

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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No. 2.

"REJOICE IN HOPE, BE PATIENT IN TRIBULATION, CONTINUE INSTANT IN PRAYER"

Romans 12:12

Rejoice in hope, ye Christians,
While pilgrims here below.
Your gracious heav'nly Father,
Who, loves His children so,
Shall all your needs supply;
Shall guide, console, defend you, —
Eternal blessings send you;
No boon He shall deny.

Be patient, O ye Christians,
To follow Christ, your Lord.
His Spirit dwelling in you
Shall, through His mighty Word,
Endow you with the strength
To flee from all temptation, —
To joy in tribulation, —
To overcome at length.

Be instant, O ye Christians,
In earnest, steadfast prayer.
Unto your loving Father
Your hearts' desires lay bare.
In faithful confidence
Trust in His promise ever;
Await His gracious favor.
He is your sure Defense.

Though earthborn clouds may darken
Your pathway threat'ningly,
His bright Shekinah glory
Can bid the shadows flee!
He harkens when you plead,
Look up, beyond the present.
To Salem's mansions pleasant
His people He shall lead.

Saved by His grace, in Jesus,
Cleansed, pardoned, justified,
In loyal faith continue,
In fervent love abide,
While here your path ye trace,
Till by His power supernal
Ye enter life eternal,
And see Him face to face!

For the Second Sunday after Epiphany.

Anna Hoppe.

When my heart is troubled of my helplessness and the weakness of my nature, my spirit is revived at the sound of these glad tidings: Christ is thy righteousness; Christ is thy salvation; thou art nothing; thou canst do nothing; Christ is the Alpha and Omega; Christ is all things; He can do all things.

—Ulrich Zwingli.

LINKED UP WITH GOD

Character-building Education

John 17:3

The subject of education is one of life and for life. Our whole life is a schooling; our whole life is an education. Everyday of our lives, yea, every moment of our lives we are going to school, whether we just happen to be in an institution which man has termed a school or not. We all go to God's school as long as we live. And that is finally, in the last analysis, the only school there is. All schools, so-called by us, are either helps for this school of God, or they are imitations of it. They are either subordinate and subservient to God's school, or they are the devil's imitation, and not worthy of the name of school.

What is school? What is education? If we were to listen to man's definition we would have volumes to plow through, and at the end be more confused than ever as to what real education is. What it takes man volumes to say, and then wrongly, God says in one little verse of His wondrous Word. The whole definition of His is summed up perfectly in these few words: **"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"** (John 17:3). There we have it all in a nutshell. That cannot be improved upon. It is perfect. True education is to learn to "know the only true God, and Jesus Christ, Whom He has sent." In short, to know the God of love, mercy, and forgiveness.

But, you may say, that is "eternal life," not education. Exactly, for that is what education has for its aim: life, happiness, for this world, and if not altogether drowned in materialism, life for the world to come. Expressed popularly: happiness for time and eternity. So many of us have the false conception that "eternal life" is to begin after death. That is not Scriptural. Again and again God says in His Word: "whosoever believeth . . . hath (not will have), eternal life" (John 5:24, 40. 6:54). It is a present possession. So "eternal life" is for this present world already. It is the very thing that every one in this world is after; some in one way, some in another, but all after it. It's the "pursuit of happiness" that man is engaged in. To attain this more fully schools are established. In short, the object of education is to bring about life, happy life, life worthwhile. It is usually restricted to this world. We Christians know that it reaches far beyond the bounds of this present

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Rev C Buenger
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world. Now, true education should bring about this life, this happiness, this joy, this "eternal life." This, our text tells us, is obtained by learning to "know the true God, and Jesus Christ, Whom He has sent." Briefly expressed: by learning to know the God of mercy.

I hear some one exclaim: "To know the God of mercy is education? How is that possible? That would be a very limited education. To most people it would be no education at all." Well, such talk does not reflect upon God's ignorance, but upon man's. To learn to know the "true God that so loved that He gave His Son" is inclusive of every branch of education taught and a hundred more. Learning to "know Jesus Christ" embraces every course on the curriculum, and a good deal more. How? Let us see. In the very beginning of John's Gospel we read: "All things were made by Christ, and without Him was not anything made that is made. In Him was life" (John 1:3). Again, in Romans (11:36) we read: "Of the Lord, and **through** the Lord, and **to** the Lord, are all things." Again, (Eph. 1:10) "In the dispensation of the fulness of times God might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Learning to "know the true God, and Jesus Christ, Whom He has sent" makes known God as Creator and Redeemer; as God and as Lord. As to creation it makes known a thousand times more than man is able to reason out. That includes all and more of true science than man has ever grasped with his little gray matter. In addition it makes known unto us the characteristic of God's nature that sets us right with Himself and His wonderful creation, so that we can enjoy it. It makes known "Jesus Christ, Whom He has sent," Who is the manifestation of God's Love.

Mind you, Scripture makes it very plain, not only does it say: "the true God" but it explains further "and Jesus Christ, Whom He has sent." God knows our self-righteous nature. He knows what peculiar conceptions man entertains of God. He knows that man by nature is willing to recognize a God in a formal, complimentary-vote way, but that the "foolishness" and "stumbling-block" to our intellectually-inclined Greek nature and legalistically-inclined Jewish nature is Jesus Christ. Man, by nature, "will not have this man (Jesus) to reign over him" (Luke 19:14). That is the Rock of offense. Hence God wisely and lovingly stresses it by adding "and Jesus Christ Whom He has sent." He says no more by so doing, for the "true God" is Jehovah, the God of mercy, but for the hardness of our heart's sake He adds it so that we might not misunderstand what true education and true life is.

Now, we might ask the question: Who then can educate? Educate so that it will bring about real life for time and eternity. Again, we are not left in the

dark. We read 1 Cor. 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him neither can he know them, because they are **spiritually** discerned." With our senses, our intellects, our reason, we will never be able to get education, life, happiness. Philosophy can never find God. It bears a hundred ideas, but all wrong. "These things must be spiritually discerned" (seen, perceived). It must be done by the spirit, not the senses. God has designed it thus. It can be done no other way. So, the conclusion of the matter is: God only can educate.

How does He do this? By His syllabus, His prospectus, His Word, for "these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have **life** through His Name" (John 20:31). Take God's Bible as your prospectus of education for school and life and you will become truly educated. You will get a singleness of eye and your whole body will be full of light. You will see everything in its right relationship and importance. You will have life indeed. Briefly summarized what is the substance of God's prospectus? It is: "**I am the Lord your God.**" **Lord:** Jehovah, covenant-God, Mercy-God; **God:** Creator, almighty-God, Sustainer. First, loving-Lord; then we may learn to know all things of Him as mighty-God and it will never drive us away from Him. The reason so-called education to-day makes unbelievers and scoffers is they learn to know God as God, but not first of all as merciful-Lord. By nature man is afraid of God. We are children of our grandparents Adam and Eve hiding in the garden of Eden. We would soonest have nothing to do with God, unless we have first learned to know Him as the Lord that will send the woman's seed to crush the serpent's head; unless we have learned to know Him according to His wonderful Prospectus which tells us that He has reconciled us unto Himself by the death of His Son (2 Cor. 5:18). That sets us at peace with God and fellowmen, and in true harmony with that God's creation: nature. That will be life. Ignore that and man can try to become educated from now until doomsday and he remains a dunce, a slave to his passions, an ignoramus, an evolutionist which means a revolutionist against God. Only "as the Son shall make men free will they be free indeed" (John 8:36). Only as they continue in Jesus' Word, the syllabus, will they know this truth that will make them free" (John 8:31-32). After we know God that way we can study His creation in all the branches of the curriculum and it will only draw us closer to Him to trust Him more implicitly, seeing what a powerful God we have that is able to carry out His plan of love with us. True education is allowing God to make Himself known unto us first as to His Love, and secondly as to His power. In that order, not turned about, as so many nominal Christians attempt to do to-day.

Then we can study the science, and literature, and art of a thousand worlds, knowing God as a God of Love will only interpret His power seen on every hand as marks of love. That is education indeed. That is life in truth.

How does God bring about this education? We read in Scripture: "They shall be all taught of God" (John 6:45; Isa. 54:13). Education is a matter entirely between each one and God. It is a matter wholly between **God and me**. It is a personal, individual matter entirely. Only as each one individually learns to "know the true God and Jesus Christ Whom He has sent" will there be real education, life, joy, happiness. Only then will there be "**character-building education**." Never otherwise. Education is a matter primarily between God and each person individually. It is a matter between **God and me**.

How different this is from what man does. Man tries to work upon the masses, the crowds, large audiences, mobs. Man "classifies," "platoonifies"; God individualizes. He does so in the physical world. You can find no two leaves, no two blades of grass, no two apples, no two persons alike in the millions and billions of each kind. They may look alike to our imperfect eye, but put them under a microscope. No two alike. This name individualizing is true in the mental sphere. And it is true in the spirit sphere. In all God deals with us not by nations, cities, communities, families, but with each one individually. Where man applies laws to classify, God deals with us according to Gospel and individualizes. God makes Himself known unto us, to each one individually as "the true God and Jesus Christ Whom He has sent." It is a personal knowledge that makes for eternal life, for happiness here and hereafter.

Applied to our education specifically how would it be affected? To the extent that we are Christians, God's children, will we be like God, and deal with each other as individuals and not as classes.

God has honored us markedly by using us as laborers together with Himself (1 Cor. 3:9). He wants to carry out His plan through us, using us as His instruments. This is especially true of the education of our children. As parents, as teachers, as Christians, we have but one work to perform: To make the true God known unto the children entrusted to us. We are to "feed the lambs" and "feed the sheep" (John 21:15-17). We are to "bring up our children entrusted to us in the nurture and admonition of the Lord" (Eph. 6:4). We are not to make matter known, but the originators of that matter. We are not to make creation known first of all, but the Creator, (Romans 1:25) "the one true God." And that not in the spirit of neutrality, law, power, wisdom, but in the spirit of "Jesus Christ Whom God has sent." We are first of all to make God known as the One Who has created us again in Christ Jesus (Eph. 2:10; John 3:3), so

that the knowing of His powerful, physical creation will not make us afraid. We are to make known the Lord of Mercy to our children. We as "fathers" (Eph. 6:4), as parents, by blood and by faith, are to do this. If we employ any help to do this, we must see to it that it is in that spirit. We are responsible. Making God known in that way includes absolutely all branches of study, but all in the spirit of Jesus Christ Whom He has sent. All in the spirit of the Love of God in Christ. Never otherwise. Never apart. Never as power first. That will only work havoc. That will destroy what we really wish to build: character.

True education is character-building. It is getting the child or person linked up with the true God of mercy. That only is worthy of the name of education. All else is imitation. All our efforts at home, all our endeavors in the helps we employ, the schools, — and that is from the day we begin to draw our first breath, from the kindergarten to the university, and the post-graduate course of life following included, should have but one purpose: "That they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." All the studies pursued must be received from that angle and spirit or they will work just the opposite of character-building: real education. It will do what Roosevelt has aptly expressed thus: "It gives a high-powered rifle into the hands of a savage." See what it has done with the college-trained youths: Loeb and Leopold. They had the best education the world can offer, and what did it make of them? Trained criminals. All men are criminals by nature, and education as we know it only makes it so much easier to "get away with it," as the saying goes. Judge Lindsey, the judge of juvenile delinquents says: Loeb and Leopold are the inevitable result of an education without religion, an education which develops the head but not the heart." Now, that is only expressing in a general way what God in a positive way expresses in our text.

My dear brother and sister in Christ: do you want to be instrumental in developing such perverts? If not, do not let this matter of education in a Christian Day School be a matter of indifference to you. Make it a matter of your prayers. Put your best efforts forward to encourage it. Put your shoulder to the wheel; don't hang back and impede the progress, the work of the Lord. In the name of Him Who has died for you and your children, and has given us written command to "feed His lambs" I beseech you to get down on your knees in repentance for the thoughts of your hearts that would discourage the Lord's work. We are asleep (Rev. 3:14-19), not to see what even the world is sensing and throwing hands up in holy horror for. When Christians will not have their eyes kept open by the Balm of Gilead, what is going to become of us? When salt has lost its savor, it is

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thenceforth good for nothing but to be cast forth and trodden under foot of men (Matt. 5:13). Let us work while it is day for the night cometh when no man can work.

The whole education must be a linking closer and closer with the true God. The home through the parents must do this. It is not primarily a matter between parents and child, but God and the child. It is not to learn to know the parent as an end in itself, but as a medium to an end, and that end is: "That they might know the only true God and Jesus Christ Whom He has sent." The parents are only the agents to make this loving God known. Then only will there be obedience worthy of the name. Then only will be accomplished what is the object of parents: character-building.

Likewise the school, the teachers, are not to make it a matter between the child and the teacher, not obedience, for the teacher's sake, but for the Lord's sake. All the branches must be taught to make "the only true God known and Jesus Christ Whom He has sent." The teachers are only instruments in God's hands to do this. Both parents and teachers must regard themselves as such or true character will never be built. As long as the pupil behaves because the parent or the teacher says so, the parent or the teacher has made himself known as God, or taken the place of God, in just so far, and no character has been built. To wit, let the parent or teacher be absent will there still be discipline, character shown? It will if the education has been according to the one God-given principle: "That they might know the only true God and Jesus Christ, Whom He has sent." Such education will make for discipline not because the parents or teachers, or any man, says so, but because their loving Lord says so. It is a life within them. That makes for true discipline in the home, in school, in the church, in the state. Nothing else will bring it about. No amount of laws and law enforcement. God has placed no power in law in this our New Testament day of grace. There is but one power de-

signed by Him for this: "The Gospel of Christ Jesus is the power of God unto salvation" (Romans 1:16). That is identical with what our verse says: Make known the true God and Jesus Christ. That will save, free us from the perverted characters we are by nature, for the blood of Jesus Christ cleanseth from all sin. That will make for true standards of life. That will give us a true Weltanschauung. Each one of us individually must be linked up with God, through Christ, not to parents, to school, to teachers, to laws, to man, before we are true characters. All else are imitations of characters and do not hold here in time nor in eternity. Linked up with God through Christ, all else being only mediums to bring this about, and you have life for time and eternity: "eternal life."

Do not link up a child with the true God; that is to say, do not make God's love known to him properly and thoroughly as it is in Christ, that means do not give it a Christian education in the true sense of the word: **Christ-ian**, and there is no limit to the possibilities for evil, no limit to the depths of shame and degradation such a child will go. There is nothing of real power to restrain it. To wit: Leopold and Loeb.

On the other hand, link up a child with God, the true God of Love, and likewise there is no limit to his possibilities in the right direction for good, for God is backing such a child to the limit with His infinite power. Such a character stands when even the world is on fire (Ps. 46). To wit: Abraham, Joseph, Daniel, Paul, Luther, and a host of others (Heb. 11). No man or devil can keep such men and women down (Matt. 16:18). All because they have learned to "know the true God and Jesus Christ, Whom He has sent." All because they are **linked up with God**.

W. F. Beitz.

COMMENTS

We Were Overlooked, How Sad! The "we" in our title is this time not the editorial "we" but the "we" with which we stand as one with all the brethren of the ministry in the Synodical Conference. We were overlooked!

The Christian Century made a poll of 25,000 ministers to ascertain who were the most influential in America. Twenty-five names were listed as a result of the poll and reflect the judgment of the 25,000 ministers who were asked, if not of their congregations and of other congregations as well. The twenty-five elect are of all shades and types. We find among them the notorious Emerson Fosdick and the conservative Mark Matthews, also the Reverend 'Billy' Sunday.

On the basis of mere numbers one might assume that a denomination numerically as strong as the Lutherans might have in its ranks one or the other capable of exerting exceptional influence in teaching or preaching; but it seems the law of mathematical

probabilities does not enter very strongly in determining the twenty-five elect in the American ministry. Since the choice seems to have been limited to the Protestant clergy the failure of Lutherans to place is the more striking.

It is barely possible that influential activity is in direct ratio to the effectiveness of the advertising achieved by a preacher. In that case Lutherans are handicapped from the beginning for they have quite consistently disregarded the personal element in advertising. Even our enthusiastic publicity advocates stop short of advertising individuals and are content to seek public notice of their statements of doctrine or of historical facts.

If there are some who speculate guardedly on their rating in the American hierarchy of influential prelates, they must be filled with sadness over the ungenerous omission in the ministerial hall of fame. But somehow we feel that the Lutheran clergy of the Synodical Conference, almost to a man, views the result of the balloting with equanimity, if not with perfect indifference. We feel sure that most of the pastor readers of the Northwestern Lutheran are hearing of the whole affair at this reading for the first time.

It might be the opportune moment to apprise our faithful parishioners that their pastor, no matter how much beloved or how highly gifted as a preacher of the Word of Truth, is not likely to be included in the favored twenty-five of American public approval either this year or any other year. Lutheran preaching does not lend itself very well to popular enthusiasms. Happily most of those (including non-Lutherans) who come to Lutheran preaching and satisfy the hunger of their souls forget the person of the preacher and rejoice over the truth they heard. They would be shocked to find the name of their preacher among the "popular" twenty-five.

H. K. M.

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"Tell It Unto the Church" If we would understand the words of the Savior, "Tell it unto the church" correctly, we will have to study Matthew 18 carefully. The Lord says this to a Christian brother who has admonished an erring one, and not to the community at large. The modern trend seems to be towards making the church the general court of appeals in all matters pertaining to human life.

The fire and police commission of Milwaukee recently made an appointment, that of a fire chief, which met with considerable disapproval, though there were also those in the community who gave their hearty approval. Very promptly the Methodist Ministers' Association issued a statement in which the commission is accused of having violated every principle of civil service and shown itself more interested in petty politics than in rendering valuable service to the city. The public statement continues:

"Therefore, Be it resolved, That we hereby express our positive disapproval of this action on the part of the commission and look upon it as an additional reason why control of this city's affairs should be taken out of the hands of such petty politicians and entrusted to broader and more capable management."

We do not dispute the right of citizens to criticize the acts of public servants individually or in groups. Before the public a ministers' association has in this respect as much right as a business men's organization. What troubles us is that the general public will never be convinced that ministers are voicing their personal opinion, but will always hold that they are speaking for the church. And, with what authority does the church speak in matters of this nature? Here is an instance where two honest Christians may openly disagree, the one holding that the commission has played politics, the other convinced that it has honestly acted for the good of the service. What effect will the pronouncement of an official ministers' body have on the Christian who disagrees with it? What impression of the church will be gained by the general public? No wonder that, for the fact that they hear the "church" so frequently in matters where it cannot speak with authority, men will become accustomed to disregard the voice of the church when it speaks with the authority of the Lord.

J. B.

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This Christian Land Clarence H. Benson, head of the religious education department of Moody Bible Institute, says: There are 27,000,000 boys and girls who are not enrolled in Sunday Schools in our United States.

Protestant churches are failing to reach two-thirds of their youth.

They are not doing what they might for the other third.

All our desperate criminals are under twenty-one years of age.

Juvenile courts handled 200,000 delinquent boys and girls last year.

The state is providing 1,000 hours a year for the study of school subjects.

Protestant churches, in their Sunday schools, are providing seventeen hours a year for religious training —

And they reach but one-third of their children.

Thus Mr. Benson. All his statements are facts. What more need be said?

H. K. M.

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Church Fires When churches burn there is not infrequently the cry, raised by partisan members, that the fires are due to incendiaries. In rare instances that may be true. But there is another cause for the rather frequent church fires that has nothing to do with enemies without the church but

rather to the archenemy who lurks within. And that real incendiary sits in the pew and in the council. His name is Indifference. Church business is too frequently neglected for one reason or another, or none, until something has to be done. The church furnace hangs together from year to year in such condition that no householder would think of having one like it in his own house. If it were his own affair he would look after it. The church furnace is hastily examined every few years or so and usually the opinion of the member who is in the greatest hurry, "It will do another year," is all too willingly accepted. The result, church fires. Look after the church furnaces as though they were in your own house. No, we are not in any way connected with any church insurance company.

H. K. M.

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We Are No Scholars We are no Biblical Scholars. For this Rev. G. Wardle Stafford is the authority. Speaking before the Wesley Methodist Episcopal Congregation last Sunday, he made the following statement, which we take from the Milwaukee Journal:

"It should be remembered that Darwinism and evolution are not synonymous terms; that it is quite possible for man to have developed from an animal so far as his physical body is concerned while his soul — the spiritual side of his nature — came from an altogether different source. We must not confound spiritual and biological evolution, which is just what Mr. Bryan does.

"The position which Mr. Bryan tries to defend is this: That the facts contained in the first three books of Genesis are true. If he means the spiritual facts, then we agree with him. For in this chapter is set forth: First, the reality of temptation; second, the reality of sin; third, the reality of punishment, and fourth, the reality of redemption. These things are true for all time. They are absolutely independent of any particular view of the Bible — whether that be held by Mr. Bryan or his opponents. Mr. Bryan obscures the issue; he sidetracked it by arguing about the Bible and setting forward views concerning the Bible which no Biblical scholar accepts to-day. Mr. Bryan says that his views are generally accepted. That is not true. His views are not generally accepted by competent scholars. Mr. Bryan tries to support a good case with very bad logic, and in consequence he alienates any person who might otherwise agree with him.

"Instead of trying to prove that man fell by his method of verbal inspiration of the Scriptures, it would be much better to do so by the psychological method, namely, looking at the history of men. Man is falling day by day, and our own experience tells us this."

Dr. Stafford advised his congregation not to accept the second rate opinions of others but to test their beliefs in their daily life in the home, the state and the church.

We accept the verdict, for we believe Genesis to be inspired history and the only source from which we can derive knowledge of the origin of our race — and of its fall. The Bible refers us back to those first pages again and again. We are convinced that to consider these chapters allegorical means to surrender them entirely, and with them, the whole Scriptures. In his "Man's First Disobedience," Rev. Leander S.

Keyser, A. M., D. D., says: "It (the view that the narrative of the fall is allegory) has been shown again and again by conservative Biblical scholars to be untenable, but the liberalists keep on clinging to it as if no refutation had ever been made. That is one of the serious faults of the liberal school — they simply ignore the words that disagree with their view." It is much easier to dismiss an opponent with the remark that he is no Biblical scholar than it is to show that his refutation of the liberalists' view is wrong.

The spirit is evident. Mr. Bryan believes because of the testimony of God, and this preacher wants to accept these things as facts only on the testimony of human reason and experience. Paul is with Mr. Bryan: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and **bringing into captivity every thought to the obedience of Christ,**" that is the obedience of faith. We know by faith, while the world gropes in darkness by reason.

J. B.

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The Wisconsin Home Mission Council Under this name groups of Presbyterians, Congregationalists, Methodists, Episcopalians, Evangelicals, and Baptists are banded together to do general survey work, being affiliated with the National Home Mission Council. Community of interest ties it to the Wisconsin Christian Education Council which in turn is the successor to the Wisconsin Sunday School Association.

This alignment is significant. First, the Sunday School Association quietly gets away from its old name because it feels the insufficiency of that type of work. Then, the Home Mission Council sees a field in Christian Education, conceding that in its own ranks its youth is not being served. Finally, Christian Education, being but indifferently served in Sunday Schools, it is now seen, must be an every-day business. Having this in mind the Wisconsin Christian Education Council is trying to spread week-day religious instruction according to the now familiar plan of having the children excused for certain hours from the public school so they may be instructed by their own religious teachers.

With a measure of pride the Council secretary reports that in thirty communities of the state such instruction has been provided.

We would not quarrel with these earnest people about the insufficiency of their program but cannot refrain from expressing our wonder that if Christian Education on week-days is desirable, and they surely seem to say so, why do they not come out plainly and unmistakably for complete Christian day schools and then, if they must, effect such compromises as the conditions, in their opinion, seem to dictate. This con-

spiracy of silence regarding the worth and need of a complete Christian school in distinction from public school without religion, makes most of their utterances on Christian education worthless. They are not themselves completely convinced of the necessity of Christian education or they would speak a plainer language. When we see sincere efforts made to establish a real day school for their children we shall begin to be convinced that they know what Christian education is.

H. K. M.

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But That Is Different Dean of Women F. Louise Nardine of the University of Wisconsin has, we are informed, warned the coeds to stop smoking or to stay at home.

"The majority of the taxpayers," the Journal quotes the Dean, "object to women smoking."

Just how the stand of the taxpayers of Wisconsin on this question has been ascertained, we do not know, but we have no doubt that Dean Nardine voices the popular sentiment, and far be it from us to disagree with the majority on this question.

What impressed us, however, was the fact that in this matter so much consideration is shown the taxpayer. It is not always so. "Academic freedom" is urged immediately when at least some taxpayers of this state protest against the teaching in the university of doctrines that according to their opinion do infinitely more harm than the cigaret ever will be able to do.

But that is different, for that is only a matter of the Christian faith.

J. B.

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Strike Against the Bible We have referred to the nationalist spirit of the Chinese people as plainly directed against Christianity. It was not a difficult feat of prophecy to predict trouble would come to a head. In many cases it has. Typical is the instance of the Chinese students of Yale College, in Peking. This American endowed institution is frequented by students who have no objection whatever to learning other elements of Western civilization but recently they went on strike against being compelled to attend classes for the study of the Bible and resented such regulations as being an arbitrary imposition of western beliefs upon them.

It points anew the moral that many missionaries never seem to learn: to bring the "blessings" of civilization to a heathen people with the hope that having won their confidence they will in the end accept Christ is not, and can not be successful.

Christianity is preached, when it is truly preached, for itself alone and has nothing that relates it to western civilization or to any other type of civilization. When it becomes an adjunct of any civilization it has lost itself. Colleges that hope to introduce Christianity by some sleight of hand performance are notorious-

ly unsuccessful at doing anything for the cause of Christ. What they often succeed in doing is this: they will heathenize Christianity by effecting disgraceful compromises and by making disgusting and insincere concessions, such as joining their Mohammedan and Buddhist friends in their heathen festivals, as has been done.

In the strike of the Chinese students against the Bible we are inclined to find justice on the side of the Chinese. They have learned some things from their western friends which they were not supposed to learn and at the same time have failed to acquire some of the traits their teachers hoped they would acquire.

About all that some of these college missionaries hoped for from their intended converts was a certain tolerance for Christian practices and habits as they conceived Christianity. They wanted them to acquire that Christian veneer or flavor which marks modern western civilization. The Chinese saw no reason for such a modification of their own civilization and resented attempts to foist it on them.

The incident, that the Bible was rejected, points the way. To every true missionary that means the beginning of his work, not the end.

H. K. M.

MOFFATT'S TRANSLATION OF THE OLD TESTAMENT

By Professor Leander S. Keyser, A. M., D. D. in The Presbyterian

Some time ago, Dr. James Moffatt published a translation of the New Testament in the modern vernacular. It is receiving much attention, and for several reasons: First, people are interested in reading the Bible in the language of the day; second, they want to know whether the Bible has come down to us in its integrity through all the ages; third, they desire light on certain obscure passages that may be made plain by a skillful translator; fourth, Dr. Moffatt is known as a liberalist in Biblical criticism — a fact that stirs curiosity as to his treatment of certain crucial passages of Holy Writ.

He has now issued a translation of the Old Testament, carrying the work from Genesis to Esther. This recension is likely to attract wide attention. All of us desire to know how Dr. Moffatt will handle the Old Testament text, especially certain passages which are fundamental in the present conflict in the church. Further on, we shall venture to pass some rather trenchant criticisms on this so-called translation, which might more accurately be styled a paraphrastic interpretation, since Dr. Moffatt has in many places handled the Bible in the interest of his subjective conception. The reviewer, however, ought to appreciate the merit wherever he finds it. We shall see, therefore, what good things may be said of this version of the Old Testament.

Merits of the Work

No special objection need be made, we think, to putting the Bible in modern language. In almost every historic translation this has been done. Luther translated the Bible into the common language of the people of his day, although he reverently made use of the more solemn forms of speech. The same is true of the King James translation, which many people still prefer to all other translations made into the English tongue. So also the revised versions are all an attempt to modernize the language of the Bible, to make it more appealing to the people of our times, and to rid it of archaic forms which are not always clear to modern folk. So we do not raise any objection per se to Dr. Moffatt's attempt to put the Bible into our present-day vernacular.

So far as concerns the English of this recension, it is most attractive. Our author is a master of the English language, and especially of its pure Anglo-Saxon forms. This is not a Latinized translation; it is Anglo-Saxon work. For that reason it is most engaging. We cannot help wishing that the English and American translators had used the same skill in their work; when they might have given the world a most acceptable translation. They seemed to be great Hebrew and Greek scholars, but did not seem to be masters of the English idioms, or else they thought more of giving a transliteration than a translation. We believe the latter was the fact. So far as fluent and readable English goes, it would be difficult to produce anything finer than Dr. Moffatt has given us in this paraphrase.

So far as we can perceive, Dr. Moffatt has the adequate scholastic equipment for the work he has undertaken. Evidently he knows the Hebrew well, and is able to compare it with the cognate Semitic languages wherever they throw light upon the text. He has obviously spent much time and work on this production. His assiduity and painstaking efforts are deserving of the highest commendation.

There is no doubt, too, that he has illumined more than one obscure passage of Scripture, where other translators either did not succeed or else made too slavish a translation. Everybody must admit that each language has its idiomatic forms, which may be clear to those who use that language, but which cannot be literally transferred to any other language. The expertness of the translator consists in being able to give the real sense of such idioms, or to find their exact equivalent in the language of the translation. In this respect, Dr. Moffatt has succeeded in many cases to a gratifying degree. Some of the apocalyptic Biblical passages are cleared up beautifully in this translation.

Most sincerely do we wish that we could give Dr. Moffatt's work an unqualified endorsement. It is not pleasant to criticise. Our heart grows sad to think

what a great contribution he might have made to the cause of Christian truth had he possessed the truly evangelical temper, and so had given the world a close but idiomatic translation of the Bible just as it is, without in any way "doctoring it up." However, apparently he could not lay aside his subjective biases, so as to give us a purely detached translation of God's Word. We are compelled, therefore, in the interest of truth, to point out a number of places where he has manipulated the Hebrew text in a way that cannot be justified.

Examples of the Graf-Wellhausen Criticism

It surprises us not a little that our author so often mishandles the Hebrew text in the interest of the above-named rationalistic criticism. Apparently he accepts out-of-hand the so-called "assured results" of this old dissecting process. According to his view, the Pentateuch is made up of various strands or documents which, in agreement with the traditional critical method, are called J, E, D, etc. In many places he prints the J portions in italics. Genesis 2:4b to 4:19 is printed thus, to indicate that it was written by the Jehovistic scribe. Then Gen. 3:20 and 21 are printed in Roman letters, and are enclosed in double brackets, to show that this passage is an editorial addition or a later interpolation. The italics begin again at 3:22, and carry over to 4:26. The whole of the fifth chapter is attributed to the J writer; then 6:18 is ascribed to E; at that point J breaks in again and finishes the chapter. Chapter 7 is broken into rather small bits by this process. Verse 10 is placed before verses 7, 8 and 9, and verse 16 is placed before verse 12, the latter verse being sandwiched between verses 16 and 17. Verses 1-5 are assigned to E; while verse 6 is supposed to belong to J, and verse 7 to E. Verses 16 and 17 are actually divided between two documents, parts belonging to J and the rest to E. Thus Genesis is converted into a veritable patchwork, and many patches, some larger, some smaller, serve to bedizen the rest of the Pentateuch.

What is to be said of this parcelling process? First, it is absurd to think that critics can dissect any piece of literature, ancient or modern, in this atomistic way. Take any known modern work of collaboration, and no man is able, with any degree of certainty, to say categorically just which sections were written by one author and which by another. This experiment has been tried again and again, and in every case has proved a failure. Even within the past few months, the literary editors of *The Forum* failed to identify the author of a prize story. They found their judgment utterly at fault. The author of the successful story was not the author whom they had guessed him to be. When will the dissecting critics of the Bible learn this simple truth?

What right, therefore, has Dr. Moffatt to manipulate the Bible in the way he does when the results of

his process are so far from assured? No man to-day is justified in taking these guesses of the critics for granted. We kindly raise the question whether it is ethical to represent them in a professed translation of the Bible as if they were all settled. The aplomb of the radical critics is naive, not scientific.

In the next place, Dr. Moffatt ignores the works of all the great scholars of the conservative school who have again and again shown how impossible are the critical theories of the radicals. How could he do this? Has he done it purposely? If so, was it fair, frank and honest? If he knows nothing about these conservative works, what is to be said of "scholarship" of so one-sided a type? Long ago, men like Robertson (of Glasgow), Orr, Cave, Green, Bartlett, Bissell and McKim showed up the absurdity and illogical character of the documentary theory. Has not Dr. Moffatt read their works? If he has, how can he be so sure that one school of critics are absolutely right and the other school absolutely wrong? Then, too, is not Dr. Moffatt aware of the existence and scholarly works of men living to-day, like Koenig, Wace, Fitchett, Finn, Naville, Wilson and Kyle? If he is, he has no moral right to give to innocent people a professed translation of the Bible on the basis of the dissecting criticism, without letting them know that there are scholars who call in question its conclusions. This is the fault of men like Moffatt, we regret to say — they simply ignore their opponents. We must protest against the imposition of a so-called translation of the Bible on the Christian public on the basis of the unproved speculations of the shredding critics. We hold that a work which utterly ignores conservative scholarship is itself unscholarly.

Tampering With the Hebrew Text

No man has a right to advertise a version of the Bible as a translation if he tampers with the sacred text. Where the Hebrew is somewhat obscure or imperfect, he should make it as clear as possible. In such cases he should frankly admit that he has done the best he could to clarify the difficulty, but that he by no means offers his suggestions in a dogmatic way. That is something very different, however, from manipulating the text where it is lucid in the original, and doing it in the interest of his own subjective views. Sincerely do we interrogate the ethics of such a procedure. The text should be dealt with as it is. Let it speak for itself. Let people judge for themselves whether or not it furnishes grounds for belief in the documentary and critical theories. Why not let the reader be the judge? If, after reading the translation of the Biblical text just as it has come down to us, there is clear evidence of a scissor-and-paste process of compiling, let the people see it for themselves. But no translation of the Bible should be based on unproved and unprovable hypotheses. So much in general. Let us now examine several specific cases.

The Biblical Narrative of Creation

How does the Hebrew text of the Bible begin its narrative? With the majestic statement: "In the beginning God created the heavens and the earth" (which is the literal translation of the Hebrew text). How does Dr. Moffatt begin his translation? Thus: "This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant." Compare the two statements, kindly reader. Do they agree? Do they express the same thought? Do they convey the same meaning? The surely do not.

Let us analyze. Dr. Moffatt goes to Gen. 2:4a for his opening statement, wrenches it from its historic place, and transfers it to a position before Gen. 1:1, actually making it the initial statement of the Bible! How can he do such violence to the Biblical text? There is not in the world to-day an authoritative Hebrew Bible that places Gen. 2:4a at its beginning; and, as far as any one knows, there never has been such a Hebrew Bible. More than that, every authentic Hebrew text inserts this verse in its well-known place in our common Bibles (Gen. 2:4). It would seem to us that the divisive critics are assuming a great responsibility in handling the Bible in the manner above indicated.

Suppose, however, we employ a little reasoning. Dr. Moffatt assigns Gen. 2:4 to the writer E; while Gen. 2:4b and what follows he assigns to J. Now, how did E ever commit such a blunder as to let 2:4a slip from its place of primacy at the beginning of the creative narrative into the fourth verse of chapter 2? How could he have been so stupid? Oh! perhaps it was a "redactor." Well, then, why did he commit that stupid blunder? If its logical place was before Gen. 1:1, why did he not keep it there?

But more and worse follows. In the Hebrew text, Gen. 2:4a reads: "These are the generations of the heavens and the earth when they were created" (literally translated; so, too, the American Revised Version). But note how Moffatt puts it: "This is the story of how the universe was formed." Compare the two. "These" (plural) he translates "this" (singular). "Generations" (toledoth) he turns into "story" (singular). The verb for "created" (Hebrew, bara) he translates "formed," which would require an entirely different Hebrew verb (yatsar). Is not that tampering with the text? Can it be characterized by a milder term? The word "generations" surely does not mean "story." Nor is the first chapter of Genesis a "story." Nowhere in the Bible is it treated as a "story." It is treated as an historical narrative. But Dr. Moffatt styles it a "story." Why? Because the idea comports with his Graf-Wellhausen theories. In other words, he does not accept the historicity of Genesis 1 and 2, but regards them as only myth or legend; hence a "story." We cannot think that any man is justified in

treating the Bible in that way. It would not be right so to handle even a secular composition.

We maintain that Gen. 2:4a occurs in its precise logical place in the Hebrew text. The whole verse indicates the beginning of a new series of events, namely, those that took place subsequent to the creation of the heavens and the earth. If the first chapter of our modern versions of the Bible would end with verse 3 of the second chapter, and the second chapter would begin with verse 4, the sense of the narrative would be much clearer. Then it could be seen that a new theme begins. In the American Revised Version, verse 4, begins a new paragraph. At this point, too, the King James Version begins a new verse; so does Luther's German translation. The Hebrew Bible lying before us as we write, also makes a new paragraph at the beginning of verse 4. In spite of all this consensus of scholarship, Dr. Moffatt wrests verse 4a from its historical position, and puts it at the very beginning of the Bible!

Here we quote pertinently from that great Hebrew scholar and exegete, Dr. C. F. Keil (page 71 of his commentary on Genesis): "Just as the toledoth of Noah, for example, does not mention his birth, but contains his history and the birth of his sons; so the toledoth of the heavens and the earth do not describe the origin of the universe, but what happened to the heavens and the earth after their creation." Why did not Dr. Moffatt give heed to this great Hebraist, who supports his position by many cogent arguments?

(To be continued)

IT WILL WORK FOR A TIME

Grace Baptist Church at San Jose, California, has chosen to call itself "The Lighthouse Church." Above the roof of the low building characteristic of California architecture there rises a 50-foot lighthouse built at the suggestion of the pastor at a cost of \$1,700 and containing a revolving searchlight. A bulletin board at the base with movable letters is painted to represent the Rock of Ages with waves dashing against it. The whole structure is lighted at night by powerful lights and attracts the attention of many thousands who pass in automobiles and street cars every day. The Baptist (Chicago) says: "The pastor is strongly conservative in theology but ultra-liberal in ecclesiastical architecture."

This will possibly have its desired effect for a time, but after a while thousands of people will ride by without seeing the low church and the high lighthouse at all. Besides, it may become true also here, that "familiarity breeds contempt," especially if it should be discovered that the members of that particular church should lack in that characteristic which Christ had in mind when He said: "Ye are the light of the world." Christ must have thought of something en-

tirely different when He declared: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16). The visible decline in the influence of the church in its own community may be due to the tendency of its members to hide their God-given light within their own hearts, and not to let it shine forth in the attractive splendor that God intended it should when He first planted the spark of spiritual life in their bosom.

—The Lutheran Companion.

DEATH

At the National Art Gallery in Berlin, Death, grim-visaged, with scythe in hand is seen pictured stalking along a country road weird as to surroundings, with a huge train of men, women and children following in his wake.

At his side are seen some despairing old men and women, and among them representatives of unhappy youth stretching forth their hands as if imploring the ghoulish figure to take them for his own. But no, they beg in vain for he is too much occupied in guiding the footsteps of a blushing bride immediately behind, and even others whose cup of joy seems full, but whose hour glass is even now trickling forth its final contents.

Children dancing about in glee brush by his grisly mantle and forthwith he leads them closely in his train. Kings and paupers jostle each other side by side drawn irresistibly thither by his presence, though unaware of their impending fate. No hopeful ray of light penetrates the somber hue of the heavens above or peeps cheerily through the murky horizon.

Lookers-on gaze awestricken at this orgy of annihilation pictured in such startling realism and telling so vividly of the inexorable destiny which hangs over human life. Many turn away with blanched faces and hopeless, stony expressions as if already nudged by the bony knuckles of the Relentless Reaper. The painting pictures Life's undoing, the last chapter of existence; Finis!

To the visitor, drawn in sickening fascination towards the grim spectacle the natural man queries in anguish, O, soul of mine, is this then the end of all?

The atheist grins mirthlessly and answers, yes; the agnostic laughs uneasily and says he doesn't know; the careless and indifferent giggle vacuously and blurt out foolishly: "We should worry." The serious minded remain doubly serious as they view this vivid portrayal of Life's Tragedy and, paradoxical as it may seem, glimpse a deliverance through the Fell Destroyer. Their eye of Hope pierces the gloom and through their spiritual vision they see a glorious constellation beyond the lowering firmament where many of Death's victims, disrobed of the one time flesh only to be made whole once again, soar aloft and in jubilant chorus voice forth: "O Death where is thy sting, O

grave where is thy victory." Their eye of faith visualizes enraptured the Lamb of God slain for our sins Who overcame Life's enemy and transformed our earthly passing from promise of Everlasting Death to a glorious entrance into Life eternal.

Why, after all, considered in a nobler, holier sense worry about death? The more we ponder it, the more we familiarize ourselves in thought concerning it, the less fearful it becomes.

If we shrink from sickness and pain let us pray that we be spared according to His will and He Who has promised, "As thy days, so shall thy strength be" will ordain that no more of trial is visited upon us than we can bear. If we are fearful of the awful transformation taking place as life ebbs away let us seek solace in the words of the psalmist: "Yea though I walk through the Valley of the Shadow of Death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

If we fret about our worldly affairs let us take time by the forelock and seek to arrange our material status so that no one at our demise will be troubled unnecessarily on our account. We are but stewards of God's gifts and should at all times be ready to surrender them. "Godliness with contentment is great gain" and when imbued with this spirit no one need be harassed with property cares on his death-bed.

To part with our dear ones seems unbearable, but God has promised to care for the helpless and motherless, and to assuage sorrow, grief and pain, then why should we mistrust the future or weep hopelessly? Soon the faithful shall be reunited and remain forever blessed.

No, death holds no terror for Christians for through faith they are enabled to say with St. Paul: "For me to live is Christ, and to die is gain." Yes, the children of God even look forward to their hour of passing, for like unto St. Paul they have a desire to depart, and be with Christ, which is far better. However, they willingly remain, bearing uncomplainingly the burden of the flesh so as to be of service during their allotted time, as did the apostle before them. They look forward in faith, knowing no merit of their own, to that wondrous hour in the midst of their labors when the Master shall be heard to say: "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord!"
N. Tjernagel.

THE REAL PERIL OF OUR TIME

Materialism, whether it take the gross or the refined forms, is always inimical to the true life of man. And it is also true that even when it takes the refined forms, the tendency, sooner or later, is downward to the sensual. Both history and psychological observation are emphatic upon this point. We are all

fashioned of one clay, and when the higher influences are withdrawn, the lower stuff of which we are made soon appears. This is the peril of our time. A wave of practical materialism is sweeping over the world. Men are seeking satisfaction in things of the senses. The things of the Spirit are held in dislike or even contempt. With what result? This, that already, with more of leisure, less of work, and higher rates of pay, we are already witnessing a revival of elemental passions. Prize-fighting, the gambling mania, the lowering of ethical standards, the attack upon marriage, the revolt against the "restrictions" of the home, the indisposition to work — these are some of the fruits of materialism manifest under our eyes.

—The Western Christian Advocate.

WHAT KIND ARE YOU?

A Lutheran parish paper lists the following three kinds of parishioners:

"The 'Parishioner,' your good and faithful person, present and active and generous.

"The 'Pay-rishioner,' who writes his annual check for church support, but rarely, if ever, attends.

"The 'Parish-shunner,' who, as the name implies, shuns the church in purse and person."

This calls to mind the schedule of kinds of Lutherans which one pastor worked out some months ago. The first was the "Lutheran" who was a good church member and did what could be expected. The second and third "Lu-theoryans" and "Loose-rans" whose outstanding qualities as church members are too well defined by the terms to need further explanation!

—Ex.

READ THIS — IT WILL DO YOU GOOD

That the matter of Christian Education is also a subject of great moment to some of the leaders in other Lutheran synods is evidenced by a recent press report, quoting parts of a strong address recently delivered by Dr. J. A. W. Haas, president of the Muhlenberg College. President Haas delivered some real sledge hammer blows at some of the human forces that offer opposition to the advancement of Christian Education, in this address that was delivered at the convention of the United Lutheran Church in Chicago a few weeks ago, and it is well to heed this admonition. We quote:

"The growing opposition to the efforts of Protestant Churches to teach religion to children either in or out of public schools was vigorously attacked in the biennial convention of the United Lutheran Church in America tonight by the Rev. Dr. J. A. W. Haas, president of the Muhlenberg College, Allentown, Pa.

"Dr. Haas also criticized the great secular universities for their failure to train college teachers and professors to give religious education to the young. He

ridiculed the idea expounded as a defense of Richard Loeb and Nathan F. Leopold, Jr., at the murder trial at Chicago, that bad glands make criminals and good glands make honest men. Dr. Haas said that there are other tendencies in our present life which would like to restrict the church merely to the matter of worship and would deny her right to put religion effectively into education.

"The denominations are looked upon," Dr. Haas declared, "especially in their institutional life of education, as inadequate. The Church is considered to be no instrument of real value for Christian education. This claim is made in the face of the fact that the great institutions are not furnishing the needed Christian leadership; that they are using the funds of pious people in a direction never intended, and that they are permitting among their teachers a group of intelligentsia, which is critical and skeptical not only of the foundations of religion, but also of the constitution of our land."

"Dr. Haas declared the Church of Christ claimed that it could prove there is a creative power in its truth, a power of love to overcome selfishness, a power to instill generosity and inspire world friendship as a substitute for economic conflict between nations. 'Religion in education,' he affirmed, 'is the necessary creative force which can alone make good men and women and a peaceful society.'

"The great problem before the people is how to put religion in education in a systematic manner. Parents must be taught how the Christian virtues may be developed in the children. We ought to have parents' associations in our churches to instruct parents how to shape character. We ought to have salaried teachers of the New Testament as well as salaried preachers. We ought to employ the highest type of education experts, who are Christian men and women, as the salaried leaders of the educational work in our Church. At present we are in most places still playing with this problem.

"What right have we to criticize the defects in education and the danger to the young, if we are too indifferent or too niggardly to establish a real system of Christian education?"

"We must train our own college teachers and professors. The universities cannot train them for us as we need them, because they make too exclusive specialists of men and because they give them a secular philosophy of life. We must have a Christian philosophy in which all our College leaders are trained and which will unify our work as it should be unified."

—Lutheran Herald.

REASON AND REVELATION

Over a generation ago a Bishop of the Church of England (Protestant Episcopal Church) by name of Bishop Colenso, attacked the Mosaic authorship of the Pentateuch and otherwise denied the inerrancy of the Word of God. At that time a godly brother sounded a warning. As we believe this warning is greatly needed to-day, yea, more than 50 years ago, we reprint it.

"Feeling, as we do, the deep solemnity of the present time, and the danger which besets the Christian's path on every side, we press upon our readers the immense importance of the Word of God, and implicit subjection to its holy authority in all things. We do not exactly feel called upon to take formal notice of such attacks as the "Essays and Reviews," or the more recent attempt to cast a slur upon the five books of Moses. The former has, in our judgment, been thoroughly exposed by more than one able hand; and we have no doubt but that the latter monstrous production will meet with similar handling. We look upon all such attacks as the direct and positive work of Satan, who is seeking, in every possible way, to shake the foundations of our most holy faith, and to pave the way for the march of infidelity and blasphemy, which, as we believe, will, ere long, darken the whole civilized world. It is surely most appalling to think that the professed pastors and teachers of Christianity should be the very men to rise up and lay impious hands upon the pillars upon which that Christianity reposes. May the Lord have mercy upon them, and open their eyes, that they may see their folly, guilt, and danger, and flee for refuge to that precious blood which cleanseth from all sin!

"Still, though we do not deem it our place to review or expose infidel books, we cannot refrain from raising a warning cry against the influence of infidel principles. We see, in all directions, an effort to humanize every thing divine and sacred — to bring everything down to the level of man's blind and perverted reason — to exclude all that is mysterious — all that is heavenly and divine — to exalt reason and insult revelation — to shut our God. Yes, beloved reader, this is the enemy's grand effort — to shut out God, and upset God's Revelation. We look in one direction and we see professedly Christian teachers seeking to undermine Christianity. We turn our eyes to another quarter, and we behold a so-called Christian bishop sitting in judgment upon the Pentateuch, and audaciously denying its divine inspiration. We look again, and we see some, daring to approach the profound mystery of the cross, to speculate, as medical men, upon the cause of the death of Christ!

"We confess we shudder at the contemplation, and ask, where are we? What will come next? Is God to be shut out in every thing? Must He not speak at all? Is He to be refused a hearing, if He utters a

In our spiritual course our only true triumphs are God's triumphs over us. His defeats of us are only real victories. —Dean Alford, on 2 Cor. 2:14.

word which man's stupid reason cannot understand? Does faith come by reason, and reason by the word of man? It would seem so. The rare and exquisite touches of the pen of inspiration must be tried by the clumsy rules of arithmetic, or the far more clumsy rules of the infidel's moral sense; and the precious sacrifice of the Son of God must be treated more as a subject for a doctor's case-book than as a holy mystery revealed in the pages of the book of God.

"May God preserve His saints in these awfully perilous times! May He fill our hearts with a very deep sense of the solemnity of the present moment, and lead us to keep close to Himself and to His word! Then shall we be safe from every hostile influence. Then shall we not regard the sneer of the sceptic or the argument of the infidel. We shall know whence all such things come and whither they tend. Christ will be our enjoyed portion, His word and Spirit our guide, His coming the hope of our hearts."

It is well put, "the enemy's grand effort is to shut out God, to exalt reason, and to upset God's revelation." What began fifty years ago is now ripening into a dreadful harvest. All this brother wrote a half century ago has come to pass. These direct and positive attacks of Satan are now darkening the whole civilized world, and the end is not yet. It seems to us that the forces of Satan are getting ready for the final conflict. God help us all to stand fast and to withstand in the evil day which is upon us. (Ephes. vi:13.)
—Our Hope.

WHY NOT COPY THAT ARCHANGEL?

John Hutchinson, the religious editor of the Rochester Post-Dispatch, wonders why it is that persons in the churches who love so dearly the Epistle of Jude, because it advises them "to contend earnestly for the faith which was once for all delivered unto the saints," don't read on in the same apostolic letter to the place where it says that Michael, the archangel, did not dare bring "a railing judgment" against even the devil, but left him for the Lord to rebuke. How is it, this onlooker asks, that so many of the orthodox feel perfectly justified in treating brethren in the church worse than Michael would treat Satan? Isn't an archangel a good example for an ordinary or even an extraordinary human Christian? —The Continent.

HOW TO BEAR TROUBLE

We had spent a hot and restless night in a sleeping car berth. The great steel car was crowded to its capacity and the mercury in the thermometer hovered about ninety. Dust and sand, ignoring the window screens, came pouring into the car. A journey of ten, long, weary, uncomfortable hours stretched before us. We were dejected, miserable, fretful. Suddenly there was a little stir about the door of the car and in from

another car came a little family of four, a father and mother and two little children. They had bags and bundles and baskets, and all of them were laughing. The father, a man of thirty with a handsome face, was on a little cart not more than six inches high, pushing himself along with the aid of two blocks of wood into which hand holes had been cut. This man had lost both legs. By his strong and agile arms he lifted himself on to the seat and began playing with his children.

With wonder akin to awe we watched this man off and on for hours. His radiant good humor continued. He was not a candidate for sympathy. He was not an object of pity. He had lost his two legs, to be sure, but life was still sweet to him. After all, what are two legs when a man has left a heart with which to love and a head with which to think? Never have we heard a sermon that moved us as did the marvelous cheerfulness of this afflicted man. We bowed our head and silently prayed that we might have something of the cheerfulness, fortitude and self-control that characterized this poor wreck of a man. The average man has much for which he should be thankful of which he never even thinks. The words "think" and "thank" come from the same Anglo-Saxon root. To think is to thank. The thoughtful man will always be a thankful man.

—The Watchman-Examiner.

THE HOME

The home is not the house. A home is the place where a family abides together in love, and in mutual respect and confidence. Homes sometimes thrive in cottages and perish in palaces. A home may be made in a tent, a rented house, an apartment, or a mansion.

A home is a fold that shelters a family from the wild beasts of lust, greed, strife, envy, hate; suspicion, distrust, selfishness, and unbelief.

A home is a harbor in which souls anchor and abide secure while the shifting waves of opinion, the tempest of doubt, and the storms of carnal stress and struggle lift the of fear and anxiety high without.

A home is a fortress from whose citadel the armed forces of love, gentleness, kindness, truth, virtues, chastity, and self control, like an army of mighty men go forth to subdue the world.

A home is a sanctuary in which faith builds an altar of worship, opens a door of prayer, recognizes the presence of God and yields control of life's desires and its destiny to the Son of God as Savior and Lord.

A home is the ante-room to heaven when those who abide in it dwell together in love, and walk together in the fear of God, the faith of Christ, and the fruit of the Spirit.
—The Watchman-Examiner.

FROM OUR CHURCH CIRCLES

Candidates for Northwestern College Professorship

Any information concerning the subjoined candidates, listed below, who were nominated for a professorship at Northwestern College, must be in the hands of the secretary before February 6th, at which time the election will be held at Watertown:

Pastor A. Ackermann, Mankato, Minn.
 Pastor Wm. Beitz, Rice Lake, Wis.
 Pastor John Brenner, Milwaukee, Wis.
 Pastor Victor Brohm, Kenosha, Wis.
 Professor Carl Kionka, Clinton, Iowa.
 Professor John Meyer, Wauwatosa, Wis.
 Pastor Gerhard Pieper, Baraboo, Wis.
 Professor Karl Reuning, Ph. D., Minneapolis, Minn.

Pastor Theo. H. Schroedel, Minneapolis, Minn.
 Pastor Walter Schumann, Markesan, Wis.
 Pastor Oswald Theobald, Oshkosh, Wis.
 Pastor Aug. F. Zich, Green Bay, Wis.

For the Board of Northwestern College,

H. Koller Moussa, Secretary.

52 East 1st St., Fond du Lac, Wis.

Anniversary

Sunday evening, January 4, the First Evangelical Lutheran Church of Lake Geneva, Wis., celebrated the twenty-fifth anniversary of Mr. Paul F. W. Smith as deacon of the congregation. The undersigned delivered an appropriate address, basing his sermon on Acts 6:1-7.

H. J. Diehl.

Deaconess News

Immanuel Lutheran Congregation of New York City, Rev. Geo. Schmidt, pastor, is the first congregation within the Synodical Conference to employ a parish deaconess. The deaconess is a graduate of the Fort Wayne Lutheran Training School for Deaconesses. Pastor B. Poch, Superintendent of the Lutheran Deaconess Association, preached the installation sermon. May the Lord bless our first parish deaconess and all others who are training for the some noble calling.

B. Poch.

First Mortgage 6% Bonds

The new church of Zion Congregation, Rev. O. B. Nommensen, at South Milwaukee, Wis., is rapidly nearing completion and dedication is being planned for about the middle of January.

There are still available \$100 first mortgage bonds bearing interest at 6% per annum payable semi-annually. These bonds are offered at par plus accrued interest from August 1st, 1924, and may be obtained from Walter Plehn, 1011 Cherry Ave., South Milwaukee, Wis.

Our own members have taken about 30% of these bonds besides otherwise financing the building program. May we have your assistance, brother and sister Lutherans?

Southwestern Conference

The Southwestern Conference will convene January 27th to 29th (noon till noon), in the congregation of the Rev. E. Zaremba, Norwalk, Wis.

Subjects for discussion: Exegesis, 1 Cor. 7:14-15, the Rev. P. Lutzke.

1 Cor. 8, the Rev. G. Pieper.

Augustana Article V, the Rev. E. Zaremba.

English Catechism, the negative command of the second commandment beginning with "swear," according to Gausewitz's Catechism, the Rev. Wm. Lutz. Liturgic, the Rev. G. Pieper.

What should our attitude be toward "religious instruction" in the public school? the Rev. E. Berg.

Services: Wednesday evening.

Sermon: the Rev. A. Berg (C. E. Berg).

Confessional address: the Rev. G. Vater (E. Abelmann).

Please apply for quarters in due time.

E. Abelmann, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley pastoral conference will convene at North La Crosse, Rev. Julius Bergholz, Pastor, in the last full week of January from Tuesday noon to Wednesday noon. Services in the American language Tuesday evening.

Sermon: Fischer (Gamm).

Confessional Address: Korn (Kurtzweg).

The following papers will be discussed:

- 1) The relation of Circumcision in the O. T. to Baptism in the N. T. with special reference to the question: Did Circumcision impart grace? Leader: Pastor Palechek.
- 2) Homil. exeg. treatise of the parable of the unjust steward. Leader: Pastor Froehlke.
- 3) Every revelation of God is a revelation of His saving grace. Leader: Pastor Bodamer.

Brother Bergholz requests the brethren to announce their coming, respective notcoming, at an early date.

Rud. P. Korn, Sec'y.

Winnebago Conference

The Winnebago Conference convenes in N. Fond du Lac, Wis., from January 26th to 28th in the congregation of the Rev. L. H. Koeninger. First session Monday 7:30 P. M. Papers are to be read by Schumann, Scherf, Weyland, Koeninger, Dasler.

Confessional: H. Scherf (H. Kleinhaus).

Sermon: A. Dasler (H. K. Moussa).

Please notify the Rev. Koeninger whether you are coming or not. Herm. C. Klingbiel, Sec'y.

Central Conference

The Central Conference will convene February 17th and 18th in the congregation of Pastor J. Klingmann at Watertown, Wis.

Services on Tuesday evening. Sermon: L. C. Kirst (G. Stern). Confessional address: H. Schumacher (Jul. Engel).

The following pastors are to lead in the discussion on religious themes: G. Stern, L. C. Kirst, R. W. Paap, E. Walther, O. H. Koch.

Early announcement is requested.

Theodore Thurow, Secretary.

Committee Appointment

The committee for the Watertown case consists of the pastors A. Ackermann, Wm. F. Sauer and M. Lehninger. W. Bodamer.

Industrial Teacher Wanted

We need an industrial teacher, single man preferred, for our Boarding School at East Fork, Ariz. The position requires an all-around mechanic of good Christian character, who is able to instruct the Indian boys in farm and garden work, carpentering, and shoe repairing, some knowledge of blacksmithing and plumbing is desirable. Address the undersigned.

Paul T. Brockmann, Waukesha, Wis.

Acknowledgements and Thanks

The following donations received and acknowledged from December 1st till January 1st from Pastors, Ladies' Aids and Congregations for our little Mission Church at Carbondale, Michigan.

From the Ladies' Aid at Wilton, Wis., Rev. Paul Monhardt, \$10.00; Ladies' Aid, Medford, Wis., Rev. J. Hillemann, \$5.00; Ladies' Aid, Hustisford, Wis., Rev. H. A. Fleischer, \$5.00; Ladies' Aid, North Milwaukee, Wis., Rev. Frank Gundlach, \$5.00; Congregation at Hopkins, Mich., Rev. David Metzger, \$20.00; Ladies' Aid, Milwaukee, Wis., Rev. H. F. Knuth, \$22.20; Ladies' Aid, Neenah, Wis., Rev. A. Froehle, \$25.00; Ladies' Aid, St. Charles, Minn., Rev. Carl Brickmann, \$5.00; Ladies' Aid, Coleman, Wis., Rev. A. W. Wajahn, \$2.00; Ladies' Aid, Lake Geneva, Wis., Rev. Henry Diehl, \$10.00; Home Missionary Society, Menominee, Mich., Rev. Geo. Schroeder, \$25.00; Ladies' Aid, Millville, Minn., Rev. Jul. Lenz, \$5.00; Ladies' Aid, Marquette, Mich., Rev. Wm. Roepke, \$5.00; Ladies' Aid, Kaukauna, Wis., Rev. Paul Oehlert, \$5.00; Mr. Christian Brandt, Kaukauna, Wis., \$1.00; Ladies' Aid, Hoskins, Nebr., Rev. F. Brenner, \$5.00; Ladies' Aid, West Bend, Wis., Rev. Henry Anger, \$10.00; Ladies' Aid, Kenosha, Wis., Rev. Walter Hillmer, \$3.00; Ladies' Aid, Wautoma, Wis., Rev. E. G. Behm, \$5.00; Ladies' Aid, Winona, Minn., Rev. A. W. Sauer, \$10.00; Ladies' Aid, Candon, Wis., Rev. Ph. Lehmann, \$5.00; Ladies'

Aid, Lewiston, Minn., Rev. H. W. Herwig, \$5.00; Ladies' Aid, Elroy, Wis., Rev. Paul Lutzke, \$1.00; Ladies' Aid, Cochrane, Wis., Rev. C. Auerswald, \$2.00; Ladies' Aid, Kingston, Wis., Rev. A. Dasler, \$5.00; Ladies' Aid, Bonduel, Wis., Rev. A. Habermann, \$5.00; Ladies' Aid, Oakwood, Wis., Rev. M. F. Plass, \$10.00; Ladies' Aid, Remus, Mich., Rev. Glabuesh, \$1.00; Ladies' Aid, South Haven, Mich., Rev. M. A. Haase, \$2.00; Ladies' Aid, Watertown, Wis., Rev. F. Stern, \$5.00; Ladies' Aid, Elkton, S. Dak., Rev. Wm. J. Lindloff, \$10.00; Ladies' Aid, Ward, S. Dak., Rev. Wm. J. Lindloff, \$5.00; Ladies' Aid, Racine, Wis., Rev. Theo. Volkert, \$5.45; Ladies' Aid, West Salem, Wis., Rev. H. R. Zimmermann, \$4.00; Ladies' Aid, Gibbon, Minn., Rev. Henry Boettcher, \$5.00; Ladies' Aid, Liberty, Manitowoc Co., Wis., Rev. Paul Hensel, \$5.00; Ladies' Aid, Denmark, Wis., Rev. Edw. Kionka, \$2.00; Ladies' Aid, Libertyville, Ill., Rev. Kiessling, \$5.00; Ladies' Aid, Menasha, Wis., Rev. J. G. Pohley, \$10.00; Ladies' Aid, Belle Plaine, Minn., Rev. C. F. Kock, \$3.00; Ladies' Aid, West Allis, Wis., Rev. Wm. Mahnke, \$5.00; Ladies' Aid, Milwaukee, Wis., Rev. M. Kionka, \$5.00; Ladies' Aid, Brookside, Wis., Rev. Paul Eggert, \$1.00; Ladies' Aid, Flint, Mich., Rev. B. Westendorf, \$5.00; Ladies' Aid, Kawkawlin, Mich., Rev. C. W. Waidelich, \$5.00; From Mrs. M. J. Arnold, Kawkawlin, Mich., Rev. C. W. Waidelich, \$1.50.

We wish to express our sincerest thanks to all for these donations, and may God bless the givers.

Henry A. Hopp, pastor.

* * * * *

Our Indians at San Carlos, Arizona, received Christmas gifts consisting of worn garments, ties, shoes, toys, supplemented with some calico, some stockings, gloves, caps and handkerchiefs (some calico and handkerchiefs mostly supplied through Rev. F. Uplegger at Rice, Arizona), from the following:

Miss B. C. Frahnke, Milwaukee, Wis.; Mrs. O. Engel, Milwaukee, Wis.; Lutheran Congregation at Tucson, Arizona, Rev. E. A. Sitz; Mr. Frank P. Hemp, Neillsville, Wis.; Mr. E. W. Timm, Milwaukee, Wis., St. Lucas School Children; Rev. C. Aeppler, Campbellsport, Wis.; Mr. Henry Staeger, R. R. 1, Appleton, Wis.; Rev. E. G. Behm, Wautoma, Wis., Ladies' Aid; Through Rev. E. Guenther, Whiteriver, Arizona, we received \$5.00 from the Ladies' Aid of the Congregation of Rev. A. Schlei, Algoma, Wis., and \$2.50 were received from a visitor, both of which sums were used for Bible Histories; The Indian Trader at San Carlos, Mr. R. L. Rupkey, donated a pail of candy, which together with a pail received from the missionary at Peridot, Rev. H. Rosin, helped to make little Christmas bags for 150 children out of the more than 200 at San Carlos.

For the gifts received the undersigned expresses heartfelt thanks, also in the name of the individual Indians, who received them thanking God and thanking the givers.

Alf. M. Uplegger.

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As Christmas gifts for Indians at the mission station Rice — and for Indians in our Globe field — were received:

Garments, towels, soap, toys, etc., through Rev. Wm. Keturakat from Congregation at Menomonee, Wis.; Calico, tablets, etc., new and worn clothing, — Ladies' Aid, Town Clayton and Greenville, Rev. L. Kaspar, R. 2, Appleton, Wis.; Clothing, towels, handkerchiefs, etc. — Anne Wille, Milwaukee, Wis.; Children's garments, stockings, caps, etc. — box with clothing — Bethel Congregation, Rev. Walter Hoenecke,

Milwaukee, Wis.; Clothing, toys, etc. — Nurses, St. John's Hospital, Red Wing, Minn.; Clothing, handkerchiefs, etc. — Mrs. J. T. Fuhrmann, St. Paul, Minn.; Garments, towels, cloth, toys, etc. — Missionary Society, St. Paul's, Appleton, Wis.; Clothing — St. Matthew's Congregation, South Ridge, Rev. P. Monhardt, Wilton, Wis.; Children's garments, handkerchiefs, toys — Rev. Theo. Thurow, Sun Prairie, Wis.; Clothing — Gustav Schoeneck, Enterprise, Wis.; Clothing — F. H. Retzlaff, New Ulm, Minn.; Clothing, handkerchiefs, tablets, etc. — Hattie Bormann, Marinette, Wis.; Boys' garments, toys, tablets, etc. — Ladies' Aid, Hartford, Wis.; Children's dresses, picture books, etc. — Walter F. Bach, Detroit, Mich.; Children's clothing — H. C. Stolp, McNeal, Ariz.; Clothing for adults and children — Congregation of Rev. H. Koch, Reedsville, Wis.; Children's garments, other articles — Sophie Kammuller, Fountain City, Wis.; Clothing — E. F. Otto, Milwaukee, Wis.; 80 yards of calico — Ladies' Aid, St. Mark's, Milwaukee, Wis.; Dresses, coats, other articles — H. Janke, North Milwaukee, Wis.; Handkerchiefs — Rev. Hy. Albrecht, Hutchinson, Minn.; \$5.00 — Ladies' Aid, Rev. A. Schlei, Algoma, Wis.; \$2.00 — W. R. Pfaff, \$1.00 — Herb. Storandt, \$1.00 — Fred Young, through Rev. M. Zimmermann, Mindoro, Wis.; \$5.00 — Ladies' Aid, Rev. H. Koch, Reedsville, Wis.; \$10.00 — Rud. Juhnke, Appleton, Wis.; \$5.00 — H. C. Stolp, McNeal, Ariz., \$5.00 — Ladies' Aid, Zion, Rev. O. Hoyer, Winneconne, Wis.; \$3.00 — Mr. and Mrs. A. W. Icks, Green Bay, Wis.; For **Globe**: Clothing — Clarence Frohmader, Jefferson, Wis.; Bead chains — O. H. Vandell, New Lisbon, Wis.; Suits, overcoats — Geo. S. Burger, De Witt, Nebr.; Calico, garments, towels, other articles — St. Paul's, St. John's and Salem's Ladies' Aid Societies, Rev. G. J. Fischer, Hamburg, Wis.; Boy's shirts and other clothing, books — Carl Reimann, Milwaukee, Wis.; Toys, candy, apples — Douglas Estate, New York.

Of the gifts received at Rice some were handed over to our station Peridot (mission school), some to that at San Carlos, because of the great need at those stations also.

San Carlos is not, as erroneously stated in an article in this paper, the smallest, but, on the contrary, the most populous of our mission districts on this reservation.

To all contributors to the Christmas cheer among our Indians, hearty thanks — both from the final receivers and the distributor — and God's blessing!

F. Uplegger.

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The Apache Indians at Peridot, Arizona, have had an increased Christmas joy through the gifts of the following:

St. John's Congregation, Wrightstown, Wis.; St. Matthew's Ladies' Aid Society, Greenleaf, Wis.; Et. Paul's Luth. School, New Ulm, Minn.; Ladies' Aid Society of Algoma, Wis.; Ladies' Aid Society of Norfolk, Nebr.; Mr. and Mrs. B. B. Balyeat, Phoenix, Ariz.; Mrs. F. Potzler, Morgan, Minn.; Rev. I. P. Frey, Graceville, Minn.; Mr. F. Gorder, Minneapolis, Minn.; Mrs. H. Jahnke, Milwaukee, Wis.; the members of the family of the late Dr. James Douglas, New York, N. Y.

The readers may be assured that many Indians have by these gifts gained a better knowledge of the Father, who gave His only begotten Son.

In the name of the Indians please accept my sincere thanks.
H. E. Rosin.

The children of the Sunday and Day School of St. Mark's, Atlanta, Georgia, rejoiced and sang praises to the new born King as usual. In this they always find great pleasure. This Christmas fifty children were made very happy by the ladies of Zion's Young People's Society, Wausau, Wis. Each package was wrapped neatly in tissue paper with red cord and a Christmas card bearing the name of each child.

We were just wondering what we were going to do for Christmas when we received a letter telling us of their plans.

God bless the kind donor of each package. For the best Christmas joy is to know it is more blessed to give than to receive.

Received from Pastor P. Noffze, Burr Oak, Mich., 20 Hymnals — which were very much appreciated by our congregation.

Change of Address

Rev. O. B. Nommensen, 904 Michigan Avenue, South Milwaukee, Wis.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

The Spiritual Message of Modern English Poetry, by Arthur S. Hoyt, Published by the MacMillan Co., New York.

The author endeavors, as stated in the Foreword, to show the relation of modern English poetry to the higher thought and impulse of the race. An admirer of the beautiful and elevating, noble and inspiring element in poetry, he shows his appreciation of both its realism and idealism, in its artistic and prophetic aspects. Profuse quotations from the pens of modern English poets affirm the statement of the author that the poet-prophets are the subtle interpreters of their time, expressing the consciousness of the age, and marking the way of thought and life.

Lovers of poets and poetry will enjoy the book for the stimulus it gives to mind-culture, although a Fundamentalist Christian will not agree with the evolutionary conceptions of Shelley, Browning, and Tennyson voiced in some of their effusions quoted, which indicate that the writers have been influenced by the scientific movement of the age.

The author makes the statement that "the inspiration of the Bible is to give the historic revelation of Christianity, — the inspiration of the noblest poetry is to interpret the facts of daily experience." He regards the great poets as "voices to the soul" and considers Dante, Goethe, Shakespeare, Miller, Wordsworth, Tennyson, and Browning as truly "prophets of the spiritual life" as Augustine, Luther, Calvin, Wesley, and Newman. Yes, the modern English poets have a message, but the reviewer is not inclined to confuse what is merely "geistig" with the truly "geistlich" the purely mental with St. Paul's conception of the truly spiritual. It is possible for non-Christian writers to attain lofty mental and moral heights, but be void of the Scriptural conception of what constitutes true spirituality.

A. H.

Evangelisk Luthersk Folke-Kalender. The Annual of the Norwegian Synod. The Calendar is entirely in the Norwegian language. Price: 20 cents.

Proceedings of the Norwegian Synod, June 19th to 25th, 1924, at New Hampton, Iowa. The Report is mostly in the Norwegian language. Price: 45 cents.

Both of the above publications are to be obtained at the Lutheran Synod Book So., 2307 Irving Ave., North, Minneapolis, Minn.

G.