

The Northwestern Lutheran

Jan 24
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65 N. Ridge

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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STEWARDS OF GOD'S MYSTERIES

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful. . . . Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of the darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." 1 Cor. 4:1-5.

Bishop of souls, Lord Jesus Christ,
Protect Thy flock, we pray,
Lest into Satan's nets enticed,
We perish by the way.

Unto Thy blood-bought Church bestow
A godly ministry,
Intent Thy Holy Will to know,
Obedient unto Thee.

As stewards of Thy mysteries
May they e'er faithful be,
To teach Thy Word's divine decrees
In pristine purity.

Grant unto them Thy Spirit's power,
The unction from on high,
Console them in the trial hour,
Assure them thou art nigh.

The treasures Thy pure Word imparts
All to Thy love we trace;
Let us accept with grateful hearts
The riches of Thy grace.

Grant to Thy flock humility,
And fervent love, dear Lord;
May we find joy in serving Thee
According to Thy Word.

Let us not judge before the time,
But leave all unto Thee.
Soon Thou wilt come in power sublime
Our righteous Judge to be.

Then Thou wilt bring, O Lord of Lords,
The hidden things to light.
Then shall Thy servants reap rewards
In Salem's realm so bright.

(A Meditation on the Epistle Lesson
of the Third Sunday in Advent)

Anna Hoppe.

THE EIGHTH PSALM

The Babe of Bethlehem — God Incarnate

"Exalted Jesus, Heavenly King,
Angels to Thee their offerings bring!
And yet Thou scornest not the praise,
The simple song that children raise.

"And hast Thou deigned from high to come,
And make this fallen world Thy home?
Yea, bow Thee to the cross and grave,
And die a sinful worm to save?"

"Crown Him with praises, all that live,
To Him your ceaseless homage give;
Praises and homage well are due,
To Him who gave Himself for you."

(H. F. Lyte)

Truly a Christmas-song — the Eighth Psalm, which may well be read at the services on Holy Night. For who can that man be, spoken of in our Psalm, and to whom babes and sucklings sing their praises? There are those who claim that this Psalm is a grand song of admiration for God as the Creator of the universe, particularly of man, the crown of His creation. Take up any modern commentary and you will find in this Psalm a glorification of the Maker of heaven and earth, especially of His most wonderful creation of man, and nothing more. Some even call it the mother's Psalm, whose heart filled with the thought of God's glory in His works, in heaven, on earth, and sea, is turned from them all to find something greater, more wonderful, and more blessed in the "babes and sucklings," which lie helpless at her feet.

Yet if we thoroughly peruse the individual statements made in the Psalm, the question soon arises, whether or not its design is a different one. Whom has David in mind, when he exclaims: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor?" What does the statement mean, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger?" Of whom does the prophet speak here? Whom does the Holy Ghost Himself, who is speaking through David, point to? Is it not that wonderful babe, the Son of man, upon whom have been the eyes of all believers from the beginning? He who would still the enemy and the avenger, is He not the seed of the woman who shall bruise the head of the serpent? Forsooth, that the Christ-child born in Bethlehem is presented to us in this Psalm, is clearly proven by the interpretation given by the Holy Ghost Himself in the New Testament. The entire second chapter of the Epistle to the Hebrews is a commentary to the Eighth Psalm, the summary of such commentary being given in the words: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." And what of the fact that Jesus Himself, entering Jerusalem as the

King of Israel, when the children were crying, "Hosanna to the Son of David," quoted the words of our Psalm: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies," as speaking of Him in defiance of the chief priests and Pharisees who owned Him not, but despised and rejected Him. There can be no doubt that Jesus Christ is the center of this Psalm. Of none other does David speak here. And as in the second Psalm he gives glory to Christ the Son of God, the Anointed King, so does he describe Him here as the Son of man, whose birth has been heralded into this world by the angel of the Lord in that Holy Night with the glad tidings: "Unto you is born a Savior," thus depicting the greatest of all mysteries — the mystery of mysteries, "God was manifest in the flesh."

"O Lord our Lord, how excellent is thy name in all the earth! Who has set thy glory above the heavens." Plainly an exaltation of God, the Creator, who has set traces of His glory both in the heavens, and on earth. How bright God's glory shines in His creation! With pious awe and admiration the Psalmist meditates on "the heavens, the work of His fingers, the moon, and the stars, which He has ordained." The works of creation evince and proclaim to all the world, that there is an infinite Being, the Fountain of all being, power and perfection, the sovereign Ruler, powerful Protector, and bountiful Benefactor, of all the creatures. How great, how illustrious, how magnificent is His name in all the earth!

Above all does the glory of God shine forth in the formation of man. Speaking of man's making, David sings in his hymn of praise unto the Lord: "Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." These words evidently refer to the record of creation, and embody the very words God had spoken at the creation of man, saying: "Let us make man in our image, after our likeness: and let them have dominion of the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." It was God's will that man shall have dominion over all the visible creatures. In him the omnipotent Creator would glorify Himself, His power, His wisdom, His loving kindness. For that reason He made man after His very likeness. The first man as he issued from God's creative hand was a bright mirror which reflected the glory of the invisible Maker. He was God's representative on earth, and therefore not only was endued with noble facilities and capacities, but was invested with a sovereign dominion over the inferior creatures, under God, and was constituted their lord. Oh, what a high level God had placed man on!

We know, however, what has become of man through the crafty device of the Evil One — a sinful, weak, miserable creature. Man has sinned against his Lord and Creator, and thereby has lost his honor and dignity before God, falling into utmost disgrace and infamy, forfeiting the divine image and his dominion over the earth. Ah, deep was the fall of man. Of all creatures he is become the most wretched. And we must observe, that in and by this fall of the first man, all his posterity likewise fell. So St. Paul assures us: "By one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; and again, "Through the offence of one, many are dead"; and again, "By the offence of one, judgment came upon all men to condemnation." Oh, where now is the dignity of man? Where his glory? Where his dominion? His whole life on earth is but a life of sin, of disgrace, of ignominy before his Maker, a life subject to vanity, groaning and travailing in pain together with all creatures, a life exposed to every evil and subject to death: In consequence of our fall in Adam, our nature is wholly corrupt. Our hearts are naturally carnal and worldly. We forsake God, the fountain of happiness, and vainly strive to make ourselves happy in sin and folly. Alas, what mean, guilty, ungrateful, rebellious, and apostate creatures the sons of men have become!

But now, does not the Psalmist point to a man, to the Son of man, who has become infinitely lowlier than all other men, saying, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Who has ever been so bereft of glory as the Son of man, born of the Virgin Mary — the Christ-child? See the circumstances He was born under! Not in a royal palace, but in a stable, not lying in a cradle of gold, but in a manger, bedded upon straw of the oxen, not clothed in princely garments, but wrapped in swaddling clothes. Oh, truly the babe of Bethlehem was the poorest child ever born on earth. It seemed, as if this child should find no room in this world. No one welcomed it save a few simple-hearted shepherds, and scarcely had it entered the world, was it persecuted, Herod attempting its life. O deep humiliation of the Son of man!

And yet in the very humiliation of the Son of man, Christ Jesus, man who had become the lowliest of all creatures in the sight of God was restored to his former glory in full splendor, yea, to much greater glory and happiness. In the humble Christ-child God has crowned the sinner with glory and honor. For in the Babe of Bethlehem we see God Incarnate. The holy thing which was born of the blessed Virgin, is called the Son of God. Human nature is united to the divine. In this child the great God of heaven has become man; the Creator of all things associates Him-

self with a mortal creature, the Eternal assumes human nature. He "whom God hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power" (Hebr. 1, 3.) — has become the child of a woman, a member of the human family, a brother of sinners, our brother, of our own flesh and blood. O what a mystery! What a glorious and blessed manifestation of God! St. Paul assures us, that this is "the pillar and ground of truth; and without contrary the great mystery of godliness: God was made manifest in the flesh."

The Babe of Bethlehem is more marvellous than all the created works of the Most High. The Son of God — God Himself — a "Babe and Suckling!" Yet in this divine mystery lies the key to the mystery of human existence. It is said of the founder of the Buddhistic religion, that he being of a mystic and meditative disposition dwelt day and night upon the mystery of existence. He came to the conclusion that the life of man is incurably evil. Observing the miseries of life from the cradle to the grave Buddha cried — "woe, woe to the youth which old age must destroy, to the health which sickness must undermine, to this life which has so few days and is so full of evil," and he resolved to become the deliverer of humanity. And in what did the deliverance he offered consist? Scepticism, fanatic hatred of life, incurable sadness in a world fearfully misunderstood; rejection of the personality of man, of God, of the reality of nature. And Buddha sought to win annihilation by good works; everlasting non-being by a life of purity, of alms, of renunciation. The price of his high calling was not everlasting life, but everlasting death; for what else is all this but the negation of human existence? Oh, the folly of man who knows not the most wonderful manifestation of God which the world has seen — God Incarnate. To him life, existence, the world is indeed an unfathomable mystery.

But in this glorious manifestation the mystery of life is solved without controversy. The whole of man's happy state lost by sin is recovered and restored by faith in the Incarnation and meditation of Jesus Christ. His work having been finished, the avenger and all our enemies — sin, death, hell and the devil, are silenced, confounded, put to flight, we need fear them no more. And Christ, the second Adam, after humbling Himself in the manner we have seen, having been exalted by God who subdued all things to Him and made Him Lord over the universe for our sake, we are exalted even above the angels, for now we partake of Divine nature, and are children of the Most High, heirs of His eternal glory.

"What is man, that thou art mindful of him? and the Son of man, that thou visitest him, — O Lord our Lord, how excellent is thy name in all the earth!"

As stated in the title, this is a Psalm of David. It is most probable that He sang this ode while still young, watching his flock on the hills of Bethlehem by night gazing upon the star-bestudded heavens in their splendor and brilliancy. A thousand years later other shepherds were keeping watch over their flocks by night on the same hills of Bethlehem, while the same stars looked down upon them from heaven. But a brighter glory than the glory of the stars shone round about them; and they knew better than David himself the meaning of his Psalm's words, "Lord, what is man that thou art mindful of him?" For to them it was said by the angel, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord," the heavenly hosts joining in chorus, "Glory to God in the highest, and on earth peace, good will towards men."

J. J.

COMMENTS

The Best Book The American Bible Society has asked for observance of "Bible Sunday" on December 9th. Our Lutheran Churches will not observe that Sunday in the fashion desired because we have an established programme and if any subject is important enough to be made a matter of divine services it will be adequately covered. If it isn't important enough we have no Sunday to waste on it. "Bible Sunday" is to awaken interest in the work of the Bible societies, in this case, of the American Bible Society. Such societies have for the past hundred years made it their purpose to prepare translations of the Bible for distribution in all lands, especially in such lands and territories where the Word of God is little known. Besides making the Book the society sends out Bible sellers, called colporteurs, who are often native Christians in heathen countries. They are the pioneer missionaries. They do not tarry at any place but often effectively prepare the ground for the regular missionary who is rarely far behind.

Though we shall not observe "Bible Sunday" on any specific day, we cannot disregard the Bible Society and its work. Wherever there are missions the Society is a co-worker. Our missionaries use its books for there are no others to use. It is one non-denominational Christian body where the name is not inappropriate. The Bible is not denominational; it does not bear the imprint of the Lutheran, or the Presbyterian, or any other church. The translations put out by the Bible Society are, to the best of our knowledge, honest translations. If the Society itself in its literature does not seem to have a clear understanding of the true end for which God gave us His Word, that does not alter the fact that it does all in its power to let God Himself speak to all men through His Word. The men who speak for the Society often stammer, but if they let God speak they cannot obscure His message.

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It is God using His instruments in His own way, far beyond their own power for good or evil.

One thing is clear, we ought to know a little about these custodians of the Word and ought to know of their work.

Gathering our material from a recent circular of the American Bible Society, we find that this mighty agency for spreading the Word has indeed come to a crisis in its affairs. It has suffered a tremendous loss in the Yokohama earthquake. In this city was located the Fukuin Printing Company which produced more Bibles for Asiatic and Malayan readers than any other establishment. In fact there was no greater center of distribution and production for Bibles used in heathen lands than this city.

The plates from which the Bibles were printed were stored here; great stocks of paper and of finished books were in warehouses. Then came the earthquake and all was lost. In money the loss exceeds \$300,000.00. The time lost can not be estimated, for it is a matter of much weary labor to replace the lost plates even of the most used languages, while many of the editions of Bibles in languages that are little more than dialects can not be replaced for some time to come — until the more important work has been done.

Missionaries who were accustomed to look to the Bible Society as a source of supply that was not subject to fluctuating crises of trade suddenly find themselves bereft of their most necessary missionary staple. The society took heroic measures to fill the demand made upon it. It ransacked every depository of Bibles in the world for boxes of forgotten or slightly defective copies. It was also able to produce a limited number of Bibles through the photographic process; but besides being expensive, this is not entirely satisfactory.

This is a blow to the Christian missions particularly at this time. Never before, so we are assured, is the far east, especially Japan, so willing to receive at least the printed Bible.

The beginning of the Society's activities in the countries of Japan, China, Siam, and the Philippines

does not go further back than 1876. In the Philippines the work could not be undertaken until the islands became American possessions. In this short time there have been circulated in these countries 40,000,000 volumes. And now that steady stream of light is temporarily stopped.

The story of the Fukuin (Evangelical) Printing Company should be told. It was founded by Mr. Muraoka, a native Japanese Christian who belonged to the Presbyterian Church. He was deeply interested in bringing the Word to his compatriots. When he suggested to officials of the Society that he would like to begin printing some of the books right at home in Yokohama, they assured him that he would be given a chance to do as much of the Society's work as he could handle. He himself turned printer. With a single helper in a room ten by twelve feet square he began. Before its destruction the one room had grown to be a splendidly equipped modern plant employing 700 men.

On the first morning of the day on which work was commenced, Muraoka almost lost heart, so meager was his little shop and so vast the task before him, but the first hour was dedicated to reading the Scriptures with his loyal helper and to prayer. On that morning he pledged that every week should be begun in a similar manner. And this pledge was kept. Attendance at these Monday morning devotions which lasted an hour was entirely voluntary, yet the spirit of the establishment was such that often 400 out of a possible 700 employees were present.

The end of the story is tragic. When the earthquake came the stricken country was cut off from the rest of the world for days. When finally a cablegram arrived it read: "Muraoka and entire staff killed; plant a total loss." To us it seems the biggest loss is Muraoka, the man with the idea, the courage, and the devotion.

In Asia the problem of the missionary is far from simple. It resembles somewhat the problem faced by the Apostles and their immediate followers when they tried to bring Christ to the Greeks and Romans of the learned classes. Even when it seemed that Christianity was being accepted it was often basely abused and utterly corrupted by being made one of many ingredients of the philosophical hodge-podge that passed for religion in those circles. So one reads today with mixed feelings of the result of Christian effort in the Orient. So often the educated oriental reader of Scriptures seems to read as read "the man of Ethiopia who was of great authority under Queen Candace." The Word must be there at all times, but there must also be a Philip with his offer of help, "Understandest thou what thou readest?"

Many of the examples cited by the Society as victories for the Word are far from being anything like that. But we have assurance that where the Word

is read God himself works by His Spirit in ways that cannot always be followed up in a statistical fashion. And when we have the choice between missionaries who bring a corrupted Christ, and such are by no means rare, and the Word alone, then there is no choice. The Word, always the Word.

There can be little doubt that Asia is the great field for Christian missions of the future. In Japan, for example, which is the great political leader for the orient, there are, according to estimate, one million people who "accept the teachings of Christ as their model in life." Most of them are not professed Christians. They bought the Bible or parts of it because they were curious and kept the Book because it held them. In China, Siam, and the Philippines the Bible is bought similarly. In the Philippines the problem is complicated by the fact that under Spanish rule the Philippines were officially Roman Catholic. A whole world awaits Christ. Only the Bible can bring Him.

H. K. M.

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Christmas Young and old are looking forward to Christmas with eager hearts. No wonder, for Christmas is the festival of light and joy and song. This festival is celebrated by many who entirely ignore Good Friday. So much that is external and that appeals to materialistic man has attached itself to this festival that one can join in its observance without a serious thought. We are not thinking merely of the giving and receiving of presents, though this, while intended as a help, has become perhaps the chief hindrance to right celebration of the festival of the birth of our Lord. The business world has laid its hold on the blessed festival in strong and only too successful competition with the humble manger in Bethlehem. Then there is the human sympathy element, played up by those filled with the spirit of humanitarianism. Man is kept so busy with his own sporadic deeds of charity that he has little time to think of what the merciful God did for the world when he gave it his only-begotten Son, born of the Virgin Mary.

"Unto you is born this day in the city of David a Savior, which is Christ the Lord." Not one of many saviors of humanity, but the one Savior promised of old. That means that the world, that we, did not merely lack something, but that we were entirely and hopelessly lost. It declares the utter failure and bankruptcy of mankind, despair of every thing human. He who does not feel this with deep humiliation and bitter remorse does not know what the gift of God to the world means. He cannot know the joy the Christ-child brings to the human heart: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life." Christmas joy is found at the manger in Bethlehem. We celebrate right when we with hearts of faith receive what the grace of God has

given to us. Let us not permit the external preparations for this festival to drown the voice of the message of God's love. Let us keep the Christmas message alive in our homes and prepare our children for the festival by telling them of the Savior. Let us make full use of the Advent and Christmas season to hear the Word that brings us life.

Then there will be true joy. Then we will sing, sing the precious old Christmas songs. No child should be permitted to grow up without learning them. Every home should resound with them before the festival and after.

Happy people want to give. Yes, let there be gifts to the children — to symbolize the Gift of love of God, not to crowd it out of their young hearts. Extravagance should be avoided. Let the gifts to the grown-ups be made in the same spirit.

But, while we give to men, let us not forget to bring our offerings to him whose sacrificing love is the cause of our joy.

His poor are with us always, here at home and at the present especially in stricken Europe where the young and old whom he loves and for whom he died are suffering the direst want. He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The best gift, however, that we can offer is the Christ-child himself. The angel said of the Christmas joy that it "shall be unto all people." Our Savior wants the Christmas message to be carried into all the parts of the earth and preached to all lost sinners. Let us give joyously that his will of love may be carried out; let us give to the church. Empty congregational and synodical treasuries are surely not an indication that we thankfully appreciate the gift of God to the world. Shall we fill the hands of those we love with Christmas gifts and leave the hands of our Lord empty? A fraction of the moneys the families in our synod are spending for external things at this time would suffice to build our seminary and to provide for our colleges. Let us keep this in mind while we rejoice and sing in observing the festival of the birth of the Son of God, in contemplating the gift of God's love.

J. B.

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The Worst Book If the Bible is the best book then we have found the worst book. It is called "The Story of the Bible." Perhaps some kind friend will make your little boy a Christmas present of it; if that happens burn the book first and explain to your friend later. It isn't fit for your boy nor for anybody else's boy. Clerks in book stores will point it out to you as especially fitting for the "holiday trade." Librarians will display it prominently in the children's section. There are many bad books; this is the worst book.

Yes, it tells the story of the Bible. It tells the story exactly as Satan would tell it. A man who does not believe the Bible has made it up. It is full of apologies for God and most flatteringly calls our twelve year olds to sit in judgment upon the patriarchs and writers of the Inspired Word.

Somewhere in the introduction the author says, "I shall merely tell you what you ought to know (in my opinion — and Heaven forbid that I should ask others to agree)." We should have disagreed most violently even without the author's permission. As for telling the world "what it ought to know" — can God do more? The author was an ambitious man.

The book is the coldblooded attempt of a man who cannot believe that God revealed himself in His Word to undermine the faith of the child who has learned to believe in God — or if it has not learned that, to make it wellnigh impossible that it ever shall learn it.

The book that destroys faith is a bad book; the book that destroys the faith of a child is the worst book. Our Lord Jesus Himself never uttered a more terrible curse than when he said of such corrupters of youth: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone be hanged about his neck, and he were cast into the sea." There tolerance ceases to be a virtue.

This is a warning, not a criticism. A warning that is necessary because your children are reading things of which you know nothing; they are reading them because some people are taking pains to slip them into their hands. You should take pains enough to keep them out of their hands. Some exceedingly silly parents glow with pride when they tell us about the great readers their children have become while we can see on the dining room table a stack of books any one of which is equivalent to a dose of spiritual arsenic. Let your children read if they must. But know what they read and do not take anybody's word for it who has not the same interests of your child at heart as you have.

Our flighty age has taken a sudden fancy to "outlines." Almost every branch of knowledge has been predigested by some supposed authority and offered the public in the form of an "outline." The appeal is made to the young reader but older people who are laboring under the hallucination that their education was neglected in their youth feed on the outlines and try to bring up their intellectual weight by forced rations. We can well imagine how this book with its "listen-my-children" attitude will be hailed with delight by those elderly unbelievers who are not quite sure just what one ought to say about the Bible stories. Here they have the most highly recommended modern unbelief in sugarcoated tablets, easy to take, tastes like candy.

Lest some might suspect that this book of which we are writing is so interesting and attractive that "they ought to see what it is like" we must disabuse

their minds. It is nothing but the very same "Bible history" that you learned in school, but told with a hidden leer in a sort of refined Billy Sunday language; it is told in the vein best indicated by Satan's sneer when he spoke to Eve, "Yea, hath God said?" Only the new story teller doesn't even put a suggestion of doubt into his sneer, as Satan did, he **knows** that God had nothing to say to man and that the whole Bible is but a Jewish tradition with mythological elements and with a later Jewish postscript, known as the New Testament. Stripped of its pretentious simplicity it is the old, old unbelief revamped to suit the modern children who are so wondrous wise in all things but learn little or nothing of Christ and the Lord God Sabaoth.

It reminds of nothing so much as of the bestial spectacle presented when some old drunken sot thinks it's great fun to make a trusting child drink from his filthy black bottle until it's staggering drunk.

H. K. M.

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Christabel Pankhurst, Militant In Moody Tabernacle at Chicago, Miss Christabel Pankhurst, the well-known Englishwoman recently held a series of addresses. She proved herself to be as militant as ever but in making her exhortations she showed a certain progress that is impressive, even though it is not remarkable. The remarkable thing is that it should be considered remarkable at this day.

The memories of most of our readers go back to the years before the great war. Miss Christabel and her mother at that time were perhaps the best known women in the whole world. They were fighting for woman suffrage. Their whole being was wrapped up in this idea. They promised a new era when women once had the vote. England learned to tremble in expecting the next move of the resourceful leaders; shopkeepers many a time had to sweep up their broken glass because for a time that was the method the Pankhursts adopted to attract attention. Riots, hunger strikes, anything to irritate the authorities was the varied programme. Such insistent leadership would not accept defeat. The English politicians had to surrender. The women were given the vote and the stage was set for the promised new era in civic and social life.

Then came the war, and the Pankhursts, still as militant as ever, threw the whole force of their influence to the cause of war, again promising a remade world when the "war to end war" was won. England went into the war and won a victory of a sort with its allies and us. Again Miss Christabel had her heart's wish fulfilled and was expectantly awaiting a world of sweetness and light to emerge from the welter of Flanders and the Argonne, as she had so confidently prophesied.

Both her great causes had been signally successful. And both were utter failures in fulfilling expectations. Miss Christabel is man enough to see that.

Now she sees that such applications of law and force as she advocated do nothing to change a world. She now proclaims that the world is worse than ever. She has a smile of selfpity for herself when she thinks of her ardor for the cause of woman suffrage; she shudders when she thinks of the days when she hurried other women's sons off to bloody fields. The world is worse than before, worse than ever. That is her view to-day.

And now she turns to "religion" as ardently and fervidly as she ever espoused those other causes. Now she is preaching repentance of a sort, introspection, self-discipline, individual responsibility. And the world finds that remarkable. It isn't that. It is the inevitable when man is conscious of what he is doing and of what is going on about him. Not all men are as vocal as Miss Pankhurst, not all men rush away to make the rest of the world aware of the changes that time works in them, but many men go through a most similar course. Many of them end up in suicide, others adopt the philosophy of "what's the use," still others become avowed cynics, sneering at everything (like the modern young intellectuals of our larger literary centers) and in turn infect the immature of the land with a feeling of pseudo-wisdom that makes them world-weary and fed-up with everything before they know the pains of cutting their wisdom teeth. Miss Christabel's experience is not unique; it is quite common. But, as we said, she has the gift of publicity and she chooses to cover her soul's nakedness with a new cloak of religion — and that is not always the course of the disillusioned. Usually religion is one of the first things that falls under their ban.

The religion which she chooses to make the subject of her revivalistic efforts is not clear from the information we have at hand. But there is reason to assume that it is merely another programme as mechanical and ineffective as were her others. The Chicago Tribune coyly confesses to a certain spiritual affinity with Miss Christabel's newest views. That would go very far in showing the term "religion" is very loosely used when applied to her message of "individual responsibility."

Individualism, responsibility of the individual, is for practical purposes a distinct advance over some of the programmes of social betterment that are so much in vogue. But we as Christians should not begin to think that such a thin platform will bear the weight of our troubles. The great question is: to whom is the individual responsible? And if you do hear the answer that appears so satisfactory: To God alone, do not let that end the matter. Now comes the real test: What God, or, Who is God, or still more practically put, Where can I find God? The individualist is very like-

ly to confuse his all but dead conscience with the Divine Wisdom, he is almost sure to look for God in his own bosom — and he is directly advised to do that by many who preach the gospel of individualism.

Miss Pankhurst has learned some few lessons but that may merely indicate that she is poorer than she was before. Until she, or any other who discerns the falsity of the world's enthusiasms, learns that Salvation is in the Savior Christ alone, as the Scriptures alone can assure us, she has learned nothing that matters.

H. K. M.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

Part IV

IN THE PROMISED LAND

B. Under the Judges.

CHAPTER XXVI

POPULAR HEROES

Read Judg. 11-16.

Two Minor Judges ch. 10. Tola, a man of Issachar. Jair, a Gileadite (30 sons, 30 ass colts, 30 cities), vv. 1-5.

Then again general idolatry, worship of Baalim and Ashtaroth, the gods of Syria, Zidon, Moab, Ammon, and the Philistines; affliction by the Philistines and Ammonites, the latter crossing the Jordan even to oppress Judah, Benjamin, and Ephraim. Penitence of the people and abatement of idolatry; God is grieved for the misery of Israel, and the people, assembled at Mizpeh, cast about for a leader vv. 6-18.

Jephthah ch. 11. Son of a harlot, thrust out by his father's legitimate sons, becomes a robber chief in the land of Tob and (because of his display of leadership?) is offered the rule over his home land by the elders of Gilead, to deliver the people from the Ammonites vv. 1-11. Exchange of messages between Jephthah and the king of Ammon vv. 12-28. Jephthah's vow, victory over Ammon, and Jephthah's daughter vv. 34-40. Ephraimite jealousy and their punishment; shibboleth and sibboleth 12: 1-6.

Three Minor Judges vv. 8-15. Ibzan of Bethlehem (30 sons and 30 daughters); Elon, a Zebulonite; Abdon, an Ephraimite (40 sons, 30 nephews, 70 ass colts).

Samson ch. 13-16. Son of Manoah, a Danite. Ordained before his birth to be a Nazarite and to deliver Israel from the Philistines ch. 13.

Samson's courtship and marriage of a Timnite, a woman of the uncircumcised Philistines, ch. 14 (note v. 4); the bridegroom's riddle: 'Out of the eater came forth meat, and out of the strong came

forth sweetness' (v. 14), reminiscent of his feat with the lion; the thirty Philistine companions 'plow with his heifer', with the result that Samson slays a like number of their countrymen to provide the prize of sheets and garments.

His anger cooled, Samson returns to his wife after a while, but finds that she has been given to his chief companion; he revenges himself by burning the Philistines' corn with foxes and fire-brands; they in turn burn the Timnite and his daughter, whereupon Samson smites them hip and thigh 15:1-8. Delivered out of his retreat on the top of the rock Etam in bonds to the Philistines by the men of Judah, he bursts his bonds at Ishi and slays 1,000 men with the jawbone of an ass vv. 9-16 (note his song v. 16); water from the bone revives his spirit vv. 17-19.

Samson walks off with the gates of Gaza 16:1-3.

Samson and Delilah vv. 4-21. The woman in the valley of Sorek is bribed by her Philistine lords to entice her lover; Samson deceives her thrice, but finally reveals to her that he is a Nazarite and that never has a razor come upon his head; his seven locks having been cut off while he sleeps, Delilah's fourth repetition of 'The Philistines be upon thee, Samson' is effective; he is taken captive, blinded, and set to grind in the prison at Gaza.

The thanksgiving sacrifice to Dagon, the Philistine god. Samson, his hair grown again, is brought out to make sport for his masters; standing between the middle pillars of the temple, he pulls the house with 3,000 spectators on the roof down upon the multitude below. His body is recovered by his brethren and buried at home vv. 22-31.

Note. Jephthah's relation to the Lord 11:11 and Samson's 15:18, and the testimonial to their faith Hebr. 11:32. Haendel's oratorio 'Jephthah' and Saint Saens' 'Samson and Delilah'.

CHAPTER XXVII

SALVAGE AMID WRECK AND RUIN

Page Judg. 17-21; read Ruth 1-4.

'In those days there was no king in Israel, but every man did that which was right in his own eyes'. Judge 17:6 and 21:25.

Dissolution, Dissoluteness, and Desolation ch. 17-21. The dissolution of government and worship is illustrated by the corrupt private worship of Micah the Ephraimite (ch. 17) and by the removal of the Danites to Laish in the extreme north and their setting up there the images stolen from Micah on the way, with his hired Levite Jonathan as their priest (ch. 18), all the time that the house of God was in Shiloh (v. 31).

The vile deed of 'sons of Belial' at Gibeah exemplifies the dissoluteness of the period and results in the desolation of the tribe of Benjamin by the rest of the tribes, all but 600 men being slain (ch. 20). Then, to prevent that a tribe be destroyed out of Israel, they provide the 600 survivors of the massacre with wives, 400 virgins of Jabesh-gilead, destroyed for disregarding at the general assembly at Mizpeh, and the virgins that danced at Shiloh (ch. 21).

The Ancestry of David, the Chosen Son of Judah, Ruth 1-4. Elimelech of Bethlehem-judah, his wife Naomi, and two sons migrate to Moab because of famine. After the death of husband and sons, Naomi, returning to Judah, entreats her Moabite daughters-in-law not to share her misery, but Ruth cleaves to her: 'Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God,' ch. 1 (v. 16).

Ruth the gleaner in the field of Boaz, Naomi's kinsman, ch. 2. She wins his favor, and at the instance of Naomi goes to Boaz at night and asks him to exercise his right and duty as kinsman ch. 3. Boaz does so after arrangement with the next of kin, buying Elimelech's parcel and taking Ruth to wife 4:1-12.

Boaz the sixth generation from Pharez, son of Judah and Tamar; Obed, son of Boaz and Ruth, the grandfather of David vv. 13-22.

Note. For redemption of a kinsman's possession compare Lev. 25:25-28 and for the levirate Deut. 25:5-19. Ancient custom in Israel of giving a shoe in testimony of a contract, Ruth 4:7 compared with Deut. 25:9.

CHAPTER XXVIII

AND THE LORD APPEARED AGAIN IN SHILOH

Read Sam. 1-7.

Samuel's Birth ch. 1. Hannah, the barren wife of the Levite Elkanah, weeping sorely for a son and vowing to dedicate him to the Lord as a Nazarite, is rebuked but afterwards blessed by the priest Eli at Shiloh vv. 1-18. The Lord remembers her and she names her son Samuel accordingly and after his weaning brings him to Eli to devote him to the service of the Lord vv. 19-28. Hannah's song 2:1-10.

The Wicked Sons of Eli 2:11-36. Hophni and Phinehas defile the offerings by filching and the sanctuary by fornication; in contrast to the faithful ministry of Samuel and the blessing of the Lord on him and his parents vv. 12-21. Eli's weak remonstrances with his sons call forth the Lord's warning through the mouth of a man of God, that He will cut off his house, and that for a sign Hophni and Phinehas shall die the same day vv. 22-36.

Samuel's Vision ch. 3. The Lord's announcement of the impending judgment of the house of Eli in a way that will make every hearer's ears tingle. Note the opening statement of the chapter that the word of the Lord was precious in those days (v. 1), and the closing statement that the Lord was with Samuel and did let none of his words fall to the ground, and that all Israel from Dan to Beersheba knew that Samuel was established to be a prophet, and the Lord again appeared in Shiloh vv. 19-21.

The Thing That Made Every Ear Tingle ch. 4. Israel, smitten by the Philistines, fetches Hophni and Phinehas with the Ark of the Covenant from Shiloh to camp, but their enemies, though afraid of the 'gods' that smote the Egyptians, again win the day, the Ark is taken, Hophni and Phine-

has slain vv. 1-11. Eli, informed of the disaster, falls from his seat and breaks his neck; Phinehas' wife dies, giving birth to Ichabod vv. 12-22.

The Ark and Philistine Misfortunes. ch. 5 and 6. The Dagon of Ashdod broken; the men of Ashdod, Gath, Ekron, and wherever the ark is sent, are stricken with emerods ch. 5. They finally return the ark upon the advice of their priests with five golden emerods, and mice on a cart drawn by two milch kine, which take it straightway to Beth-shemesh without a driver and with their calves at home. It is set on the great stone of Abel by the Bethshemites, but upward of 50,000 of them are slain for looking into the ark, and they beseech the men of Kirjath-jearim to fetch it; there it remains for twenty years in the keeping of Eleazar 6: 1-7: 2.

Ebenezer ch. 7. All Israel laments after the Lord, puts away the strange gods at the behest of Samuel, and gathers at Mizpeh to do penance vv. 2-6. The Philistines, at the news of Israel's general assembly, come up against Israel, but are discomfited by the Lord's thunder and smitten by Israel on the field of their former victory; Ebenezer: the stone of help. Cities, taken by the Philistines, restored, and peace with the Amorites vv. 7-14.

Samuel, the Circuit Judge vv. 15-17. Bethel-Gilgal-Mizpeh-Ramah.

Note. First occurrence of 'Lord of hosts' 1 Sam. 1: 3. The Philistine song 4: 7-9.

The promise given by the stalwart age of Joshua was not fulfilled; its evil posterity left unfulfilled the obligation to dispossess the iniquitous inhabitants of the Promised Land, and thus became contaminated with that from which God's wisdom had purposed to save His people: the abominations of Canaan. And there ensued three centuries of what may be termed the dark ages in Israel's history, not only from a cultural point of view, but in the highest sense, as indicated in 1 Sam. 3: 1, that the word of the Lord was precious in those days and there was no open vision.

The book of the Judges is valuable reading, not chiefly because of their interesting exploits, which have excited the fancy of poets, painters, and composers, but because it is illustrative of the trustworthiness of the sacred writers in recording the unvarnished truth and of their wisdom in teaching a valuable history lesson, to wit: that men, even in the kingdom of God, do not rise above their times as a general rule. The Judges were the legitimate offshoots of the turbulence and chaotic conditions of their day, given to all the vagaries, violence, and vice of their age. And still, under God, they were men of God, in varying degree.

The bright spots in the story are God's unflagging zeal in behalf of His people, exhibited in oft-repeated deliverances by the sword of the Lord, and, in striking contrast to the riot and the bloodshed of the period, the tender idyl of the story of Ruth, the Moabite ancestress of the Promised Seed; this divine provision

for the coming of the Seed represents the chief salvage amid the wreck and ruin of the times. And when the evil age had spent itself, the Lord appeared again in Shiloh, having raised up in Samuel a leader who like Joshua of old bore himself, and partially restored the life of his people, to accord with the motto: 'Speak, Lord, for thy servant heareth'.

(In the next issue: 1 Sam. 8-31)

WHAT A CHRISTIAN MAY LEARN AMONG THE GENTILES

(Concluded)

Such thankfulness will grow the deeper when considering the oneness in nature of Indian and white and others, for "God made of one every nation of men to dwell on all the face of the earth" and "there is no difference, for all have sinned and fall short of the glory of God," — and considering the miracle of conversion.

"No man can say, Jesus is Lord, but by the Holy Ghost." Our kindness to the Indian and his being on terms of confidence and kindness with us do not make him a Christian. Among the self-conscious Indians, perhaps more than anywhere else, you see that if one really is converted it really is a miracle, a work for which honor and thanks are due to God alone.

Consider what it means if in the soul of an Indian were overcome common human nature, habits so much differing from those among white people, deeply ingrown from infancy, superstition nourished as long, race prejudice and resentment of the wrong treatment at the hands of the other race, and with it the bonds of clan and tribe relationship; and remember that alone the divine power which broke these fetters is the one that holds you who have not fallen prey again to know-nothingness or such superstition in the modern civilized world as evolutionism, and to the mad feast of materialism (which in shamelessness often goes not a little farther than the Indian does in his revelries and other practices, aside from veneered surroundings). And how you will thank God in your own behalf and in behalf of the Indian whose soul was saved!

It is now a year since our Mark Hopkins left us. Among the Indians he was called by both his name "Mark" and by his Indian name "Nagowago" which means as much as "some time" or "sometimes" and is the name of an Indian song telling some time or sometimes they will meet again. "Some time" we shall meet him again. — He was a man highly esteemed as a member of the tribe, but also dreaded and hated by some on account of his strict ways, especially as policeman in the employ of the government. For years he served as interpreter and did other very valuable services to us, particularly at our mission station Peridot, not far from where he lived on his farm and where he was a communicant, baptized in June,

1904. He was an industrious man and often criticized and regretted the ways of carelessness among his people. But he did not feel himself above all temptations to which his people as a rule most easily give way. Some white people who judge by appearance and often by mere rumors, would smile when Mark was said to be a converted Indian, though also among them there was spoken of him with respect for his character. — One morning early in December, last year, when he was about to build a fire in his kitchen stove — he lived, a good family-father, in a house in which he had, among other things, books, pictures, a phonograph, and the like, — a mistake occurred — it was cold, he was in haste: a gasoline can instead of the kerosene can: it exploded. He was very severely burned and taken to the school hospital at Rice. Of two-thirds of his body the skin was burned off — and no cry of pain. The nurse again and again admired his patience. His home missionary and two or three other friends took turns at night watches. The night when Mark's remarkable strength had run low, the writer, having Mark's brother Henry with him, received an unforgettable impression of how a Christian Indian can die. Soon after he had entered the room he took his chair to a distance from the sickbed, not wishing that the suffering man always be aware of his being watched. "No, take your chair right here," said Mark, beckoning to the bedside, with his bandaged hand half charred, half already covered again with tender, new skin. "Tell me again what I so often have heard in church." — "What mostly?" — "You know." — He had so often said it himself, as interpreter, and otherwise. And he repeated Scripture verses that now were quoted, and joined in prayer, at times only able to whisper. So we spoke John 3, 16. "You know this 'whosoever' means you, too. You believe. So you have the great check from the Lord of Life. It reads for eternal life. You are going to get it cashed." — "Yes," he whispered, with a smile on his face, "I am now going to get the cash." He knew it would not last long. A few hours passed. Near to choking, again and again, he was given water with a spoon. His mind was clear and quiet. — "Hold me up — sitting a little longer with you — no, your arm does not hurt me there — here, hold my hand." — "Mark, you have heard the voice of Jesus, — 'Come unto me — I will give you rest.' You have found it — ." — "Yes, my soul." — "Soon your body will suffer no more either — and it will be reshaped in glory through Him who suffered and died and rose for you too." — "Yes, — all at rest — and — the 'cash' — by His grace — eternal life — from — Jesus — now." — One more look, quiet, peaceful. We had seen an Indian die in peace, without a shadow of that dreadful fear which may be somewhat repressed though it burns in the soul.

There never was on the reservation a funeral assembly like that assembled at the Peridot mission station that 18th of December, never such wailing, also by women outside of the clan relationship of the deceased. Indians and whites had come from near and far. They listened to a sermon on "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," 1 Tim. 1, and to shorter addresses. It was pointed out that this Indian, too, was saved since there was in him the Christian liberty from the fear of the punishment of sin and from the fear of the great enemy, of death. Once more all looked, with tearful emotion, on the face of the man once dreaded, hated, but also, as rarely an Indian, esteemed, loved.

We felt a great loss, and a great victory. We thought, if all our work out here had been blessed with only this one gain, we had not bestowed too much upon it. We were sad, and we were thankful. — We need being impressed deeply for being led back to and deeper into thankfulness.

And still hearing the "Whom shall I send?" one may respond with the "Here am I," or one may offer prayer, dollars, and whatever one has to offer with the heart's thanks for what we received. — If it is a well grafted tree in good soil, and well watered, fruit will be taken off; it will grow and bear more fruit, through the mercy and grace which endure forever.

F. U.

ON EDUCATION

I

Until late we have been wont to hear any public evil dismissed with the comfortable generality, "all due to the war." To it the looseness of the American youth, especially of the school youth, is often attributed. It is true the war has left us with a superabundance of evils and problems of all kinds, yet to use it as a blanket is merely a superficial evasion. The five years since the eleventh hour of the eleventh day of the eleventh month have taught us to think a little more definitely. The mist of vague rhetoric and ornamental verbiage has lifted; we are sniffing clearer air; we are seeing things as they are.

In the fields of education teachers are now examining the school again, instead of drawing the war to assistance to cover any intractability or evil. Dr. Alexander Meiklejohn, president of Amherst College, 1912 to June, 1923, recently told an audience in New York that America has "neither appreciation of education nor a proper system for developing it." The "Chicago Tribune" comments on this editorially, "that will be a shock to many complacent persons, but there is something in it." The "Tribune" continues: Hundreds of thousands are graduated from colleges with the belief that they are educated "because they can, perhaps, read Herodotus or Anatole France in the

original and differentiate scientifically and safely between ethyl and methyl alcohol. The fact is that no knowledge of languages, history, literature, and science, however great, constitutes education."

We are glad to say that the "Tribune" agrees with us, has exactly our point of view. We would like to inform its editors that that is the reason for the establishment of our church schools, high and low. Education in our view is more than the bare knowledge of facts, more than encyclopedic knowledge or development of intellectual acumen or the ability to perform intellectual gymnastics. The "Tribune" puts it nicely: education is more than using the brain as a filing cabinet.

Dr. Meiklejohn says, "true education is the teaching of people to be free and yet live together side by side in excellence." The "Tribune" agrees with the liberal ex-president of Amherst, and tells us the application of things learned in the academic curriculum in daily intercourse with mankind is true education. "When minds are stocked with information, and trained to use that information for the improvement of the conditions of life, we will become an educated people, and not until then. We must be able to apply knowledge. The degree of controlled activity of the human mind and character is the exact degree of excellence in education."

Again we are glad to say that the object of our education includes just these things, only in a higher and wider degree, and from a different source. Education to us also means freedom. We consider everything born of the flesh as flesh, as sin, as death. This includes all the wisdom of the world in its highest manifestation from the fundamental work of the Greeks in philosophy and art through to Kant, or better still to get down to a home product, down to the pragmatism of James.

We consider the accumulated resources of mankind, derived at either by brain, brawn or heart, as flesh and consequently as death. The perennial bankruptcy of the world proves it. It is not a mere generalization to say that the philosophy and idealism of the world's greatest thinkers and writers dwindle under unbiased scrutiny to mere philological beauty, beauty of word and form. What vacuity in a Goethe's "Faust"! Academic curricula that consider these only can never educate. Their worth is subservient.

To us education means something more; even more than what the word "education" suggests etymologically: not merely development of character, but Christian character, spirit. Spirit is freedom and life. The Evangel of Christ is the only source of it. Its truths make free. Our system of education then is Christocentric. From this viewpoint we educate, we study, examine, diagnose life: philosophy, science, history, art. Through it we apply to life, as it is life itself.

That application begins at home and continues in the parochial school. Our teachers must represent more than scholarship. They must know more than they teach. They must get more than an intellectual grasp on life. They must see the relation between the subject and life through the gospel of the Redeemer, the Light of the world.

In this lies the failure of our public educational institution. It cannot lift itself out of the material. Meiklejohn in his inaugural address at Amherst, October, 1912, put his finger on it. He said: "when our teachers say, as they sometimes do, that the effect of knowledge upon the character and life of the student must always be for the college an accident, a circumstance which has no essential connection with its real aim or function, then it seems to me that our educational policy is wholly out of joint." And so it is, not only when grossly utilitarian, materialistic, but also when humanistic and even beautifully moral. Education must show us how to live; it must give an interpretation of life. For a Christian it is Christianity. His parochial school is a function of sanctification.

II

Many cures are advanced for the ailments in the public schools. Meiklejohn, who was to reorganize Amherst along liberal lines, advanced a return to the fundamental studies, the fundamental motives and purposes and beliefs which underlie all human experience. All students, in his view, must perceive the moral strivings, aesthetic experiences, beliefs about the world in the systems of religion. This is the task of philosophy. He must study the humanistic and social sciences, the work of property, the courts, the family, the church, the mill. Natural science must teach him the conditions which surround the social sciences, astronomy, geology, physics, chemistry, etc. He must be acquainted with the changes wrought by them in the process of time: history. He must understand their abstraction, their soul life, in the arts.

Now it cannot be denied that the curricula of the schools are overburdened with side-shows to the extent that these have swallowed up in many institutions the circus, yet the mere return to the fundamentals, although expedient, cannot cure the evil. The evil lies in humanity itself and in its products which form the material for study. Furthermore one cannot educate through the intellect alone. In educating there can be no divorce of the mind from the soul. In all functions of the body the two are intimately associated, above all in the process of education. Education must strike the heart, the soul life. Secular education cannot effectively do this, for it lacks the tools. True education works through the soul, and that by the way of love. Christianity alone presents this love. It is the chief equipment of a teacher. It made Luther's lectures in the halls of the university of Wittenberg the

stuff that grasped his scholars. It is the life of his catechisms. He got it from the Bible. No book has a greater, deeper application to life than the Book of books. An education, however fundamental and scientific and practical it may be, cannot really educate unless it knows flesh and spirit, sin and grace.

III

In the problem of education the secondary schools of America occupy the most prominent position. Of late they have been brought into the limelight through the cost of their upkeep and the query, does it pay? The taxpayer knows the burden. We are spending about a billion and a quarter of dollars yearly for current expenses in the secondary schools of America. The cost of education varies in different localities from about \$50 to \$400 per child, per year of 180 to 200 days, or from about 25c to over \$2.00 per day. On top of this the bonded indebtedness for buildings, which must be liquidated some day and on which interest is paid, must be considered. This, of course, varies too. In some states over \$100 interest must be paid annually per child before it ever gets any instruction. Naturally all this is considered a democratic expenditure for it presents opportunity for education to all children.

The question is, has the lavish expenditure for external development of the schools kept up with an essential internal development? Is the American youth "more educated" to-day than before? Prof. "Steve" Gilman, professor of commerce at the University of Wisconsin, told the Wisconsin Teachers' Association at its eleventh annual convention in Milwaukee, November 8 and 9, 1923: "When 90 per cent of the young people one meets are discourteous; when 90 per cent of the other students have a sullen 'dirty' look and scowl; when the majority do superficial, slipshod work, going in only to the first layer of difficulty; when most every student allows himself to get slouchy in regard to habits, garments, linen, and fingernails; when the great majority of young people are spending money with a reckless disregard for money value; when most students put pleasure and all things first that ought to be in second place — what a chance for a 'thoroughbred' to be conspicuous." That's plain language! No need to ask, is our public educational system successful? Prof. Gilman's statement does not seem to indicate that the public school of America can be relied upon as the grand savior of our national civilization. As for scholastic accomplishments Prof. Gilman might have called attention to the bulletin published by the English department of the University of Wisconsin on high school English.

That there is to-day little or no moral discipline in the high school is the statement of H. S. T., a principal of a large Middle Western public school, who writes above these initials in a symposium on "The High School" in the "New Republic" for November 7, 1923.

He writes, the pupils do not receive "systematic, definite training in virtue." He advances this: "the entire school should be so organized and managed that the student is everywhere confronted with the plausibility, the organic necessity of ethical conduct." Loafing can be eradicated by placing "a definite limit" on it: no repetition of subjects; assignment of subjects that meet the student's ability and natural bent; permanent expulsion when necessary. "On the more serious evils complained of, i. e., lying, stealing, cheating, and personal vice," H. S. T. remarks, "they can be rooted out of school only by the vigorous co-operation of parents, teachers and principal, and board members and higher officials." As a sample of naive and frank confession of the failure of our public schools to educate, the above statements are gems. What pathetic futility!

In the training of social life "attendance at the movies, at dances, and at social clubs" should be encouraged by the schools, says H. S. T. "Heaven knows that these young people will have trouble and sorrow enough in later life!" Let them have all the fun they can possibly get. It is but the exuberance of youth. It is natural. School fraternities and sororities should not be regarded with hostility, says H. S. T., in his article on "Moral Discipline in the High School." They foster the necessary social life. He believes the vast majority of high school pupils have correct ideas. They will "condemn lying, cheating and stealing with as great severity as their elders would condemn such evils." So? On the honor system he says, "where the honor system has failed one may without exception trace the failure to defective management." "The officials have failed to impress a particular kind of moral courage. They have not shown the necessity for courageously reporting all offenders in point of honor." This is not mere tattling or "snitching," but "performance of one's duty as a member of a democratic community." "The importance of developing and maintaining a high esprit de corps must be driven home by every available means. The pupils must be taught that as they will be called upon in after life to testify in court against those who violate the civil and criminal laws, so they must testify, when necessary, against violators of the moral laws in school. Only in this way can we develop true democracy and honor in the young."

What extreme shallowness of knowledge on human nature the words above contain, is apparent. It is not necessary to expatiate on them. They condemn themselves. We cannot place our children under such system. It is "flesh." There is no life in it. Its religion is that of the Old Adam. Its morals can only whitewash the Old Adam; its intellectual work can only develop smatterers. This entire system of education is as different from ours as flesh is from spirit, as death is from life, as man is from God, as sin is

from grace. Children who come to us from the public schools give proof of the inner revolt against our system. It is against their nature. Often a long time is required to break the revolt down.

(To be continued)

WHAT OTHERS SAY The Business of the Church

As usual, with the near approach of the assembling of the General Conference of the Methodist Episcopal Church, the question of amusements comes to the front. Scanning the pages of the Methodist exchanges, one is forcibly impressed with the fact that there are two positive classes lined up, one demanding that the offending clause be dropped from the Discipline, the other insisting that it shall remain. Whatever the conference may do, so far as the Methodist denomination is concerned, is neither here nor there, but back of all the agitation over the problem of what the church should do or should not do, is a great moral principle. What is the business of the church? What should be her policy concerning her young people? The "Wesleyan Methodist" calls attention to the following, which appeared in one of the exchanges of that paper and which the editor passes on as being exceedingly timely and pertinent to the question of what the business of the church is.

"In recent years a number of preachers and church leaders have been discussing ways and means for holding the young people, or, as it is sometimes expressed, 'Tie them on to the church.' It has been suggested that moving-picture machines be placed in the church. Some churches have installed bowling alleys, organized basketball teams, established radio or industrial clubs. But, so far as we have been informed, none of these things have been able to hold those for whom it was intended. The fact of the case is, when young people want this kind of amusements they will not go to the church for them. They will go where these things properly belong, and that place certainly is not the church. As to this kind of amusements in the church, Dr. John Hall said truly and wisely: 'A church has no vocation to provide amusements. They may be necessities, like French clocks or other luxuries to some people, but the church has not been called into existence to provide them. There are very few cases of a church operating in the entertainment line and strengthening itself as a church thereby. Far more frequently it holds the people while it amuses only; and when it forsakes the operative, theatrical, spectacular, or sociable and returns to its proper business, the constituents go where they can get the real thing for which end the feeble imitation prepared them.'

"The business of the church is of far more importance to men than to amuse. It deals in eternal things. Men want to flee to the church when in distress. They need and want something that this world can not give. 'Silver and gold have I none, but such as I have give

I unto thee,' said the apostle, and he took the poor man by the right hand and commanded that he arise and walk. It is that which is far above silly amusements. It is that which satisfies, and gives peace and joy. 'I, if I be lifted up from the earth, will draw all men unto Me.' Wherever Jesus is, and His disposition is manifest and where His love is supreme, there will be no need of any outside amusements to attract the crowd. Let the church remain true to its one business, the preaching of the gospel to every creature, teaching them to observe all things whatsoever He has commanded, and there need be no fear about the crowd." — The Free Methodist.

Social Ethics not Enough

There are two ideas diametrically opposed to each other which are working now with increasing fervor in our own country and throughout the world.

One is the old and divine principle that Jesus Christ is the governor of this world and that all nations and all human creatures are responsible to Him. And the other is the idea of scientific materialism evolving through human experiences with no responsibility to a higher power.

Between these two extremes are many thoughts and many thinkers. But every thought and every thinker must incline to one side or the other and give aid and sustenance to one side or the other. And it is because every promulgation is effective for good or ill, that we deplore the tendency on the part of many good people to substitute a social progress for the saving gospel of Jesus Christ. To establish just social conditions is a part of the gospel; but to establish what seems to be a just social condition is not all of the gospel. The gospel was to save the souls of men eternally, and not solely to save their bodies and their property.

We incline to the view that some of our good church people are wandering away from the most precious of all truths in pursuit of what is only a limited part of truth. They grow so intent upon social amelioration that they concede everything in order to effect this. And the trend of their concession is inevitably toward a scientific materialism. It is possible for these people to conceive what might be for them an ideal social compact, with Jesus Christ left out. But the history of the world shows that it is impossible to maintain such a compact.

Our view is that if nations and institutions of men will acknowledge Jesus Christ as their Ruler and His law as the supreme order of their existence and their operation, we shall effectuate all social justice; and that without such acknowledgment and obedience, no permanent social justice is possible of attainment.

Scientific materialism on the other hand assumes that humanity can evolve by its own wisdom and its own action into a perfectly ordered state — that the original propulsion (imparted by a power concerning which they are discreetly reticent) will carry humanity to its highest possible point of excellence in the coming ages.

As the warfare between the old fundamentals of revealed religion and the so-called materialistic science of the evolutionists, grows more acute, it becomes of most vital importance that Christian people, holding to the divinity of our Lord, shall not be led away from basic and eternal truth by social experimentation.

The gospel of Jesus Christ is sufficient for all needs of the individual or of the institution of society. The requisite is that society shall acknowledge Him, and submit to His laws. Anything less than this leaves the individual or the institution to wander in a maze of doubt and difficulty; and the pathway through this maze is not made clear by any assumption of scientific certitude or evolutionary progress. — The Christian Statesman.

AN APACHE SERVING THE LORD BY MAIL

"Of the abundance of the heart his mouth speaketh." Luke 6. Eshkinodoz is now in the service troop of the First Calvary of the United States Army stationed near the border. When at home, he lives with his parents, nearly blind, who live below the high cliff at San Carlos, Arizona. His eighty year old father speaks now and then of the times when the Apache tried to keep the white man out of his country, but he is glad that the days of fighting are past and that his sons can now serve Uncle Sam.

But Eshkinodoz is aware of a spiritual blindness in his parents. He himself is thankful for the grace of the Lord, that he has learned the way of salvation, but he is anxious for his beloved parents, as well as for others of his tribe, regarding their spiritual safety. Therefore he writes many letters home and to friends on the reservation. His heart is really filled with the one thing needful. Though the lack of schooling makes writing difficult for him, nevertheless it does not stop him. He must speak and preach Christ. "Out of the abundance of his heart his mouth speaketh."

See and read. This letter following was written by him not long ago. As we read let us not see mistakes in grammar, but let us think as he thought. Eshkinodoz writes:

"Remember, Friend.

"We all knew that there are One God and his Son Jesus Christ. At beginning God make everything to live and talk for men. He make men in his imige, he make sky: and earth; mountain; river; ocean; trees, animal; air, wind, sun, moon, stars. When we look at these it makes us think of God and of his son: Friend, let us all thanks God for his works; and his loving kindness that he had toward us.

"Jesus came on this earth to save his people, to save you and me from our sin and from the Power of death and devil. He suffer many pain; He shed his blood, he win us back with his life and innocent suffer, because he love us. He lie down his life as a good sheep herder lie down his life for sheep.

"When Christ was on this earth, he teach the People, he teach them about the kingdom of God; and about eternal life and a great love of God. So, friend we must all love God and his Son Jesus Christ. Praise and Pray to him and give thanks for every good thing that you receive from God.

"Christ make the blind to see and deaf to hear, dum to talk; he cure the sick; he raise the death; for he is Son of God and has Power to do these things.

"Christ is the light of the world: his light is Brighter than Sun and the light that we have. He is the bread of life that came down from heaven: God send him down to teach and lie down his life for us that we may be save from our sin through him.

"Christ was raise from dead that we may arise again. Christ is the resurrection and life and he is gone to heaven before us. He said he will come again and get his People and will take them up to his happy home in heaven: where God is with his angels.

"The Bible told us that there is joy and happyness in heaven, no sick, no cold, no hot, no suffering, no hungrey: But joy and happiness.

"The Word of God and of his Son Jesus is true, and friend, we must all believe in Jesus, the Son of God. Jesus is calling you: Have faith in Our Lord Jesus Christ, the only Son of God. The Spirit of Jesus may abide with you. Amen."

In this way Eshkinodoz serves the Lord in bringing Christ to his benighted fellow-people. Let us remember him in our prayers. A. M. U.

FROM OUR CHURCH CIRCLES

Dedication of a Christian Day School

On Sunday, November 25th, the new two-story school building of Trinity Lutheran Church, Town of Wauwatosa, was dedicated to the service of God that children might be trained to Him who redeemed them by his suffering and death.

Trinity Church is the latest mission of the Southeast District. About a year ago a canvass was made in the district near the mausoleum, the results of which were very encouraging. At the request of the Board of Home Missions Rev. H. Lange kindly consented to open a Sunday school and to conduct preaching services. As no church or hall was available the services had to be conducted in a private residence which a good Christian family placed at our disposal. On May 6th Rev. A. Koelpin was installed as pastor. The attendance both of the Sunday school and the regular church services increased so rapidly that a suitable building became an absolute necessity.

The original canvass had taken into consideration the possible opening of a Christian day school in that district; Pastor Lange had conducted his work along the same lines; Rev. Koelpin continued those efforts and on the day of the dedication of the chapel, Sep-

tember 9th, fifty children were ready to enter the school. In view of the large number of children the Board of Home Missions called Mr. Ed. Schmidt, a graduate of the New Ulm Teachers' Seminary, to assist the pastor in the school work. Two classes were immediately formed one being taught by the pastor and the other by Mr. Arthur Gentz from our theological seminary. As the chapel contained but one class room and as no hall of any kind was available anywhere in the vicinity the Mission Board faced a most perplexing difficulty — we had the children, 65 by this time, and no place to put them. But, when need is greatest, God's help is nearest. The same Christian family that had offered their home for the services now gave up two rooms for the school. As the number of scholars increased daily another teacher, Miss Lydia Pankow, was called to assist in the school.

Needless to say, the Board made arrangements for the erection of an adequate school building. The contractor hurried the work along so that the congregation was able to dedicate it November 25th. The school contains two class rooms with a total capacity of ninety desks and every desk is taken. The total cost of chapel and school approximates \$10,000 which was loaned by the Church Extension Fund.

Sermons were preached on the day of dedication by the undersigned in English in the morning, by the Rev. H. Gieschen, Sr., in German in the afternoon, and by the Rev. E. Ph. Dornfeld in English in the evening. The choir of Trinity Lutheran Church and the student choir from the seminary rendered suitable selections. The collection totaled \$62.00. P. T. Brockmann.

Red Wing Pastoral Conference

The Red Wing Pastoral Conference will convene January 8th and 9th at Goodhue, Minn. (A. C. Krueger). Begin at 9 a. m., and close at 5 p. m. Services January 8th.

Papers are to be read as follows: 1 Tim. 1: Hohenstein; 1 Tim. 2 (English), Jeske; Beichtanmeldung, Wichmann; Sermon, Hertler (Albrecht); Confessional, Wichmann (Lenz). Announcement should be made early. A. C. Krueger, Sec'y.

Inter-Synodical Conference

An Inter-Synodical Conference will be held, D. v., January 4th to 6th, 1924, in St. Paul's Church (Rev. F. Graeber, pastor, 218 Seventh Ave., S. W.) at Aberdeen, South Dakota. Subject under discussion: The doctrines of conversion and predestination according to the theses agreed upon by the Inter-Synodical Committee. All pastors of the Iowa, Ohio, Missouri, and Wisconsin Synods of South Dakota and Southern North Dakota are invited to attend. Railroad and lodging expenses will be equalized. The Committee will provide for lodging.

J. P. Scherf, John Dewald, Committee.

Installations

On the 25th Sunday after Trinity, at the request of President Ad. Spiering, the undersigned installed the Rev. Ph. Lehmann as pastor of Ev. Luth. Christ Church at Hiles, Wis. Rev. Wm. Huth assisting.

Address: Rev. Ph. Lehmann, Crandon, Wis.

J. W. Krubsack.

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Authorized by the Rev. Ad. Spiering, President of the North Wisconsin District, the undersigned, assisted by the Rev. W. G. Fuhlbrigge, installed the Rev. Phil. Lehmann as pastor of St. Paul's congregation at Crandon, Wis., the 23rd Sunday after Trinity, and also at Argonne and Hiles, Wis., on the 25th Sunday after Trinity, the Rev. Jos. D. Krubsack, assisting.

Wm. R. Huth.

Acknowledgment and Thanks

The following donations for our college were received from congregations in the vicinity of New Ulm: Gibbon, Rev. H. Boettcher, 2 tons, \$1.00 in cash; Wellington, Rev. E. Fritz, 1 ton; Olivia, Rev. J. Siegler, from the Ladies' Aid 100 pounds sugar, apples, vegetables, 1 ton; Renville, Rev. R. Schierenbeck, 1 ton; Nicollet, Rev. F. Koehler 3 tons, \$1.00 in cash; Hutchinson, Rev. J. Schulze, 2 tons; Sanborn, Rev. H. Bruns, 2 tons. These donations included potatoes, vegetables, canned goods, grain, poultry.

Ft. Ridgely, Rev. R. Polzin: R. Polzin, canned goods; A. Resoit, H. Bleick, P. Kiecker, Ed. Bleick, Wm. Meyer, F. Meyer, G. Wandersee, canned goods and potatoes; Chas. Bleick, Theo. Kiecker, potatoes, canned goods, grain; C. Steffen, canned goods; J. Hoffmann, grain.

St. James, Rev. E. Birkholz, oats: W. Kuether 1, Max Angst 1, Kurt Fenske 1, J. Hoppmann 1, T. Carstensen 1, O. Petrich 1, Mrs. Close 1, Geo. Miest 2 sacks; corn: W. Masch 2, L. Engelbrecht 2, E. Vehling 1, A. Knaacke 1 sack; apples: A. Luther 1, F. Vehling 1, M. Appel 1, J. Manding 1, Hermann Schweppe 1, A. Butherus 1, Mrs. A. Miest 1 sack; E. Birkholz, beans; potatoes: C. Behlmer 1, J. Mueller 1, A. Boukowski 1, O. Dexheimer 1, H. Mau 1, Mrs. J. Kohn 1 sack; J. Dexheimer, 1 sack oats and potatoes; C. Westmann, 1 sack oats and corn; vegetables: L. Hoffmann 1, Hermann Schweppe 1, G. Graff 1, Mrs. H. Lounurske 2, Mrs. J. Lorenz 2, H. Knoll 3, Henry Schweppe 4, Mrs. F. Abel 1, A. Butherus 2, H. Frohling 2, C. Wilkening 1 sack; canned goods: E. Vehling 3, O. Dexheimer 4, W. Petrich 4, C. Biehl 3, M. Klares 3, W. Hoppmann 2, A. Butherus 2, F. Meusling 5, A. Knaacke 3, Mrs. Huricks 3, J. Spitzner 1, Mrs. Lenf 1, C. Westmann 1, Mrs. F. Schweppe 1, Mrs. I. Olson 1, Mrs. F. Appel 2, W. Westmann 1, F. Westmann 1, Mrs. H. D. Meyer 2, J. Jacobson 1 jar; J. W. Meier 1 box of canned fruit; Rev. W. Lehmann 1 box, C. Wilkening, 1 box of canned goods; J. Hoppmann, Sr., poultry; J. Dexheimer 1 gallon lard; coffee: H. Stolze 2, Mrs. J. Knapp 1, Mrs. A. Mies 2, Mrs. C. Uhlhorn 2 pounds; Mrs. Abel \$1.00, Mrs. Mueller \$5.00.

Morgan, Rev. P. Horn, oats: W. Koehne 2, F. Potzler 1, W. Henning 1, Geo. Ulrich 1, F. Netzke 2; corn: A. Loose 1, A. Ziegenhagen 2 sacks; potatoes: W. Netzke 2, H. Ott 1, E. A. Wendt 2, W. Henning 1, Geo. Ulrich 2, F. Netzke 1 sack; vegetables: A. Loose 1, F. Potzler 1, W. Beilke 1, Geo. Ulrich 1, J. Gruendemann 1 sack; canned goods: R. Ziegenhagen 3, A. Ziegenhagen 3, E. Wendt 4 cans; F. Potzler 1 sack apples; G. Ulrich beans; F. Potzler 1 gallon lard.

Brighton, Rev. P. Gedicke, potatoes: Geo. Gieseke, Jr., 1, R. Zeise 3, J. Fluegge 1, E. Kirschke 1 sack; canned goods: F. Gieseke 2, F. Gieseke, Jr., 1, Louis Fluegge 3, F. Meyer 7, Mrs. P. Gedicke 2, Geo. Gieseke, Jr., 1; H. Fluegge, beans; John Fluegge, molasses.

These donations mean a saving of several hundred dollars to our expense account. Let us emphasize just one item. We needed about 300 bushels in addition to our own crop. These would have cost us 65 to 70 cents per bushel. Owing to kindness of these donors we were supplied with all the potatoes we need for the year.

Most of the donations were called for with our "International." For long distances, Mr. F. H. Retzlaff permitted us the use of his G. M. C. truck.

For re-wiring our Boys' Dormitory the following donations have been received: Mr. A. Rohrke, Hoskins, Nebraska, \$10.00; Young Peoples' Society, Stanton, Nebraska, \$10.45; N. N., Stanton, Nebraska, \$1.25; N. N., \$2.40.

In behalf of our college I beg to express to all our appreciation and thanks. May the Lord bless all for the kindness shown us.
E. R. Blifernicht.

MISSION FESTIVALS

Nineteenth Sunday after Trinity

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: W. P. Hass, J. Bergholz. Offering: \$301.01.

Minneapolis, Minn., St. John's Church. Preachers: Herbert Lietzau, Wm. Pankow. Offering: \$800.00.

Twentieth Sunday after Trinity

St. Paul, Minn., Mt. Olive Church, C. P. Kock, pastor. Speakers: J. Baumann, W. Pankow. Offering: \$113.45.

Platteville, Wis., St. Paul's Church, Robt. E. Ave-Lalle-mant, pastor. Speakers: Nicolaus, Pankow, Student Holzhausen. Offering: \$138.78.

Shiocton — Deer Creek, Wis., E. F. Sterz, pastor. Speakers: Wm. Bergholz, R. Huth. Offering: \$108.11.

Minneapolis, Minn., Pilgrim Church, P. Bast, pastor. Speakers: Ad. E. Frey, J. Plocher, C. P. Kock. Offering: \$100.00.

Appleton, Wis., Mt. Olive Church, R. E. Ziesemer, pastor. Speakers: W. M. Szamanske, K. Timmel, W. Pankow. Offering: \$401.21.

Twenty-first Sunday after Trinity

Saginaw, W. S., Mich., St. Paul's Church. A. F. Westendorf, pastor. Speakers: A. Clabuesch, O. Eckert, J. Roekle. Offering: \$1,110.55.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: F. M. Kraus, A. Lederer. Offering: \$324.66.

Detroit, Mich., Church of Our Savior, Hugo H. Hoenecke, pastor. Speakers: O. Frey, H. Richter. Offering: \$63.50; Sunday School: \$10.20.

Little Suamico, Wis., St. John's Church, Paul C. Eggert, pastor. Speaker: Walter Gutzke. Offering: \$17.11.

Milwaukee, Wis., Church of Divine Charity, J. G. Jeske, pastor. Speakers: H. Ebert, E. Schulz. Offering: \$81.00.

Twenty-third Sunday after Trinity

Phoenix Ariz., Zion's Church, Im. P. Frey, pastor. Speaker: E. A. Sitz. Offering: \$84.27.

White Butte Mission Station, White Butte, South Dakota, C. A. Hinz, pastor. Speakers: R. Schroeder, C. Strasen. Offering: \$19.00.

Morton Grove, Ill., O. Heidtke, pastor. Speakers: Prof. G. Ruediger, V. Brohm.

Twenty-fourth Sunday after Trinity

Milwaukee, Wis., Gethsemane Church, R. O. Buerger, pastor. Speakers: Prof. E. H. Buerger, Paul Pieper. Offering: \$128.14.

Monroe, Mich., Zion's Church, Henry F. Zapf, pastor. Speakers: Wm. Bodamer (German), J. Nicolai (English). Offering: \$300.00.

Twenty-fifth Sunday after Trinity

Livonia, Wayne Co., Mich., St. Paul's Church, Oscar J. Peters, pastor. Speakers: G. Ehnis, H. Hoenecke. Offering: \$168.13.

Saginaw, Mich., St. John's Church, O. Frey, pastor. Speakers: G. Wacker, P. Schulz, L. Mielke. Offering: \$273.00.

BOOK REVIEW

Minutes of the Sixty-fourth Annual Convention of the Augustana Synod in North America. A very comprehensive and detailed report of the convention of this body, held in Rockford, Ill., June 8th to 14th, 1923. It is a book of about five hundred pages, of which about three hundred are devoted to matters purely statistical.

The report is printed by the Augustana Book Concern of Rock Island, Ill. By the comparatively small number printed (10,000 copies in the Swedish language, 5,000 in English), we are led to believe that the manner of distribution of synodical report must differ from that followed by us. G.

The Scalawag by Leopold Budde. Translated from the Danish by Harold C. Jensen.

This is an intertaining little story. Its value as a Christian Christmas story would, in our estimation, be far greater if the writer had somewhere stressed the great central Christmas fact, — "God so loved the world that He gave His only-begotten Son." The little booklet is tastily gotten up in colors. Its price is 25c. Sold by the Dan. Luth. Publishing House. Blair, Nebraska. G.

The Little Minister of Elderon Creek and four other stories by John Theodore Mueller.

The title story is too heavily larded with adjectives, adverbs, and superlatives. This treatment will spoil any story for the reader, no matter how fine the plot be. The government school described on page 15 does not exactly emphasize the separation of Church and State, but rather has the opposite effect. If the superintendent here described were a Catholic the propriety of his activities would appear in an entirely different light.

The copy for the book has not received proper care before going to press, as diction, orthography, and punctuation clearly show. Paper and binding are good.

The book is volume first of the Good-will Series and we wish the writer well in his endeavor to supply in part the constant demand for pure and wholesome Christian literature, — as the Introduction sets forth.

The price of the first volume is \$1.25. Publishers are G. A. & E. A. Fleischer, R. 33 — 106 N. La Salle St., Chicago, Ill. G.