler, Watertown, Wis.; Prof. Aug. Pieper, Wauwatosa, Wis.; L. A. S., W. Bodamer, Pastor, Ann Arbor, Mich.; Mr. R. Schlei, Algoma, Wis.; Congregation, M. J. Wehausen, Pastor, Johnson, Minn.; Mrs. George R. Ernst, Milwaukee, Wis.

Many thanks from Apacheland, and God's blessing to the givers. Melvin W. Croll.

#### Change of Address

Rev. Ad. A. Zuberbier, 807 7th St., Muskegon Heights, Michigan.

#### ITEMS OF INTEREST

##### Carillon of Peace to Commemorate Nation's Services

Washington. — Arrangements are going forward for the erection here of a \$3,000,000 "National Peace Carillon Tower" as a memorial to the sacrifices and ideals of the American people during the World War. The tower, which is to be of white marble with colored marble decorations, modeled somewhat after the famous carillon towers of England, Holland, and other European countries where as many as 60,000 persons gather on occasions to hear operas and concerts by master players, will be 360 feet high on a 60 foot base and contain 54 bells.

The National Carillon Association is conducting a nationwide campaign for the necessary funds and is joined in the project by the General Federation of Women's Clubs with its 2,000,000 members. Paul P. Cret of Philadelphia, architect for the Pan-American Building and the granite arch at Valley Forge, whose conception of the memorial has been selected, is designing the plans.

Ascending in the chromatic scale, the bells will be dedicated to the several states of the Union, in the order of their casualties in the war, and stamped with their respective coat-of-arms. They will range in weight from one of more than 10 tons in E flat, to be designated "The Bell of the Allies," to the smallest weighing 20 pounds which will be tuned to A flat, four octaves higher. The largest bell, according to plans, will be heard all over the capital and the smaller ones at least a quarter of a mile. —Christian Science Monitor.

##### On Five Cents A Day

It cost an Oxford student in the Middle Ages less to live per day than it costs the modern young man for his carfare to the office in the morning. The expense account of a medieval student, which is reprinted in Albert Mansbridge's book, *The Older Universities of England, Oxford, and Cambridge*, shows how the munificent sum of \$12.20 was distributed over the school year of thirty-eight weeks. Even allowing for the appreciable difference in money value, we are assured that this youth must have lived very frugally. Here are his expenditures:

For lectures .....	\$1.80
Rent of room .....	2.00
Food (for 38 weeks) .....	8.00
Payment for servant (38 weeks) .....	.40

Total .....\$12.20

—The Living Church.

##### Remove Bible Pictures In Schools In Turkey

Constantinople. — The American missionary schools in Turkey have agreed to remove from their classrooms all Scriptural pictures, Bibles, crosses, and other religious symbols in ac-

cordance with the recent orders issued by the minister of public instruction, Vasif Bey. The forty French Roman Catholic schools remain closed, refusing to remove the crucifix. —Wisconsin News.

##### Scientists Open Church in Boston

Boston. — Formed by a "dissent minority," the Christian Science Parent Church of the New Generation held its first service here Sunday. The church, organized under the leadership of Mrs. Annie C. Bill, is composed of members who have resigned from the mother church as a result of recent litigation. John V. Dittmore, who was elected a director of the mother church on the recommendation of the founder, Mrs. Mary Baker Eddy, two years before her death, and who resigned from the church on his removal from the board in 1919, has been active in organizing the new church. He still is a trustee of Mrs. Eddy's estate, amounting to more than \$5,000,000.

##### The Antioch Chalice

Some three years ago I published here a description of the Antioch Chalice, so-called. Here is a fuller account of this extraordinary relic, which certain friends wish to acquire and present to the Cathedral in New York:

"Safely hidden away in a New York bank vault is a silver cup, or chalice, which, in the opinion of many learned men, is one of the most significant and valuable of all Christian relics. The cup is known as the Antioch Chalice, and, although the origin and history of it are lost in the mists of the past, its purpose, its antiquity, and the region where it was made are all clearly indicated by its form and the decorations on it.

"The chalice consists of two cups, one of which fits inside the other. The inner cup is plain, the outer one is handsomely decorated in relief. There are two figures of Christ. One shows Him as a youth, the other as a mature man. One of the figures is surrounded by ten persons in an attitude of worship—Apostles or early Fathers of the Church, no doubt. The other figure stands with a basket of loaves at his feet, over which is an eagle with outspread wings.

"Tradition connects the cup with Antioch, which, next to Jerusalem, was the first city to shelter a band of Christians, and the workmanship is such as to suggest the craftsmen of that Hellenized city of Syria. The date of the chalice has long been in dispute. Some authorities hold that it cannot be earlier than the Fourth or Fifth Century; but the silver work is of a delicacy and grace that is more characteristic of the First Century after Christ, than of those later centuries when art had become stiff and conventionalized. The figures, indeed, are so individual in treatment that they seem to be intended for portraits, and it has been suggested that they do actually represent the appearance of the first Apostles, a theory that cannot, of course, be either proved or disproved.

The figure of Christ is not idealized; it is less attractive than some of the other early Christian portraits, but it is all the more interesting because it is unconventional. That is indeed one of the reasons that lead scholars to insist on the antiquity of the chalice. By the Fourth Century the figure of Christ had been so completely reduced to conventionality that a representation like this would have been impossible.

"The presence of the eagle which has been thought to refer to Constantine's taking the Church under the imperial protection, is now believed to signify the union with the early Christians of a Syrian cult, the symbol of which was the eagle. That cult antedated Christianity, but it was lofty in its idealism, and it held to a belief in one god — the Highest — and it might easily have merged itself in the swelling current of Christianity." —The Living Church.