

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 8:5

Vol. 9.

Milwaukee, Wis., December 24th, 1922.

No. 26.

And The Angel Said Unto Them: "Fear Not, For Behold, I Bring You Good Tidings Of Great Joy Which Shall Be To All People. For Unto You Is Born This Day In The City Of David A Savior, Which Is Christ The Lord!"

"Unto you is born a Savior!"
"Christ, the Promised King, is here!"
From the lips of heav'nly heralds
Comes the message, sweet and clear.
And believing shepherds hasten,
Thrilled with joy, to Bethlehem,
While resplendent skies re-echo:—
"Peace on earth, good-will to men!"

"Unto you is born a Savior!"
Lo, the wise behold His star!
And they bring their choicest treasures
From the Orient afar!
Kneeling in the lowly stable,
They adore the Holy Child,
Clasped in the embrace of Mary,
Virgin Mother undefiled.

"Unto you is born a Savior!"
O'er the realm of Israel
Sweetly sounds the song celestial:—
"Christ is here,—Immanuel!"
Zion's watchman, filled with rapture,
Cries:—"The night indeed is o'er,—
See the Morning Star arising,—
Come to Bethlehem,—adore!"

"Unto you is born a Savior!"
Hoary heads are bowed in prayer!
Tears of holy joy are falling;
Weary watching, anxious care,
From each yearning heart is lifted,
As the joyous tidings ring;—
"He is here, the promised Shiloh"—
"Here at last, the longed-for King!"

"Unto you is born a Savior!"
Still today the message rings,
As His ransomed Zion hails Him
Lord of Lords and King of Kings!
Born to win the world's redemption
From the ruin of the fall,
He bestows His free salvation,
Pardon, grace, and peace to all!

"Unto you is born a Savior!"
Born to cleanse thee from all sin!
Sinner, hast thou heard the message?
Wilt thou crown Him Lord within?

O what joy His presence bringeth
To each sad and contrite heart!
Bid the King of Glory enter
Life eternal to impart!

"Unto you is born a Savior!"
Unto thee, O restless world!
Torn by strife, and greed, and envy,
Into sin's abysses hurled
By the foe who once in Eden
Robbed thee of thy heritage!
O look up! The blest Redeemer
Comes thy anguish to assuage!

"Unto you is born a Savior!"
Ye who bear His Name, rejoice!
In His glorious Word Eternal
Still today ye hear His voice:—
"Comfort, comfort ye my people!"—
"Be of cheer,—Jerusalem!"—
"Thy Messiah cometh, bringing
"Peace on earth, good-will to men!"

"Unto you is born a Savior!"
God the Father's gift of love!
To redeem a lost creation
He descended from above.
Word Incarnate, Thy blest Spirit
Bids us at the manger kneel,
And in humble consecration
As Thy Own ourselves to seal!

"Unto you is born a Savior!"
Precious Child, we own Thee King!
"Glory, glory in the Highest,"
With the heav'nly choir we sing!
They who love Thee and adore Thee
Know the true, sweet Christmas joy,—
Theirs indeed is rest abiding,
Peace, good-will without alloy!

Christmas, 1922

ANNA HOPPE,
Milwaukee, Wis.

As our bodies demand bread, so our souls cry out for spiritual food, and starve if they are not fed. The activities of physical and intellectual life may cause us to forget the needs of our souls until the still small voice is no longer heard. Let us feed upon the Word and by prayer keep our natures open to divine influences. Then we may spiritualize our daily tasks and in all things glorify God. Thus we grow strong and overcome the enemies of our souls.

—Arkansas Methodist.

Rev. C. Buenger
65 N. Ridge
Jan 25

Behold Your God

Is. 40:9

"This shall be a sign unto you," said the angel to the shepherds on the field of Bethlehem, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." A babe born in poverty and want, one of us, and one of the poorest among men, at that! The Christ-child is our brother; Jesus is a true man. St. Paul, 1 Tim. 2:6, calls him "the man Christ Jesus." In Hebrews 2:14 we read: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." See him so poor that he has not where to lay his head. Isaiah paints this picture of him: "He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed Him not."

Still the Gospel takes us to the manger in Bethlehem and says, "Behold your God"; it leads us to the cross and points to the figure of the man of sorrows crying, "Behold your God."

True man he is, born of a woman, and yet the angel had announced to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." On the night of his nativity the angelic messenger calls him "Christ the Lord."

"Behold your God"—why, else, should the messenger call him Christ the Lord, why should the heavenly host welcome his birth, "Glory to God in the highest, and on earth peace, good will toward men?" Peter is able to call him "a man approved of God among you by miracles and wonders and signs," and Paul affirms that Jesus Christ is "declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Shall we call more witnesses from the pages of the Bible? Hear Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." As we listen, a veritable chorus rises from the various books of the Bible: "God sent forth his Son, made of a woman"; "God so loved the world, that he gave his only-begotten Son"; "Thou art my Son, this day I have begotten thee"; "In the beginning was the Word, and the Word was with God, and the Word was God." Against the blasphemies of the avowed infidels, against the denials of the professed followers of Christ, against any doubt that may arise in the human heart, the Holy Scriptures proclaim the virgin birth and the true divinity of Jesus Christ calling to all men under the sun, "Behold your

God." And the entire church responds with the confession of John: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"Behold your God"—now these words are more to us than a testimony to the divinity of him that was born in Bethlehem; they are the revelation of the purpose of his coming into the world. "God sent forth his Son"; the child in the manger is a gift of God to the world, a gift by which God desires to become known to men.

Does the world know God? Not since the fall of Adam. Since Adam learned to fear God with a slavish fear, all the children of Adam can see in him only the stern, angry judge, before whose wrath they have to tremble. Their sins, of which their conscience and the revealed law accuses them, hide from them the face of their Maker. What else but wrath and punishment can a wicked world expect from him who is holy and righteous? No wonder the shepherds were sore afraid that night.

But now the angel says, "Fear not," and sends them to Bethlehem to behold their God. Would you know God? Do not search in nature; do not consult the philosophies of men; do not seek him in the hidden recesses of your soul: follow the shepherds to the manger. Recall the words of the angel: "Unto you is born this day in the city of David a **Savior**, which is Christ the Lord." "Thou shalt call his name Jesus," the angel had said to Joseph, "for he shall save his people from their sins." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Paul beheld his God and now rejoices: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Simeon saw him, he sings: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

"Behold your God!"

J B.

COMMENTS

Romanists of Canada Disturbed It is a fact that within the year now coming to a close there have been numerous fires in

Canada which have destroyed Roman Catholic churches and institutions. Usually destruction befell buildings of more than ordinary interest to the Roman church. Some valuable libraries and shrines that were widely known were among the losses. Nearly always the fires could not well be accounted for. Others besides Romanists have felt that this series of losses was not the result of chance. Incendiarism was thought to be the cause of the fires.

Who these incendiaries might be, if that surmise is true, is not determined. Of late we hear that a Canadian branch of the notorious Ku Klux Klan is under suspicion. The Ku Kluxers promptly disavow all responsibility, as is to be expected. The Romanists have other enemies. Their church in Canada is the core of a politico-racial faction that has been powerful in gaining its ends.

The Roman church manages to adopt many different racial programmes in different localities. In Ireland, Poland, France, in many South American republics, Mexico, Germany, Italy, as in Canada it serves as the hearth at which certain nationalistic groups make their home. It is in politics, it must pay the price. As a rule it is able to turn even such unpleasant and painful experiences as the Canada cathedral fires are into assets. The Roman church knows the value of suffering persecution. It may be a small desperate group that carries its enmity to Rome to such lengths as may have been done in Canada, but with elaborate and carefully built up stagesettings the Romanist settles in the pose of a martyr and stays in the picture an unconscionably long time.

With the great mass of the rather indifferent public this acts as a bid for patronizing protection—and nobody knows better how to profit by such protection.

Persecutions of every kind are abhorrent to us, as they must be to every other decent man. Persecutions always defeat themselves. The Canadian persecution, if such there be, that tries to harm and cripple Rome by burning its churches will find that two churches will raise their spires where one was before.

Meantime the Canadian Romanists are elaborately guarding their church properties and the public will be reminded from time to time that this is made necessary by the persecution to which the church is subjected.

H. K. M.

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A Misunderstanding? In his article on "Student Mission At Madison" which appeared in our last issue, our correspondent tells us that the Wisconsin District of the American Luther League is to aid in the drive for funds for the erection

of a chapel and a community house. Is there not a misunderstanding somewhere? When this matter was discussed at the meeting of our synod in 1921, we questioned the propriety of delegating a part of the synod's work to a private organization. Later, we were officially given the assurance that this would not be done, and that members of the American Luther League who might possibly assist in collecting funds for this purpose would not do this as representatives of their association but as members of their respective synod.

The work at Madison is in charge of a joint commission of the synods of the Synodical Conference represented in Wisconsin, and it should be treated as synodical work. To enlist the services of a private organization in synodical work, practically means the endorsement of that organization by our synod. We are, apparently, not unanimous in our opinion on the American Luther League and similar bodies. The question of organizations within the church is, therefore, one that demands an early and thorough discussion. Meanwhile, everything that might look like a synodical recognition of any private organization should and must be avoided.

J. B.

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On Testaments, Mathematics, and Brotherly Love Every now and then, when space is hard to fill in the newspaper, the editor digs up the item about the small sum left in the bank a hundred or two hundred years ago which small sum has grown into millions if it could be collected today. Sometimes the case is put as an actual happening, sometimes it is merely hypothetical. If the editor is in a moralizing mood he points out to his young readers how profitable it would be if they should start such an imposing fortune by setting aside small savings now while they were young.

Without encroaching upon the well-defined precincts of the John D. Rockefeller school of moralizers there is still a little food for thought in the story of the last will and testament of Mr. Rice, of Elizabeth, New Jersey. He leaves \$25,000 with the provision that it is to remain untouched until it has grown to \$2,000,000. The reporter has figures that show it will take just about seventy-five years to reach this goal. So then, seventy-five years from now the other provisions of the will are to take effect: a home is to be built for the children of Masons. To make sure we repeat Masons with a captial "M"—not the hewers of stone and the carriers of mortar but the members of that organization that has made brotherhood its most especial property. There would be nothing unusual and nothing for comment in the affair thus far, but Mr. Rice has unconsciously added a very humorous element to the solemn document that is his last will.

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

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

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

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

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

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

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

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

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

That home for the children of Masons is to be only for children of native-born Masons. How sweet is brotherhood, when you know how to use it. It gives scope to infinite variety of shadings and hidden meanings. Brotherhood, how that word glistens on the banner of the Free and Ancient order. Of course, we knew that it was not to be taken too literally; we know that only Masons are brothers among themselves—non-Masons are not recognized as brothers; all the more incentive to become one of this most exclusive, yet so all-embracing brotherhood. We knew that much. But without Mr. Rice's will me might have remained in ignorance of another very subtle distinction, promulgated, perhaps, only to the initiates of the very highest degrees, that there are native-born brothers and others. If a brother be born in another land his family relationship is somewhat clouded, his children cannot expect to share with the children of full-fledged, native-born brothers the beneficences of Mr. Rice's bequest.

It is a small matter that this eccentric testator suggested to us but it is characteristic. The befogged mortal who is dazzled by the blare and "blash" of high-sounding formulas about brotherhood and seeks this ideal state within the lodge is bound to be disillusioned, if he is capable of any intelligent reactions whatever. The mystery is not so much, Why do people become members of the lodge? That is easily explained by a hundred human weaknesses. It is a mystery why of that large number who must see through the hoakum and insincerity of the thing there are so few who have the courage to drop it.

Perhaps this little reminder to some of the "brothers" who do not happen to be native-born is enough to set them thinking: Just whose brother am I, anyway, in this make-believe brotherhood? H. K. M.

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Or Worse "Most of your readers will probably agree that, in some form or other, the power of healing the sick, in and by the Church, still exists. But whether it is effectually exercised in any particu-

lar instance, must be a matter of evidence. The sufferer either is cured or is not cured. And if a cure does take place, it should be of such a definite character that a trained physician or surgeon will acknowledge it to be genuine.

"Let this test be applied to three cases recorded by St. Luke: 1) Simon's wife's mother was taken with a great fever He stood over her, and rebuked the fever, and it left her. 2) There was a certain man before Him, which had the dropsy. He healed him, and let him go. 3) A man, lame from his birth, was laid daily at the gate of the Temple. Sts. Peter and John healed him, and immediately his feet and ankle bones received strength.

"It will be noticed that St. Luke was, himself, a physician, that these cures were instantaneous; and that no medical man, witnessing them, could have said that either the dropsical man, or the woman with fever, or the lame man, was not perfectly cured. Dropsy is a complicated disease; the fever was a great one; and the lameness was apparently incurable.

"Let me quote from Isaac Williams, The Nativity, III., x. (p. 421): "St. Luke, as a physician most strongly describes the instantaneous fulness of the supernatural cure (of St. Peter's wife's mother); "and immediately she arose and ministered unto them." After the allaying of fever, says St. Chrysostom, the patient needs much time before he is restored to his former health; but at this time all took place at once. And St. Jerome, still more strongly says that "naturally the greatest weakness is felt when fever subsides; and the evils of sickness are most felt when recovery begins; but that health, which the Lord confers, renders whole at once."

"The dropsical man did not "feel much encouraged," St. Peter's wife's mother needed no "second treatment." And when any one, especially a peripatetic layman, claims to work cures by laying on of hands, I wish to keep an "open mind"; but if no results of a tangible kind are produced, I am obliged, hypothetically at least, to consider the performance a humbug." —Richard H. Thornwell in The Living Church.

A humbug is worse. In Matt. 24 Christ tell us: "There shall arise false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Thessalonians 2 warns us of him "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. J. B.

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Mr. Odgen Is Out The board of directors of the Christian Science business has just kicked out another of its former trustees. The kickee is Mr. David B. Odgen. It is an echo of the

long squabble for control of the assets of the firm. The Christian Science concern has long been recognized as one of the most efficiently organized and managed corporations that our country knows. And we all agree that with Standard Oil and the Steel Trust we have some that are hard to beat.

Organized like a large manufacturing enterprise, a board of directors does the hiring and firing and gives the orders; then there is the factory organization in the trustees of the publishing company, like in every other factory, these trustees must produce and must not try to run the directors. Some tried to overstep the office rules and were ignominiously severed from their jobs; Mr. Ogden is one of these unfortunates. The directors also recruit and organize the sales force, that crew of hustling salesmen roaming about the country with timetables and hotel directories in one hand and a grip packed with samples of the business in the other. These salesmen are known by the title C. S. B., which does not mean Correspondence School Buncombe, but does mean Christian Science Board of lectureship. These men are picked like the traveling men of any other wholesale house for their neat appearance, for their gift of talking to people, and for their selling ability. If they are the right men the business can afford to pay them handsomely, as indeed, anyone working for the firm is entitled to generous remuneration if his services warrant it. This profit sharing is not carried to excess, however, and only extends to the active workers. Like in most other business ventures there is a vast gulf between the producer and the consumers. The consumers are never included in any profit sharing plan. It is from them that the producers produce their profits. Perhaps that is why they are called producers. So then, as usual, the consumer pays the freight. The consumer in this case is the membership of the Mother church in Boston and its numerous hangers-on, a half million, or a little more, plus a few hundred thousand Californians from the neighborhood of Hollywood.

Speaking of California, the Boston manufacturers never had a better market for their goods than they found in the movie country. Their product seems to be just the thing the celluloid film makers had been looking for. The sons of Israel and the descendants of the Puritans shake hands over the silver screen. Southern California and Hollywood make an ideal setting for the display of the Boston product. A bright sun overhead, youth, beauty (of a sort), money (the easy variety), a vast appetite for enjoyment and for health with which to enjoy it, and a tremendous vacuum in the regions of thought which is just aching to be filled with the excelsior and other cheap stuffing materials that emanate from the Boston factory founded by Mrs. Eddy.

And now poor Mr. Ogden has lost this easy picking! What a shame.

H. K. M.

Another Mecklenburg Declaration Some years before the fathers of our country pronounced their declaration of independence at Philadelphia, the sturdy pioneers of Mecklenburg county, North Carolina, had made a similar declaration. The name of the county betrays the fact that a large part of its inhabitants came from Lutheran Germany. That they were liberty-loving citizens goes well with their character as Christians, though the two qualities are by no means identical in the popular understanding of the terms.

Now we read that Mecklenburg county has again declared itself on a question that is fully as important as was the one in which history has borne them out so signally. A certain organization of the county presented a Bible and a flag to the chairman of county school commissioners for use in one of the public schools together with a declaration that "it hoped to see the day when the Church of God and the members of the Junior Order (their organization) shall say that the money of the taxpayers of North Carolina shall not be spent in any institution teaching heresy, and that no teacher who does not believe in the Bible shall ever teach in the Mecklenburg county public schools."

The Mecklenburgers are acting as typical New Englanders of the old order. Their Lutheranism must have been washed out long ago and must have been replaced by something quite Calvinistic. They see the defects of our present school system and even discern the superficial causes. But their understanding of political liberty has left the high ground of true independence. They are willing to make matters of conscience, for these purposes we can say matters of opinion, a matter that is subject to coercion by law.

It is not strange in these days of hopeless confusion to find private organizations setting themselves up as spokesmen for the universe or for any part of it; it is strange, however, to find public officials so tractable as was this school commissioner of Mecklenburg county. With perfunctory expressions of sympathy he accepts the Bible and the flag and permits the impression to obtain that the procedure was quite proper. It illustrates what we have often tried to say, that American officialdom is quite as hazy in its conceptions of church and state, of government and religion, as is the American citizen. It is rare to find an official who will dare to voice a straightforward opinion on questions of church and state. Beyond the shopworn and frazzled platitudes with which, for example, the Ku Kluxers are gently reprimanded, nothing escapes his lips. Gravely he bows to the words of the Mecklenburg declarants and rolls his eyes at the mention of heresy; tomorrow he will roll his eyes quite as earnestly and bow as gravely when a delegation of the Amalgamated Order of Prehistoric Snake Charmers bespeaks a disregard of every other consideration in the cause of science.

That Mecklenburg public school now owns a Bible and a flag. The flag will wear out in course of time if it is used, but what shall they do with the Bible?

H. K. M.

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A New Idea In Missions Like most ideas this one is beautifully simple. Why wasn't it thought of before? Or was it?

The story is that a Moody Bible Institute worker felt that if he once got people into jail they would have to listen to him and eventually they would give heed to his message. The first question was, then, to get people into jail. Of all the means at hand the prayer meeting seemed to be the most available—and the cheapest. A prayer meeting was held to pray that many people might be jailed in the stockyards police station of Chicago.

Whether the prayer was so effective or not, the stockyards station was twice filled in a short time. (The layman will hazard the guess that in territory so promising as this Chicago district the police station will be called into service to its capacity whenever the police are not too negligent of their duty.) This was the condition so eagerly sought. Now the mission worker had his stage set. Working with a will, he reports that fifteen men were converted and brought to confess their sins.

The successful missionary thus explains his uncharitable prayer that many be jailed: "It seemed un-Christian for us at first to pray that men might be sent to jail, but finally we realized that all lawbreakers ought to be in jail, and so, we said, it is not wrong to pray that lawbreakers get their just deserts. Having them in jail, we know we can get a chance to preach to them."

Paul knew something about the inside of jails and seized the opportunity to preach the Gospel in jail. For years he was prisoner in bonds and a preacher at the same time. We would not go so far as to pray that all missionaries be jailed to get such an opportunity—and for that reason we would not pray that people be sent to jail so that they might hold still while the missionaries preach. The Gospel is to be preached to all, jailed or unjailed. Whenever men limit the universal scope of its mission they are imposing their very fallible plans upon the all-embracing design of God. The Gospel is preached no less effectively when men "do not hold still." The Word is a double-edged sword. He who will not hear it has incurred its judgments no less than he who is compelled to hear it, irrespective of the immediate and often quite misleading results. As in Corinth, all we missionaries can do is plant the seed, "God gives the increase."

Paul preached in his jail; he preached to the prisoners—but he also preached to the jailers. Paul did not have the fatal misconception that only people who are physically or economically in a bad way need his

preaching and least of all did he believe that those were the only lawbreakers who incurred the displeasure of the police. To him there was no difference between the jailed and the jailers, they were all sinners and all had come short of the glory of God.

One need not be a preacher himself to see that the general opinion nowadays is that religion is something for criminals. Everybody else is just naturally a religious and highly moral person and may quite properly call himself a Christian. The Christian missionary who falls into this error has cut the heart out of the truth he is to preach; the Christian preacher in general who feels similarly doesn't really know what he is for. He thinks up new "stunts" to keep his elusive flock amused and now and then engages a band of revivalists to cast out the net for a catch that may bring in a new batch of nondescripts and spiritual misfits who are added to his flock and henceforth counted among the converted.

Praying people into jail that they may come under the influence of the Word of God is nothing short of spiritual malpractice. It's like hoping that man break his neck that you might get a chance to set his broken leg—while your office swarms with people afflicted with small pox and that happens to be an ailment which you do not know how to treat. H. K. M.

A NEW APPEAL FOR A "SACRED PEACE"

In view of the precarious world status today which is indicative of another disastrous war, an appeal is sounded to organized Christianity to attempt world pacification. The appeal is made by Dr. J. H. Jowett, the famous British Nonconformist, and is said to have been widely quoted and commented on in both the British and American press. Dr. Jowett writes in "The British Weekly" that, in spite of all the efforts of the politicians, the angel of peace is still in armor, and the swords and spears have not yet been beaten into plowshares and pruning-hooks. "It seems, then, as he writes, that men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and groove in which they are fallen and create the possibility of national and international fraternity." He therefore suggests the following:

"On some appointed day let believers in Jesus Christ go to their churches, as they went in the early days of the war, and by some simultaneous act let them proclaim their desire and purpose for a sacred peace and their belief in a common brotherhood of mankind. Let them assert their determination to have peace on earth and good-will among men.

"In every nation I would have representative leaders of the Christian Church meeting together, not in councils of war, but in councils of peace, to express the luminous principles of our Lord on some of the grave matters which are now plunging the world into confusion and strife.

"As far as our own country is concerned, let us have a council of peace in London, with delegates from every part of the Empire. Let the delegates be distinguished Christian men, not merely drawn from the ranks of ecclesiastics, but also from the wider realms of commerce and art and literature and labor. Let them be broad-minded, deep-hearted men, with a personal loyalty to Christ and a passion for the Kingdom of God. Let us have a three days' council here at the heart of the Empire, not merely to make speeches, but to visualize and demonstrate the existence of a corporate body which has in its custody the high ideals of Jesus Christ and which intends to give them their purposed divinity in the construction of the world.

"If the national leaders of the Roman Church regard the proposed step as a serious departure from traditional ways, and if they lack authority for this kind of co-operative service, let them seek the needful authority from the Vatican. The present Pope is a man of liberal instincts; he has already given proof of it. Let appeal be made to him to give any needful freedom to his Church to co-operate in a demonstration of moral power which seeks the peace and well-being of the world. There will be no compromise in religious principles. It will be a sacred effort, on the part of all who believe in the moral ideals of Jesus, to direct them to the control of governments and parliaments, and of all who are busy seeking the material welfare of peoples and determining the social and national relationships of mankind. . . . Our resources are real and immediate. The occasion is ripe. The hour is at hand. The world is drifting again to war! What has the Church of Christ to say, what is she to do? Shall she arise from her slumber, or . . . ?"

Again we have an appeal for world peace here, which, from beginning to end, is fraught with error and confusion. At the outset, Dr. Jowett appears silently to admit, that the late war which supposedly had been fought on the part of the Allies for the purpose of ending all wars has lamentably failed in its purpose, and that, therefore, there were really no moral principles and ideals involved in the past world war. He furthermore seems silently to admit that there are higher powers needed to establish peace among the peoples on earth than mere political alliances and machinations, such as the Treaty of Versailles, the League of Nations, etc. Consequently he would call upon the co-operative forces of Christendom throughout the world to lift all political relationships out of the rut in which they are fallen, and, once for all, to establish an international fraternity.

And how is this to be brought about? Dr. Jowett would have all believers in Jesus Christ assemble in their churches on some appointed day, and by some simultaneous act proclaim their desire and purpose for a sacred peace, even to the extent of asserting "their

determination to have peace on earth and good-will among men."

An heroic procedure, indeed, yet contrary to the principles of Christianity and the Gospel. To be sure, the believers in Jesus Christ all over the world have a sincere desire for peace among nations as a matter of course; such desire being a fruit of faith with them. For such peace they pray without ceasing, beseeching God that He would indue the governments and magistrates with grace to rule after His good pleasure to the maintenance of righteousness and peace, and that He would preserve their country as well as all others from war and bloodshed. They also proclaim it in word and deed, by the preaching of the Gospel and by their daily life.

Yet Christians do not and will not force such peace upon the world. They will not take the reign of universal government into their own hands, and assert their determination to have peace on earth at any cost, even by compulsory force, whether it be political or moral. Nor need they proclaim, by some simultaneous act, their desire and purpose for a sacred peace. As believers in Christ they all agree, and all the world knows their attitude in the matter. Much less will they proclaim, as is suggested here, their belief in a common brotherhood of mankind. True Christians know of no other brotherhood, than that of the believers in Christ, the communion of saints.

Again, Dr. Jowett even appeals to the leaders of the Roman Church to co-operate in this peace movement, claiming that the present Pope is a man of liberal instincts, and believing that if His Church co-operates in establishing a "sacred peace," there will be no compromise in religious principles. Why not appeal to the Shintos also, inasmuch as the Premier of Japan has echoed a similar sentiment, saying, in reviewing the verbal decisions of the Genoa Conference, "we must now look to the leaders of religion?" Apparently Dr. Jowett does not recognize the Vatican as the seat of the Antichrist and the Pope as the enemy of Christ and His Gospel. He rather seems to believe that both belong to that corporate body which, in his estimation, "has in its custody the high ideals of Jesus Christ and which intends to give them their purposed divinity in the construction of the world."

The believers in Jesus Christ, however, will not co-operate with those who discredit the vicarious sacrifice of the Son of God as the complete redemption of sinners and who reject the doctrine of justification before God through faith in Christ alone. Nor do they deem it their divine calling to "visualize and demonstrate the existence of a corporate body which intends to give the ideals of Jesus Christ their purposed divinity in the construction of the world," but rather to preach the Gospel of the Savior for the purpose of saving a lost and condemned world.

J. J.

EARLY CHRISTIAN POETRY

(Adapted from "Christmas in Ritual and Tradition" by
Clement A. Miles)

Christmas observance had its beginning at the middle of the fourth century in Rome. The new feast was not long in finding a hymn-writer to embody in immortal Latin the emotions called forth by the memory of the Nativity. "Veni, Redemptor Gentium" is one of the earliest of Latin hymns — one of the few that have come down to us from the Father of Church song, Ambrose, Archbishop of Milan (d. 397). This hymn is above all things stately and severe, in harmony with the austere character of the zealous foe of the Arian heretics, the champion of monasticism. It is the theological aspect alone of Christmas, the redemption of sinful man by the mystery of the Incarnation and the miracle of the Virgin Birth, that we find in St. Ambrose's terse and pregnant Latin; there is no feeling for the human pathos and poetry of the scene at Bethlehem.

Another fine hymn often heard in English churches is of a slightly later date. "Corde natus ex Parentis" ("Of the Father's love begotten") is part of a larger hymn by the Spanish poet Prudentius (d. 413). Prudentius did not write for liturgical purposes, and it was several centuries before "Corde natus" was adopted into the cycle of Latin hymns. Its note again is purely theological; the Incarnation as a world-event is its theme.

Other early hymns are "A solis ortus cardine" ("From east to west, from shore to shore") by a certain Coelius Sedulius (died about 450), and "Jesu, redemptor omnium" (sixth century). Like the poems of Ambrose and Prudentius, they are in classical metres, unrhymed, and based upon quantity, not accent, and they have the same general character, doctrinal rather than humanly tender.

In the ninth and tenth centuries arose a new form of hymnody, the Prose or Sequence sung after the Gradual (the anthem between the Epistle and Gospel at Mass). The earliest writer of sequences was Notker, a monk of the abbey of St. Gall, near the Lake of Constance. Among those that are probably his work is the Christmas "Natus ante saecula Dei filius." The most famous Nativity sequence, however, is the "Laetebundus, exsultet fidelis chorus" of Bernard of Clairvaux (d. 1153), once sung all over Europe. The writing of rhymed sequences, however, became common through the example of the Parisian monk, Adam of St. Victor, in the second half of the twelfth century. He adopted an entirely new style of versification and music, derived from popular songs; and he and his successors in the thirteenth and fourteenth centuries wrote various proses for the Christmas festival.

If we consider the Latin Christmas hymns from the fourth century to the thirteenth, we shall find that however much they differ in form, they have one common characteristic: they are essentially theological — dwell-

ing on the Incarnation and the Nativity as part of the process of man's redemption — rather than realistic. There is little attempt to imagine the scene in the stable at Bethlehem, little interest in the Child as a child, little sense of the human pathos of the Nativity. The explanation is, I think, very simple, and it lights up the whole observance of Christmas as a Church festival in the centuries we are considering: **this poetry is the poetry of monks, or of men imbued with the monastic spirit.** A monastery was not the place for human feeling about Christmas; the monk was — at any rate in ideal — cut off from the world; not for him were the joys of parenthood or tender feelings for a new-born child. To the monk the world was, at least in theory, the vale of misery; birth and generation were, one may almost say, tolerated as necessary evils among lay folk unable to rise to the heights of abstinence and renunciation; one can hardly imagine a true early Benedictine filled with "joy that a man is born into the world." The Nativity was an infinitely important event, to be celebrated with a chastened, unearthly joy, but not, as it became for the later Middle Ages and the Renaissance, a matter upon which human affection might lavish itself, which imagination might deck with vivid concrete detail. In the later Christmas the pagan and the Christian spirit, or delight in earthly things and joy in the invisible, seem to meet and mingle; to the true monk of the Dark and Early Middle Ages they were incompatible.

What of the people, the great world outside the monasteries? Can we imagine that Christmas, on its Christian side, had a deep meaning for them? For the first ten centuries, to quote Dean Church, Christianity "can hardly be said to have leavened society at all. . . . It acted upon it doubtless with enormous power; but it was as an extraneous and foreign agent, which destroys and shapes, but does not mingle and renew. . . . Society was a long time unlearning heathenism; it has not done so yet; but it had hardly begun, at any rate it was only just beginning, to imagine the possibility of such a thing in the eleventh century."

"The practical religion of the illiterate," says another ecclesiastical historian, Dr. W. R. W. Stephens, "was in many respects merely a survival of the old paganism thinly disguised. There was a prevalent belief in witchcraft, magic, sortilege, spells, charms, talismans, which mixed itself up in strange ways with Christian ideas and Christian worship. . . . Fear, the note of superstition, rather than love, which is the characteristic of a rational faith, was conspicuous in much of the popular religion. The world was haunted by demons, hobgoblins, malignant spirits of divers kinds, whose baneful influence must be averted by charms or offerings."

The writings of ecclesiastics, the decrees of councils and synods, from the fourth century to the eleventh, abound in condemnations of pagan practices at the turn of the year. It is in these customs, and in secular mirth

and revelry, not in Christian poetry, that we must seek for the expression of early lay feeling about Christmas. It was a feast of material good things, a time for the fulfilment of traditional heathen usages, rather than a joyous celebration of the Savior's birth. No doubt it was observed by due attendance at church, but the services in a tongue not understood of the people cannot have been very full of meaning to them, and we can imagine their Christmas church-going as rather a duty inspired by fear than an expression of devout rejoicing. The earliest vernacular Christmas carol known to us is a song not of religion but of revelry. The German Minnesingers of the thirteenth century were indeed pious, but their devout lays were addressed to the Virgin as Queen of Heaven, the ideal of womanhood, holding in glory the Divine Child in her arms, rather than to the Babe and His Mother in the great humility of Bethlehem.

The first real outburst of Christmas joy in a popular tongue is found in Italy, in the poems of that strange "minstrel of the Lord," the Franciscan Jacopone da Todi (d. 1306). **Franciscan**, in that name we have an indication of the change in religious feeling that came over the western world, and especially Italy, in the thirteenth century. Not that the change was due solely to St. Francis; he was rather the supreme embodiment of the ideals and tendencies of his day than their actual creator; but he was the spark that kindled a mighty flame. In him we reach a turning-point in the history of Christmas.

Early Franciscanism meant above all the democratizing, the humanizing of Christianity; with it begins that "carol spirit" which is a most winning side of the Christian Christmas, the spirit which, while not forgetting the divine side of the Nativity, yet delights in its simple humanity, the spirit that links the Incarnation to the common life of the people, that brings human tenderness into religion. The faithful no longer contemplate merely a theological mystery, they are moved by affectionate devotion to the Babe of Bethlehem, realized as an actual living child, God indeed, yet feeling the cold of winter, the roughness of the manger bed.

St. Francis, it must be remembered, was not a man of high birth, but the son of a silk merchant, and his appeal was made chiefly to the traders and skilled workmen of the cities, who, in his day, were rising to importance, coming, in modern Socialist terms, to class-consciousness. The monks, although boys of low birth were sometimes admitted into the cloister, were in sympathy one with the upper classes, and monastic religion and culture were essentially aristocratic. The rise of the Franciscans meant the bringing home of Christianity to masses of townworkers, homely people, who needed a religion full of vivid humanity, and whom the pathetic story of the Nativity would peculiarly touch.

Love to man, the sense of human brotherhood — that was the great thing which St. Francis brought home to

his age. The message, certainly, was not new, but he realized it with infectious intensity. The second great commandment, "Thou shalt love thy neighbor as thyself," had not indeed been forgotten by medieval Christianity; the common life of monasticism was an attempt to fulfil it; yet for the monk love to man was often rather a duty than a passion. But to St. Francis love was very life; he loved not by duty but by an inner compulsion, and his burning love of God and man found its center in the God-man, Christ Jesus. He had a peculiar affection for the festival of the Holy Child: to him he was the little brother of all mankind. It was a new human joy that came into religion with him. His essentially artistic nature was the first to realize the full poetry of Christmas — the coming of infinity into extremest limitation, the Highest made the lowest, the King of all kings a poor infant.

It is the poetry of Jacopone da Todi, born shortly after the death of St. Francis, that the Franciscan Christmas spirit finds its most intense expression. A wild, wandering ascetic, an impassioned poet, and a soaring mystic, Jacopone is one of the greatest Christian singers, unpolished as his verses are. He sings of the Nativity with extraordinary realism. To him is attributed that most poignant of Latin hymns, the "Stabat Mater dolorosa;" he wrote also a joyous Christmas pendant to it:

Full of beauty stood the Mother,
By the Manger, blest o'er other,
Where her little One she lays.
For her inmost soul's elation,
In its fervid jubilation,
Thrills with ecstasy of praise."

(Tr. by J. M. Neale)

In the fourteenth century we find a blossoming forth of Christmas poetry in another land, Germany. There are indeed Christmas and Epiphany passages in a poetical Life of Christ by Otfrid of Weissenburg in the ninth century and a twelfth-century poem by Spervogel opens with a mention of Christmas, but these are of little importance for us. The fourteenth century shows the first real outburst, and that is traceable, in part at least, to the mystical movement in the Rhineland caused by the preaching of the great Dominican, Eckhart of Strassburg, and his followers. To the fourteenth century may perhaps belong the familiar "Es ist ein Ros entsprungen," ("A spotless Rose is blowing").

In a fourteenth-century Life of the mystic Heinrich Suso it is told how one day angels came to him to comfort him in his sufferings, how they took him by the hand and led him to dance, while one began a glad song of the child Jesus, "In dulci júbilo." To the fourteenth century, then, dates back that most delightful of German carols, with its interwoven lines of Latin.

This carol type lasted, and continued to develop, in Austria and the Catholic parts of Germany through the sixteenth, seventeenth and eighteenth centuries, and even in the nineteenth.

Not till the fifteenth century is there any outburst of Christmas poetry in English, though other forms of religious lyrics were produced in considerable numbers in the thirteenth and early fourteenth centuries. When the carols come at last, they appear in the least likely place, at the end of a versifying of the whole duty of man, by John Awdlay, a blind chaplain of Haghmon, in Shropshire. It must not be supposed that the carols Awdlay gives are his own work; and their exact date it is impossible to determine. Part of his book was composed in 1426, but one at least of the carols was probably written in the last half of the fourteenth century. They seem indeed to be the later blossomings of the great spring-time of English literature, the period which produced Chaucer and Langland, an innumerable company of minstrels and balladmakers, and the mystical poet, Richard Rolle of Hampole.

Through the fifteenth century and the first half of the sixteenth, the flowering continued; and something like two hundred carols of this period are known. It is true, some are rather songs to or about the Virgin than strictly Christmas carols; the Annunciation rather than the Nativity is their theme. Others again tell the whole story of Christ's life.

On the whole, in spite of some mystical exceptions, the medieval English carol is somewhat external in its religion; there is little deep individual feeling; the caroller sings as a member of the human race, whose curse is done away, whose nature is exalted by the Incarnation, rather than as one whose soul is athirst for God; salvation is rather an objective external thing than an inward and spiritual process. A man has but to pray devoutly to the dear Mother and Child, and they will bring him to the heavenly court. It is not so much personal sin as an evil influence in humanity, that is cured by the great event of Christmas. Sometimes the religious spirit almost vanishes, and the carol becomes little more than a gay pastoral song; but to others again, especially the lullabies, the hardness of the Nativity, the shadow of the coming Passion, give a deep note of sorrow and pathos; there is the thought of the sword that shall pierce Mary's bosom. The lullabies are quite the most delightful, as they are the most human of the carols.

In French there is little or no Christmas poetry, religious in character, before the fifteenth century; the earliest carols that have come down to us are songs rather of feasting and worldly rejoicing than of sacred things. The true Noël begins to appear in fifteenth-century manuscripts, but it was not till the following century that it attained its fullest vogue and was spread all over the country by the printing presses. The Reformation gave a great impetus to German religious song, and we owe to it some of the finest of Christmas hymns. It is no doubt largely due to Luther, the passionate lover of music and folk-poetry, that hymns have practically become the liturgy of German Protestantism; yet, in a large measure, he did but give typical expression to the natural

instincts of his countrymen for song. Luther, though a rebel, was no Puritan; we can hardly call him an iconoclast; he had a conservative mind, which only gradually became loosened from its old attachments. His was an essentially artistic nature: "I would fain," said he, "see all arts, especially music, in the service of Him who has given and created them," and in the matter of hymnody he continued, in many respects, the medieval German tradition. Homely, kindly, a lover of children, he had a deep feeling for the festival of Christmas; and not only did he translate into German some of the best Latin products of other minds but himself wrote and composed a number of Nativity hymns which for their quality of simplicity, directness, and warmth of human feeling occupy a place by themselves in Christmas hymnology. The Christmas hymns of Paul Gerhardt, the seventeenth-century Berlin pastor, stand next to Luther's. They are more subjective, more finished, less direct and forcible. Made for music, the words alone hardly convey the full power of these hymns. They should be heard sung to the old chorales, massive, yet sweet, by the lusty voices of a German congregation. We close with the translation of one of Luther's gems:

Now blessed be Thou, Christ Jesus,
Thou art man born, this is true;
The angels made a merry noise,
Yet have we more cause to rejoice,
Kyrieleison.

The blessed Son of God only,
In a crib full poor did lie,
With our poor flesh and our poor blood,
Was clothed that everlasting Good.
Kyrieleison.

He that made heaven and earth of nought,
In our flesh hath our health brought,
For our sake made He Himself full small,
That reigneth Lord and King of all.
Kyrieleison.

(Tr. by Miles Coverdale.)

G.

THE LANGUAGE QUESTION

The language question troubles not only us in this our country, but stands in the foreground in many a country. Being a vital question also to the church it will be our duty to inform ourselves. Therefore to enlighten us to a better understanding of our situation a little clearness on the language question will certainly be of service to us.

Our Lord Jesus Christ gave to his disciples this command: "Go ye into all the world and preach the gospel to every creature." They were to go into all the world and preach the gospel to every creature which is able as a rational being to hear the word of God, to accept it and live according to it. Thus the Holy Ghost would do his work to make believers out of sinners. They were to teach all nations, without making any distinction between nations or languages,

teaching them to observe all things, whatsoever their master Jesus Christ commanded them; they had the promise, their master would be with them alway even unto the end of the world. A great commission and certainly a task which seemed impracticable. They were to go, speak to and teach all the different nations in the world. They were to make themselves understood to all nations, so that these could comprehend all the teachings of their master. They were to solve a problem which we face to this day, the problem of the language question, a problem which by the late world war was raised in many a country and still stands in the foreground and which the church also must face and solve again if the command of the master Jesus Christ shall be carried out. For we who believe in Jesus Christ are his disciples; we, therefore, have received his command and are to carry it out: his command is given to all his disciples even unto the end of the world. So we really have no excuse for not participating in the solution of the language question which the church faces at the present time.

The late world war brought the astonishing fact to light that our Lutheran people of German descent and also other nationalities have accommodated themselves to the language of the country in which they live to a greater extent than we ever dreamed of. Congregations which 25 years ago found no necessity for English services now find it essential to their existence to install them. And even as here so it is also in other countries, as for example, in the Lutheran congregation at Warsaw, Poland, 30 years ago the attendance at the German services was about three-quarter of the congregation while the Polish attendance was one-quarter; now it is the reverse, one-quarter German, three-quarters Polish, keeping in mind that for centuries the German was predominating in the services. Such facts the world war has revealed to us all over the world.

If we follow the present development we will notice two different aims. The one is a transition, abolishing the mother tongue and adopting the language of the country in which the person lives. The other is to keep the mother tongue and besides acquire the language of the country in which the person lives. The writer is inclined to leave it to the conscience of each individual person who faces the language question to solve for himself his language question, although he believes for his own person that the latter of the above aims is the most natural, proper and sound solution of the question. But to force the solution in either direction would be wrong. We as ministers ought not interfere with either direction, but be prepared to handle it both ways. It ought to be a natural process which time itself shall solve.

A different question is what is the church to do. The church knows no distinction of nations; to it

there are neither Jews nor Greeks, neither Germans nor English, neither Poles nor Russians, neither Swedes nor Norwegians, etc., for they are all one in Christ Jesus. The gospel must be spoken to all as they are able to comprehend it best. And if the church has no ministers who are able to speak the gospel in that language, some one will have to learn it. And we are not to think it is impossible or impracticable.

The first disciples who received the command to go to all nations and preach the gospel to all creatures are certainly examples to us. The way they solved the question must be instructive to us, as they could not make a mistake for they were under the guidance of the Holy Ghost. How did they handle the proposition? They spoke the language of their own country, we also can assume that they spoke the Greek language; maybe some preferred one or the other language, let us even take for granted that their language or the Greek had a similarity with other languages or was understood by many. Were they now to force the language they were able to speak upon the people, thinking that they would preach to them as long as they understood the gospel? Certainly not. Or were they to hasten a transition from one language to another in order that their commission to preach the gospel to all nations could be accomplished? Not by far. The Scripture does not show anything like that, but relates to us something else. In order to fit the disciples out for their task the Holy Ghost gave them the power to speak different languages each one according to the necessity. For they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. It was not the people that received this power, but the disciples. So shall we learn the people's language and not the people ours.

At Jerusalem were dwelling Jews, devout men out of every nation under heaven, and when it was noised abroad what happened to the disciples they assembled and the audience heard them speak every man in his own language and they marvelled, saying one to another: how hear we every man in our tongue wherein we were born, we do hear them speak in our own tongues the wonderful works of God. From this we learn that it is not the duty of the church to force a language upon the people, neither to bring forth or even to try to force a language question. Those Jews from out of every nation under heaven could to a certain extent speak and understand the language of the country in which they were at that time and still the Holy Ghost found it necessary to give the power to the disciples to speak the language of the country in which they were born. This miracle was not performed to amaze the people but had a practical side, to bring to a better understanding the great and wonderful works of God. Certainly this miracle will not be repeated

in our days, it is not necessary that it should, for among the gifts with which God equips his believers are also the languages.

The church must not at all try to force or to create a transition in languages but it must preach the gospel to all creatures and in that language in which the salvation of souls can be best accomplished. The disciples to whom the command first was given have accomplished their task, for thus it is written to the Colossians 1:23. The gospel was preached to every creature which is under heaven. Why should we not succeed? We have the same Lord, the same command, we are fitted out for the same task by the same God, and have the same promise of the same Lord and Master Jesus Christ: he will be with us always even unto the end of the world. Therefore let us not disturb the church in solving the language question in a different way than was shown to the disciples, but let us bring the gospel to every creature in such a way as it may best further the salvation of the individual.

May the Lord God grant far-sighted, spiritual vision to us ministers and give willing, helpful hearts to our people that the gospel may obtain one victory after the other and be proclaimed in its truth and purity to all nations. This ought to be our practice, by this we ought to be guided everywhere God sends us.

THEODORE ENGEL.

INFLUENCE OF THE HOME

It is our conviction that the training of young men and young women must not be left entirely to the churches; the parents' responsibility begins with the birth of the child, and cannot be shifted on other shoulders, tho every effort should be made to take advantage of all movements on behalf of the young people.

The mothers of this generation cannot turn back the wheels of time, but must meet present-day conditions. But with a sincere consecration of their time, their love, and all their energy to the God-given task of bringing up their boys and girls in the fear of God, they may do much to better conditions as they now exist. What the girl is today in thought and purpose will indicate what she may become when she has grown to woman's estate.

We realize the sacredness of the tie that binds husband and wife, father, mother, and children, and we believe that a Christian home is the greatest source of happiness and the strongest influence for good to be found in the world, to stem the tide that threatens the foundations of our national life.

If we stand firmly for high Christian ideals, and so train the children under our care, shall we not be doing something to check the onward rush of worldliness, which in many cases has developed into actual immorality in thought, if not in deed? Then, too, if we, by our example and our tactful endeavor, encourage young people to give themselves in service to others, shall we not be doing our part in preventing this great waste of talented young life?

Better than all, if we earnestly unite our hearts in constant prayer to God that the boys and girls of our land may be saved to lives of righteousness, will not the fervent, effectual prayer of thousands and thousands of Christian people avail much? — Adapted from Woman's Home Missions. — In "Lutheran Church Herald."

SELF-TORTURE

There is a certain class of people among the heathen in India who torture their bodies that they may please their gods and obtain forgiveness of sin. These poor heathen know not the true God nor the way to heaven. They, therefore, torture themselves in many ways, in order to suffer for their sins and gain the favor of their gods.

The cruel custom of driving an iron hook into the back and then swinging on the hook was formerly practiced by many Hindoos. Recently this cruel custom was again witnessed at different places. When the English officers told the victims of this horrible superstition not to do so, one of them said he had lost three of his children and a goddess had come to him in the night and ordered him to swing himself on the iron hook in order to appease the wrath of god and to save his other two children from death.

Some years ago an aged Hindoo, with heavy chains fastened to his body, came to a railroad station to take the train. His chains were so heavy that the conductor would not take him as a passenger but only as freight. By the burning sun the iron chains had been so heated that the old man had to be sprinkled with water, in order to save him from dying at the station.

Missionaries in India have related many stories of self-torture practiced in that heathen country. A young man left his home to visit a famous idol temple. It was hundreds of miles from where he lived. He did not ride or walk, nor did he ever rise upon his feet; but he measured his way by his own body. He rested on his knees, then he stretched his hands forward along the ground, and so drew his body onward. Every time he moved a length he beat his forehead three times against the ground. A missionary saw him and called on him to stop; he did not notice what was said, but continued on his way. The missionary then stood in his path and stopped him. He looked up, his lips moving in prayer to his god in a low, grumbling tone of voice. He seemed to be about twenty-one years of age, and was worn out with his efforts to move along.

He was asked how far he had come in that manner.

"Seven hundred and fifty miles!" he replied.

"How long have you been on the way?"

"About eight months."

"Where are you going?"

"To Juggernaut's temple."

"What do you expect from all the pain and exertion which you endure?"

"Almost everything; particularly that hereby my sins shall all be forgiven."

The missionary told him of Jesus Christ, and said that He died to take away our sins, and that if he would believe in Him, he would at once find the blessings he wanted. He looked up with surprise, when a number of wicked priests came around and urged him to proceed; and on he went, dragging himself along beneath a burning sun.

Another missionary writes of a boy, ten years of age, who began torturing himself by lying on thorns and pebbles. After this he shut himself in a cell for twelve years, where the vermin gnawed his flesh; then he lay on a bed of spikes, on which he was drawn around the country thousands of miles, for thirty-five years. Everywhere the people honored him as a god. Sometimes, in the cold season, he caused water to be poured on his head, night and day; and in hot weather logs of wood were kept burning around him to make his sufferings the greater.

Another man held his arms over his head till they withered away, and the blood no longer flowed in them. Others have sat with their legs crossed under them till their limbs became useless; or have hung themselves by their legs from the trees; or have lived a long time in a river with the water up to their shoulders; or have placed themselves to be scorched by small fires, or thrust knives through their hands; or practiced many other cruel modes of self-torture on their bodies.

Poor deluded people! Satan indeed leads them captive at his will; and Satan is a murderer from the beginning. How thankful ought we to be that God has made known to us the Gospel of Jesus, in Whom we have redemption through His blood, namely, the forgiveness of sins! And how zealous ought we to be to bring this Gospel to those that are still sitting in heathen darkness and misery and know not the Savior who came into this world "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

—Exchange.

NOTATIONS ON MASONRY

By B. M. Holt, Formerly Secretary Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minn.

During the Masonic year 5907 (1907) Grand Master John P. Bell of the Grand Lodge of Texas ruled that the following physical defects disqualified the applicant for Masonic membership: "(1) The loss of the big toe on either foot; (2) one leg being one inch shorter than the other; (3) the loss of the left eye; (4) the loss of the two middle fingers of the left hand; (5) a part of the index finger on the right hand; (6) the loss of the end

of the middle finger of the left hand; (7) one who is hare-lipped; (8) the fleshy part of the end of finger mashed off; (9) such defect of the eye as that the party can see very little out of it; (10) loss of index finger of right hand; (11) one joint of third finger of the left hand gone; (12) one who has been wounded on the inside of right arm; (13) one who was injured in childhood and one leg is smaller and slightly shorter than the other; (14) one who has been shot in the groin; (15) one who has part of the index finger of left hand cut off; (16) one who was born with the right ear closed; (17) one joint of little finger of the left hand gone; (18) loss of sight of either eye; (19) loss of middle finger of left hand; (20) one finger of left hand lost." (Proceedings Grand Lodge Texas, 1907, pages 9-10.)

"It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5, 29.) Perhaps the disqualifications set forth are really a God-given blessing to those who might otherwise be mired in Masonry.

Past Grand Master T. C. Humphry, Oklahoma, copies this from the Proceedings of the Grand Lodge of Mississippi, 1917: "He told a good story about churches, saying he once went into a town and asked where were the churches. A resident replied: 'The Baptist and Christian Churches are located down there by the creek; the Methodist church is near the gas works; the Episcopal church is over by the theater and the Presbyterian place of worship is up there by the ice factory.' But they all get together when they enter the Masonic Lodge." (Proceedings Grand Lodge Oklahoma, 1918, page 258.)

Why does he omit the Lutheran, Christian Reformed, Free Methodist and Catholic Churches?

The following article appeared in a Memphis (1920) newspaper as a "special telegram" from a town in Mississippi: "This week a very popular physician was raised to the sublime degree of a Master Mason, and it was the most wonderful performance that has taken place in this lodge. The goat backed all over King Solomon's Temple and it took the doctor so long to regain speech that his friends got uneasy about him." (Proceedings Grand Lodge Illinois, 1920, page 58.)

I have on my list over a dozen cases where men who joined lodges were either killed or crippled for life in the outrages of initiation.

Considerable is said in the report (of Nebraska for 1920) concerning funeral rites, and the Grand Lecturer holds to the idea that it is the prerogative of the Master of the lodge to conduct the Masonic burial services regardless of whatever requests may have been made by the deceased as to who shall officiate at these last ceremonies. (Proceedings Grand Lodge Illinois, 1920, page 64.)

It has often been reported that former members of the order have been buried by the lodge both against their own expressed will and the will of the family, especially in the case when the deceased was a person of high standing in the community. Now supposing that Masonry

should some day insist upon giving my weary bones the blessings of a Masonic funeral regardless of whatever requests may have been made by myself as to who shall officiate at these last ceremonies. Would not that be enough to make me rise up out of my coffin?

— From Christian Cynosure.

THE BIGGEST JOB

"After 25 years of experience, I will say that the ministry is the biggest job on earth." Such is the conclusion of Rev. Dr. J. Henry Harms, a minister of the Lutheran denomination in Philadelphia. Rev. Dr. Harms was urging young men to choose the ministry for a career. He characterized the ministry as the greatest business in the world, without which civilization cannot continue. It is from the ministry, he said, that spring the inspiration and motives which keep business in the ways of decency and justice; if young men want to count big in the machinery of the age, they will invite the opportunities for service that the ministry presents. Rev. Dr. Harms declared that the ministry is a calling for real men—men who are looking for a real chance to make big investments of themselves in the life of their generation. "It is not," he asserted, "a place for amiable nobodies."

Rev. Dr. Harms is entirely right in the rating that he gives to the ministry. Any minister who does not consider that the ministry is the biggest job on earth is unfit for his task. To rate it any lower is to underestimate it. To have any less exalted conception of it is to be lacking in appreciation of its opportunities and its possibilities. The minister above all other men needs to be enthusiastic about his job; if he cannot be enthusiastic about it, he belongs somewhere else. When the Philadelphia minister affirms that the ministry is "the biggest job on earth" he makes revelation of his enthusiasm for his task, a quality lacking which no minister, however gifted he may be, can hope to succeed.

It requires no argument to establish the truth of the statement that the ministry is a big job—the biggest job on earth. It is big enough to appall any man who is not stout of heart and thoroughly consecrated to it. It is a job limitless in its opportunities and boundless in its possibilities. Being a job of such proportions, it is a job for big men—it is a job in which men may hope to develop into bigness. Rev. Dr. Harms does well to emphasize the truth that it is not a place for amiable nobodies. If the ministry suffers by reason of anything, it is because of the amiable nobodies that get into it.

Rev. Dr. Harms contemplates and values his task as everyone should approach the job he has in hand. Every man's job should be to him the biggest job on earth, the most important undertaking in the world. No one has got himself into the right relationship with

his work who does not regard it in that light. It is possible for every man, no matter what his job may be, whether it is the ministry or something else, to make of it an opportunity for service, a chance to count big in the machinery of the age. It is not only in the ministry that men are offered opportunity to invest themselves in the life of their generation; it is not only the ministry that is calling for men who are real.

The world is full of amiable nobodies. It requires no particular gift to be either amiable or a nobody. People achieve that distinction, if distinction it be considered, without half trying. It is not the amiable nobodies who keep the machinery of the world in motion, who perform the great tasks of the world or who are credited with its great deeds. Amiable nobodies get into all sorts of jobs, and the wonder is that they hang on with such tenacity as they do.

The tasks of the world, great and small, need to be made radiant by a glorious and glorified enthusiasm. The greater part of life and certainly the most important part of it is the task, and if we have not enthusiasm for it—if we do not persuade ourselves that it is the best and biggest job in the world—we miss the finest joy of living. If life cannot be lived with enthusiasm for the very joy of it, then life is worth nothing whatever.

—Sioux City Journal.

FROM OUR CHURCH CIRCLES

School Dedication

In these troublous days thru which our parochial schools are passing it should be a matter of more than passing interest to hear of congregations which still believe and with their actions prove that the Christian day school is far from ready for the grave. Such a proof was given by St. John's Lutheran congregation at Waterloo, Wis.

The picture below shows us the new school building which this congregation erected last summer and which was dedicated November 18th. Three special dedicatory services were held, in which The Rev. M. H. Pankow, former pastor of the congregation, Prof. Aug. Pieper of our Seminary, and The Rev. Aug. Zich, a child of the congregation, preached the Word. All 3 speakers duly stressed Christian training for our children, emphasized the manifold blessings of our parochial schools, kindled our hearts to new love for His cause, and put new courage and strength into our hearts for the struggles still in store for us in the maintenance of our schools. Struggles, we know, there will be, and probably with increasing intensity. For, it seems as tho he, whom the Book of Revelations describes as having "great wrath, because he knoweth that he hath but a short time," had trained his heavy artillery on our Christian day schools. The Bennett Law in our state is dead, but the spirit which actuated its advocates in former days is very much in evidence even to-day. The continual harassing

of our brethren in Michigan, recent happenings in Ohio, Iowa, and Nebraska, and more recently in Oregon, and the Smith-Towner bill pending before Congress speak an unmistakable language, which he that runs may read and understand.

The building below is a brick-tile structure, 49x49 ft., has 2 class-rooms on the main floor, an auditorium in the 2. story, which, thru means of a rolling partition, can be divided into 2 equally large rooms, which shall serve as "Konfirmandenzimmer" and meeting place for societies in the congregation, or may be used as one large hall. In addition hereto we have on this floor a well-arranged kitchen and an office for the teachers. The equipment of the building is modern in every respect, nothing being omitted that would be conducive to the comfort and wellbeing of the scholars.

to the Triune God. The occasion was celebrated with three services in which the pastors, Ernst from St. Paul, Bartz from Centuria, Pieper from Stillwater, preached. All three pastors delivered inspiring sermons, setting forth the grace of God in expanding his Church and calling upon their hearers to rejoice and be thankful. A special feature of the morning and afternoon services was the singing of Immanuel's sextett from St. Paul. At both services they rendered appropriate selections in a masterful manner. The offering, raised to help defray the cost of building, amounted to \$162.25. Besides, the ladies of the congregation served a dinner in the basement at a nominal price which netted \$139.95.

The structure is 32x50, having an 8x13 altar niche. It is built of Redfield Tex-Tile. A Westminster tower adds greatly to its beauty. A basement, under the entire



St. John's School, Waterloo, Wis.

The total cost of the building complete with all equipment is about \$26,000.00. An indebtedness of approximately \$6000.00 remains. 2 teachers are laboring with 68 scholars in this workshop of the Lord, in which our youth is not only to be taught all manner of secular wisdom and knowledge, but above all to be instructed unto the Kingdom of Heaven, and made wise unto salvation, to the end that His Kingdom may be built also in this place, His name may be hallowed, and that He in all things may be glorified through Jesus Christ.

May He, who has given us both to will and to do, plant into the hearts of all parents in this congregation a deep appreciation of the gift He has given us, that all may reap abundantly the rich blessings awaiting them and their children here.

O. KUHLOW.

Church Dedication

In spite of inclement weather, November 5th, was a day of rejoicing for the Redeemer congregation in Amery, Wis. On that day it dedicated its first church

building, provides furnace and fuel rooms, lavatories, kitchen and a spacious Sunday school room, which on occasion may easily be converted into a dining-room.

The furniture is a gift of the Crow River and Red Wing Conferences. The Ladies Aid bought and installed the electrical fixture, altar and pulpit furnishings were presented by individual members.

Redeemer congregation is another one of our many missions where the Gospel of Salvation is bringing fruit. Very small at the beginning, the seed grew and is growing more and more. It did not take long for the small band of followers of the Cross to realized the need of a home of worship. Lots were purchased, and work was begun. The foundation was laid in the Fall of last year, hoping to get an early start in the Spring. But in the Spring work was delayed, due to the fact that the Church Extension Fund was depleted, and the promised help was not forthcoming. Not until Christians rallied to the cause with loans for this much needed fund could work be continued. And now, by the help and grace of God,

Redeemer Church stands at last complete in its beauty, praising God and calling sinners to Christ for the salvation of their souls.

May the merciful God who has begun the good work in Amery continue it until the day of Jesus Christ.

O. P. MEDENWALD.

Red Wing Pastoral Conference

The Red Wing Pastoral Conference will meet, D. v., at Frontenac, Minn., January 16th and 17th, 1923. Papers to be read by the Revs. Franzmann (1 Tim. 1, Engl.), Jeske (1 Tim. 2, Engl.), Wiechmann (Confessional Announcement). Sermon, Krueger (Eickmann); Confessional address, Jeske (Baumann).

E. G. HERTLER, Sec'y.

Lake Superior Conference

The Lake Superior Conference will convene in Spaulding, Powers, Mich. (Rev. W. Gutzke), on January 9th to 10th, 1923.

Papers will be read by Rev. G. Schroeder, Rev. W. Gutzke, Rev. O. G. Bergmann.

Sermon: G. Schroeder—W. Heidtke.

Confessional address: C. Doehler—Gutzke.

PAUL C. EGGERS.

Notice

The editorial committee of the Gemeinde-Blatt has brought to our attention an order of the synod regarding the publication of the official organs of our body, directing that each comprise twenty-six numbers a year.

In order to comply with this ruling, it will be necessary that no Gemeinde-Blatt issue on December 31, 1922, which would ordinarily be its date of issue. Instead, the first number of the Gemeinde-Blatt for 1923 will issue on January 7; the first number of the Northwestern Lutheran will bear the date January 14. G.

NOTED IN PASSING

It is said of Enoch that he walked with God. How many laws and statutes did Enoch have to walk by? To how many organizations did he belong with constitutions and by-laws? How many committees on public safety and community welfare were keeping tab on his doings? None whatever. Enoch was a perfectly free man. He lived in a land of liberty. So far as we know he did not even have the Ten Commandments written on stone or parchment to hem him in. But what he did have before him was infinitely better than all these. It was the conscious presence of his God. He walked as in the presence of God. He had come to know his God, His Holiness, His love and His beauty, and his one great aim in life was to please his God. And he pleased Him, for God took him to himself and he was not.—Lutheran Standard.

MISSION FESTIVALS

Eighteenth Sunday after Trinity

Corrected report: Livonia Center, Wayne Co., Mich., Oscar J. Peters, pastor. Speakers: Prof. E. J. Berg, Alfred Maas. Offering: \$193.28.

Twenty-third Sunday after Trinity

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: O. Grundemann, G. Schmelzer, A. Zuberbier. Offering: \$315.38.

November Thirtieth

Collinsville, Ill., Lithuanian Church, E. Kories, pastor. Offering: \$29.25.

First Sunday in Advent

Phoenix, Ariz., Zion's Church, Im. P. Frey, pastor. Speaker: W. F. Beitz. Offering: \$103.70.

ITEMS OF INTEREST

Christianity Growing In India

The Christians of India increased more rapidly than any other religious group in the decade between 1911 and 1921, and the fact is announced as of great significance in its bearing on the problems of the Far East. With Christianity spreading in India, the chances of a religious war, we are told, are rendered more remote. Eleven years ago the native Indian Christians, according to recent statistics, numbered 3,876,000, and last year they numbered 4,754,000, a gain of 887,000, or 22.7 per cent. No other group, we are informed, showed anything like such a proportionate increase, and the dominant religion, Hinduism, is said to have registered an actual decline. The summarized census figures, as given by the Chicago Journal, are as follows:

Hindus	216,734,000
Moslems	68,735,000
Buddhists	11,571,000
Animists	9,775,000
Christians	4,754,000
Sikhs	3,239,000
Jains	1,179,000
Parsees	102,000
Jews	22,000
All others	2,831,000
Total	318,942,000

By contrast with the grand total, remarks The Journal, the Christian population seems trifling, and Christianity labors under other handicaps which do not appear on the surface. It is a comparative newcomer in a land where reverence is paid to age, and is linked in the native mind with "the just but uncomfortable Europeans who rule and proselyte among the brown peoples." Moreover, most of the native Christians are of low caste.—The Literary Digest.

BOOK REVIEW

Amerikanischer Kalender fuer deutsche Lutheraner 1923.

Concordia Publishing House, St. Louis, Mo. Price 15c.

Lutheran Annual. 1923. Concordia Publishing House, St. Louis, Mo. Price 15c.

These are the German and English calendars of the Missouri Synod for 1923, containing a complete list of all the pastors and teachers of the Synodical Conference, together with other valuable information on Seminaries, Colleges, Academies, Institutions of Charity, Hospices, and Religious Periodicals of that body. We would recommend to the readers of "The Northwestern Lutheran" especially the English calendar.

J. J.