

# The Northwestern Lutheran

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Wis

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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## THE LAMB OF GOD

Sinners, behold the Lamb of God  
Who takes away our guilt;  
Look to the precious, priceless blood,  
That Jews and Gentiles spilt.

From heaven He came to seek and save,  
Leaving His blest abode;  
To ransom us, Himself He gave;  
"Behold the Lamb of God."

He came to take the sinner's place,  
And shed His precious blood;  
Let Adam's guilty, ruined race,  
"Behold the Lamb of God."

Sinners to Jesus then draw near,  
Invited by His Word,  
The chief of sinners need not fear;  
"Behold the Lamb of God."

Backsliders too, the Savior calls,  
And washes in His blood;  
Arise, return from grievous falls;  
"Behold the Lamb of God."

Spirit of grace, to us apply  
Immanuel's precious blood;  
That we may with the saints on high,  
"Behold the Lamb of God."

## COMMENTS

**Extremes Meet** A group of literary men of England that are very much in the public eye have made it a point to be known as men of very old-fashioned views in matters of religion. In spite of their enlightenment they have boasted of adopting with all its fanciful myths the traditions of the Roman church. They have gone out of their way to make a display of their reactionary course. One of them recently came to America and, acting as spokesman for the rest, he explained that he and his fellows took up this course because they were sure they would attract more attention by their affected childish simplicity and their mediaeval faith in religion and other questions than by the most radical denials of Christian doctrine. It is a fad with them to pose as orthodox men because they think that the public will take more notice of them if they assume that pose, than if they join with the masses that are forever taking up new things and denying the old. Such "faith," of course, is a mockery and is in no way different from the fashion it replaces. It shows most clearly, however, what decides the

course of so many men in these vital matters. They seek publicity and notice, any extreme will serve their purpose; their spiritual needs are submerged by the demands of their vanity. The Church is neither helped nor harmed by their antics, and the public that permits itself to be hoodwinked by these men in cap and bells is determined to deceive itself in any event.

H. K. M.

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**God's Idle Houses** Under the heading "God's Idle Houses" the Saturday Evening Post in a recent issue gives statistics on the value of church property in the United States. This, according to the Census Bureau, has increased from ten dollars and seventy-nine cents a head in 1890 to fourteen dollars and ninety-three cents in 1906, at which date it amounted to a billion dollars.

The writer says: "It would be easy to pick statistics in other fields that show a larger total and a more rapid gain, but not so easy to find another equally large investment that is used for such a small part of the time. A great part of the church property is occupied, at most, ten hours a week." He ascribes an important part of the increased investment to competitive building, "one denomination putting up a fine structure just because some other denomination has done so." Then, having touched on the inadequate salary of the average Protestant minister, he concludes: "Extensive unification of Protestant churches would be the most hopeful sign in the religious field that we can think of. Movements in that direction start now and then, but make comparatively little headway."

Does the writer take so keen an interest in the welfare of the Church that he is planning to make its work as effective as possible, or does he fear that our country will some day find itself impoverished by the extravagant expenditure of money for religious purposes? The latter appears to be the case with many, some of them outside of the pale of the Church, for we frequently find articles of this nature in our newspapers and periodicals. Not long ago the secretary of some new organization for farmers frankly declared that the existence of several churches in a small community is a burdensome tax to our financial resources.

We are surprised that it is always the Church that receives such advice, nothing being said of the cost of theaters, dance halls, and other places of amusement, or of the expense of maintaining innumerable lodges

with their equipment, conventions, etc. Has the Church alone so many solicitous friends, is it actually wasteful in the administration of its affairs, or is its work of such minor importance that it must be regarded a luxury which could be curtailed without a loss to the people?

Assuming that the writer does not want to say this, why does he deplore the fact that church buildings are used but a few hours a week? Our fire apparatus and our ambulances are not constantly in use, but he would hardly call them a poor investment, or advocate that the engines be used for washing windows between runs, and that the ambulances deliver parcels when not conveying patients.

Any investment is good when its purpose is good and when it serves this purpose. And this is the case with our churches. They are erected for the highest possible purpose, to be places of preaching and of public worship. And they serve this purpose. If the writer means to say that our congregations ought to meet more frequently and that none should remain absent when services are being held, we agree with him; but if he would suggest that these buildings be put to some other use between services, we disagree. And we have Scripture for us in the matter. We know that the Infinite cannot be encompassed by walls and that the blessings of God are not restricted to certain places, yet Solomon built the beautiful temple at God's command, and the Savior would have the sanctity of God's House respected. "Take these things hence; make not my Father's house an house of merchandise." It is not a waste to dedicate a building exclusively to this service of God, nor is it extravagance to make our churches as beautiful as possible. It is but proper that Christians who occupy fine homes should see to it that their church is not a cheap, shabby structure. David felt this when he said to Nathan: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." We would like to believe that this spirit, rather than that of competition, moves our Christians to make their house of worship a place of beauty.

And, finally, as far as the proposed unification of churches of different denominations is concerned, we hold that something that is of vastly greater importance than any consideration of finance forbids it, our respect for the Word of God. Our conscience is entirely at rest in spite of these statistics and we feel that we can safely assure the writer that our country will never suffer want on account of the great expenditure of moneys for religious purposes. If we must retrench, let us begin somewhere else.

J. B.

### THE KING OF KINGS

There is but one way for mortal speech to picture the glory of the God of Heaven and Earth—to describe

Him as the King. Kingship and the admiration that is bestowed upon it by men of lower rank is entirely unsatisfactory in describing so inconceivably great a thing as the glory of God, but it is the best men know. David, himself a king, glorifies his God by calling Him the ruler of all in terms of earthly royalty. Kings are not in themselves so exalted that the human race has, through all its changing views of government, retained that idea as the highest expression of glory, it is rather the thought that a perfect king must necessarily be the noblest being the mind of man can conceive. A ruler who has the power to right all wrongs and who is willing to right them is the very height of human ideals in government. That all kings have failed to reach so high a standard does not make the idea less persistent. It is within easy reach when we describe the glory of God who is such a ruler, a king of power and righteousness.

Christ is God—He is that King. "He hath on His vesture a name written: King of Kings and Lord of Lords." He is "the blessed and only Potentate, the King of kings, and Lord of lords." Christ Himself taught His disciples to see in Him the glory of the highest kingship whenever He bade them witness His power. In His denial before Pilate of any transitory kingship here on earth, He testifies to His higher kingship: "My Kingdom is not of this world . . . Thou sayest that I am a king."

For all of us that have been redeemed by our Savior by His precious blood there is unmeasured joy and consolation in this truth: Christ is King—our King! His office did not cease when He had given us knowledge of the will of the Father, it did not even cease when He had done the great work of our salvation by His suffering and death, it is not exhausted by what we know of His intercession for us before the Throne of the Most High—His office includes His supreme power over all things as the King of Kings. If our Savior is our King—what can harm us?

Since Christ is true Son of God, there was never a time when He was not King. "In the beginning was the Word (Christ) . . . and all things were made by him; and without him was not anything made that was made." This supreme power never left Him, it was always His—even when he humbled himself and was born into this world with the flesh and blood of man. But it was during this time that His kingly power was obscured by His obedience. His disciples saw flashes of it in His miracles and His life compelled the admiration of many so that they said: "What manner of man is this?" But in general His royalty was as hidden as it must have been to Pilate who makes a jest of it at the trial and continues the sorry jest when he inscribes upon the cross, "The King of the Jews."

But the risen Christ is different from the Christ on

Calvary. In Him the true badge of kingship—power—is manifested above the power of death and all the forces of Satan. That power is not a passing exertion, it is the exercise of an eternal function. He has entered upon the full possession of His royal splendor and glory. And now the full meaning of His work for us brings fruit. The human nature, which He assumed to carry out the plan of salvation, remains indissolubly associated with Him in His glory. He is still the God-Man Jesus Christ. God the Father elevates Him to “sit at His right hand in majesty and power” according to this twofold nature of His person.

As King Jesus now reigns over all things. For our own better understanding we may resolve the vastness of His realm into three spheres. Creation in its widest sense, as far as we know it, is the first of these spheres. Nothing occurs in the heavens or on earth without His will. He governs and shapes the destinies of men and nations and worlds. “Not a sparrow falls to earth” without His will; no event so great that its magnitude would exceed the control of this King of kings. When the earth is convulsed with the terror of war and pestilence and earthquakes, we know it is the hand of our Savior-King that rules the fate of man. We know that there is no blindness in the course that events take, we know there is no power that can turn the ultimate blessings which He has intended for man from their course. Not even the mistakes and willful godlessness of the multitude of men can alter the decrees of the King. And this ruler is Christ—the exalted Christ, the Christ that bled on Calvary, the Christ that called us brother, the Jesus that knew us so well as our fellowman. What if the nations do not bend their knees in homage,—His rule goes on. It was one of the eternal counsels of God that decreed this: “Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” And St. Paul explains in Corinthians that this glory extends to the human nature of Christ as well as it did to the eternal divine nature: “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

Nearer and dearer to us is Christ our King as the Ruler in the Kingdom of Grace. “Upon this rock (of faith) will I build my church; and the gates of hell shall not prevail against it,” He told His disciples. After His ascension unto heaven He is the power that makes these words true. It is His Church, founded by His grace—it remains His Church on the foundation of that grace and sustained by His divine power. While we may be troubled and while we may lose heart, there is never any cause for such lack of faith—Christ is King. Neither “the gates of hell” nor our own weakness will lead to defeat of His cause because He himself is in power and will lead His own to tri-

umph. He gathers them from all the ends of the earth to receive His grace; He governs them with wisdom and helpful power so that His grace may not be defeated. We need not grow excited about any human devices that are to help the Church, Christ the King helps His Church by His own power and does not depend upon bishops, or pastors, or congregations. He sends the men that are needed to do the work at the right time; when a Luther is needed, the King sends him—when the smallest congregation needs a pastor, their King knows their need. When the turmoil of public life reaches the portals of the sanctuary and boasts and threats are made that the Church shall be destroyed, it is the King that confounds the enemy. Satan may be ever so watchful—our King and Guardian will defeat his plots. Not, indeed, that He does not use men to work His ends; a Luther does His work, the preachers of the Word do His work, the humblest Christian may be used by the King and that ennoble the humblest work done in His name to the highest dignity.

If we repose our trust entirely in the King, it is not at all a blind trust, like the Mohammedan fatalism, which simply considers itself impotent before the inscrutable power of God; it is the trust of those that know wherein they trust. For the government of the Kingdom of Grace is not hidden to us in effect—we have the great Magna Charta of our liberty in the Word. We know from that what the Lord is going to do and what He has done, and from that we take directions to carry on His work and carry out His will. The Word and the Sacraments are the means by which the Kingdom is extended, and the power that lies in them is the power of the King. He may so shape the course of events that many other things may help and contribute to the greater glory of His realm; He may permit bloody persecutions to be the seed from which the Church receives unlooked-for growth, but even then the fruit is not ripened until the sun of His grace shines down upon the new growth from the Word.

This Kingdom will not endure forever. When Christ comes to judge the quick and the dead the end of the world will have come and that will end the time of grace. But then the subjects of this kingdom merely pass onward into the highest domain of Christ's kingship—into the Kingdom of Glory.

That is the goal toward which His rule leads us: that we share the glories of heavenly perfection and perfect knowledge and holiness with Him. “Where I am, there shall also my servant be.” Christ entered into this glory when He ascended into heaven; the angels are a part of this Kingdom of Glory; the saints behold its joys. And when the Great Day comes, we shall enter from this Kingdom of Grace into that of Glory to be with our King forever. When that end has been reached the glory of our King will have

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reached its highest perfection and it will be retained for all time. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory . . . Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." H. K. M.

### POPE BENEDICT'S PRAYER FOR PEACE

To be Read in All Catholic Churches in United States,  
Sunday, March 21

Following is the text of the prayer for the restoration of peace in Europe which Pope Benedict has ordered to be recited in all the Catholic churches in the United States on Passion Sunday, March 21:

"Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy sacred heart Thou didst shed forth into the world divine charity so that discord might end and love might reign among men. During Thy life on earth Thy heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy divine heart be moved to pity.

"Pity the countless mothers in anguish for the fate of their sons, for the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness; do Thou heal discords that tear the nations asunder; Thou who didst shed Thy precious blood that they might live as brothers, bring men together once more in loving harmony, and as once before, to the cry of the Apostle Peter: 'Save us, Lord, we perish.' Thou didst answer with words of mercy and didst still the raging sea, so now deign to hear our trustful prayer and give back to the world peace and tranquillity.

"And do thou, O most holy virgin, as in other times of our distress, be now our help, our protector and our safeguard. Amen."

To many who read this prayer of Pope Benedict for the restoration of peace among the warring nations of the world, it may appear, at first sight, that the prayer is prompted by a true Christian spirit, and that, with the elimination of its last invocation, addressed to the holy virgin, even protestant Christians might join in it.

On closer examination, however, it will be found, that this prayer is wholly in keeping with the doctrine and policy of the Roman Catholic Church, and cannot as such be made our prayer without denying the Christian spirit.

We venture to set forth a few pertinent points. In the first place the prayer is prompted merely by human feelings, and appeals to human feelings only. "Dismayed," it says, "by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving heart as to our last hope." What does the loving heart of Jesus, notably the son of the virgin Mary, here imply other than human feeling and emotion, and from what other source can an appeal to such feeling come than from merely human emotion?

Furthermore, not a word is said as to the real cause of this most colossal war in the history of the world as well as of every other bloody war in history—the guilt of men before God, having forgotten their Lord and haughtily rejected His divine Word; not a word of that indictment, by which the nations of the world stand charged with crimes of a heinous nature, by which God is highly provoked, as the prophet of old intimates, saying, Hosea 4: 1. 2: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Not a word is said of repentance, humbly confessing unto God our sins as peoples of the world, justly deserving a righteous punishment and chastisement of the Lord. It is only with tears that the Roman Pontiff would invoke the God of mercy to end the fearful scourge, but what that scourge is, as to whether it be a punishment for sins, or merely a fatalistic calamity and suffering, we are left in doubt.

It is, therefore, in vain we look in this Pontifical prayer for the petition of that most important and necessary gift of God for all the people on earth—the forgiveness of sin. Most likely such a petition would not be in keeping with the Roman Church. According to her doctrine there can be no forgiveness of sins, no life and salvation outside of the so-called Holy Catholic

Church. Absolution from sin must be granted to all through the office of the Roman priest. How then could the papal Father consistently ask for forgiveness of sin for the nations of the world and remain in harmony with the practices of his church?

Moreover, in his prayer for peace the Pope promulgates the modern belief of the universal brotherhood of man and the fatherhood of God. He prays: "Do Thou heal discords that tear the nations asunder; Thou who didst shed Thy precious blood that they might live as brothers, bring men together once more in loving harmony." Whereas Christ has shed His blood as a vicarious sacrifice for the sins of the world before God, and all those who by the grace of God accept of this salvation in their Savior through faith are brothers—and they only—who live together in loving harmony, being of one Spirit and of one faith.

Finally Pope Benedict's prayer for peace is not offered in the name of Jesus, but in the name of the virgin Mary. She, the so-called holy Mother of the Church, is invoked as the true help, as the protector and safeguard of nations, an invocation idolatrous in the extreme, yet wholly consistent with the doctrine of the Roman Church.

To be sure, we, too, desire peace for the warring nations, and for all the world, and we humbly ask it of Almighty God. But while we earnestly plead for peace at the Throne of Mercy, we humbly bow ourselves before our just and righteous God, confessing our manifold sins, asking Him to have mercy upon the nations after having chastised them for their grave offences; and when His most holy purposes have been accomplished in this war of the world, He would end it according to His gracious will and counsel for the furtherance of His kingdom on earth. J. J.

### "MEBBE 'TAIN'T SO"

"Mebbe 'tain't so," reads a striking placard that greets the eye and brings the smile as one enters a certain printing office where they believe in looking on the bright side of things.

The comfort-compelling phrase originated in a story told of a grouchy Scotchman who, by his unflinching ill forebodings and gloomy observations about things in general, and the work around the office in particular, got "on the nerves" of his fellow-laborers. Desperation brings inspiration. They thought of a plan to cure him. Every time he came around with his pessimistic prophecies and "Gloomy Gus" comments on things, they said never a word, but solemnly presented him one of these placards, which they always managed to have at hand.

They were effective, and his cure was complete. When things are looking blackest, when we are in a state of nervous apprehension bordering on panic, and

things appear to our blurred vision to be on the very verge of disaster, it might be worth our while to recall the inelegant but optimistic little phrase, "Mebbe 'tain't so."—Deaconess Advocate.

### THE COMING OF THE NAZARENE

Music fills the Kidron dale,—a song has just begun,—  
 "Hosanna in the highest! Hosanna, David's Son!"  
 The shouts are coming nearer, "see the procession now,"  
 "Behold the palm-tree branches on Olivet's fair brow!"  
 "For whom this great commotion?" "For whom this jubilee?"  
 "Jesus is here! The prophet! Jesus of Galilee!"  
 "Hosanna in the highest,—O wondrous, joyous scene!"  
 "Art Thou so highly honored, Thou lowly Nazarene?"

Lo, He has reached the hill-top, and now His eyes behold  
 The Holy City's beauty, the temple with its gold,  
 He sees the palm-tree branches, He hears the shouts, the  
 cheers,  
 But Thou, beloved city, hast filled His eyes with tears!  
 "Hosanna in the highest" the song of triumph swells,  
 But oh, the solemn story the Master's sorrow tells!  
 He speaks, the olive branches bow to the mournful tone,—  
 "If thou hadst known, fair city,—if only thou hadst known."

The toil of day is over,—Judea's sun has set,  
 Its parting rays illumine the heights of Olivet,  
 Its glory fills the valley,—its crimson afterglow  
 Is mirrored in the waters of Kidron's stream below.  
 Slowly, with His chosen few, the Nazarene appears,  
 His eyes divine, so mournful, so often filled with tears,—  
 See in prophetic vision the temple rent in twain,  
 Its mighty pillars fallen,—its crumbling ruins remain.

The lips divine have uttered a solemn prophecy,  
 And eager hearts inquire,—"Master, when shall it be?"  
 He speaks, a solemn stillness falls o'er Mount Olivet,—  
 "Ye shall hear of wars, beloved,—but the end is not yet,  
 For nation against nation shall rise, and ye shall hear  
 Of famines, pestilences, and earthquakes far and near.  
 But that—great day and hour, when from my Father's throne  
 I come to judge the nations, to mortals is not known."

The twilight shadows linger about the distant west,  
 The chosen few are weary,—the Master longs for rest;  
 But oh, Thy words, dear Savior, shall through the ages ring  
 Until Thy ransomed thousands behold Thee as their king.  
 Until they see Thy glory, Thou Lamb on Calv'ry slain,  
 Once Thou didst come to suffer, Oh come again to reign!  
 When in Thy pow'r and glory we see Thee in the sky  
 No more shall glad Hosannas be changed to "Crucify."

I see Thy words, dear Savior, Thy prophecies fulfilled  
 As o'er earth's warring nations Thy Father's wrath is spilled,  
 Signs of Thy great appearing shine forth in ages past,  
 And all creation groaneth,—"Wilt Thou not come at last?"  
 Master, Thy saints are sighing, "When will the night be o'er?"  
 When wilt Thou send Thy message,—"There shall be time  
 no more"

When wilt Thou still the longing of my impatient heart  
 To see Thee in Thy beauty,—to see Thee as Thou art?"

Anna Hoppe.

## CHRISTIANITY WITHOUT CHRIST

Dr. Eliot, president emeritus of Harvard University, has attained deserved distinction as one of the leaders of thought in America. His utterances on great public questions have always commanded a respectful hearing. He has been credited with wisdom and moderation in his public addresses. Consequently it was with something of astonishment that people of all religious denominations have received the address he delivered in Philadelphia on December 29 last, in Witherspoon Hall, a building dedicated to Christian uses, maintained by Christian funds. All the forces of his keen intellect were brought to bear in an attack upon the Christian churches. Forever incapable of preventing war, he charged that they have frequently incited the nations to conflict. For half a century they have seen Europe planning to make war more and more destructive, yet they uttered no protest. And now they are wildly petitioning the Almighty to grant victory each to its own nation, forgetting the law of Christ that each should love his neighbor.

Upon these general assertions as a basis, Dr. Eliot rears a structure of accusations against the Church of Christ throughout the world that might have been worthy of an Ingersoll, but hardly of the head of an American university. The creeds of the churches he finds intolerable in ethics, the orthodox conception of God unworthy of intelligent human beings, the Gospel of redemption and salvation an unsatisfactory formula and the atonement an invention "revolting to the universal sense of justice and fair dealing." Progress and civilization are due not to the churches but to other influences.

While each of these statements is open to successful challenge, it is with the closing part of Dr. Eliot's remarkable diatribe that Christian America is most immediately interested. It is not the church but the teachings of Jesus Christ that are the target of his final shafts. After describing the divisions in the Christian Church over the present war, he asks: "Is this impotent condition the final issue of the teachings of Jesus Christ, or only the result of the structure of the institutions and the quality of the doctrines in which those teachings have been embodied and set forth?" To his own question he furnishes the reply that an immense multitude of men in both continents have no interest in such a discussion—that they have rejected "the traditional dogmas of established Christianity"; that "the vital movements of the human spirit have taken more promising directions." The growth of social service, the numbers who are ready to die for the cause of freedom, none of this self-sacrifice and devotion, he affirms, has been derived from the teachings of the Christian Church.

Dr. Eliot forgets that Christianity has been the great, indeed almost the sole inspirer of philanthropy

and social service throughout the civilized world; that to it we owe practically all that is worthy and efficient in the great social movement conducted not only by our Christian associations and reform organizations, but in those concerted efforts that are now prevalent in every community, looking to the uplift and betterment of the lower social stratum. These have been energized by the Church of Christ. There is hardly a worthy movement in existence today which has not as a basis the religion taught by Him who "went about doing good."

Not only the church but the Sunday school comes under the doctor's oratorical castigation. It is of little moment to him that there are nearly eighteen millions in the Sunday schools receiving Christian training. To his view it is a picture of inefficiency. Marion Lorraine could present the Sunday school in a vastly different and more truthful light; but Dr. Eliot is not to be burdened with statistics.

Looking to the future, he gives his idea of a new Christianity "which abandons the errors and the unjust, cruel conceptions that the centuries have piled upon the simple teachings of Jesus." The new Christianity, he believes, will "reject all the aspersions on the natural life of man which it inherited from Paganism and Judaism." This, we presume, is his prophetic vision of the discarding of the Bible. Moreover, the new Christianity which he has in view "will recognize that the pursuit of happiness in this world is legitimate for every human being," and he points out that the germ of this is to be found in the "liberal churches" which "lay emphasis on character and conduct, and are concerned not with the belief of their members, but with their tendencies and purposes and daily actions."

There is nothing in Dr. Eliot's arraignment of Christianity and its Founder that has not been said over and over again by freethinkers, infidels and agnostics. What he presents in prospect is not, therefore, a "new Christianity," but an invitation to men to go out into the wilderness and leave all that makes life precious and gives it fulness of meaning and purpose, to join him and share his doubts and his unbelief. He talks of liberalism, yet he himself has shown an illiberal spirit. He assails the religion that is held dear by hundreds of millions throughout the world, and which has brought up from sin and degradation countless multitudes, raising them to faith and happiness and the great hope of a life hereafter. His religion, which he has defined as the pursuit of happiness, is one which offers no consolation to the sinner. It makes nothing of the divine Christ, his Cross, his atonement and resurrection and the plan of salvation. It is a creed of dust and ashes, a Christianity without Christ, the lifeless philosophy of a long-past age, which never did and never will satisfy the souls of men.—Christian Herald.

## DISSATISFACTION

There is such a thing as a holy dissatisfaction. When Paul complained that his own goodness was not what it should have been, he gave expression to such holy discontent. Would God we had more of it to-day! If Paul had reason to be dissatisfied with his own progress in holiness, we certainly have cause to lament our deficiency.

But Paul was not only justly dissatisfied with himself, he complained also of many things in the church of his day. He reproveth the congregations for their quarrels, for their lack of charity, for their ignorance in spiritual matters, for their instability; he complains even of the insincerity of some of the preachers (Phil. 1: 16); he speaks of disloyalty (2 Tim. 4: 16): Have we not just as much reason to utter similar complaints today? There ought to be among us a holy dissatisfaction on this account. Instead of it, however, we find that there is, in part, a lazy self-complacency which is unwilling to attack evils, to undertake tasks, to work and to suffer for the sake of Christ, his kingdom, and his truth. May God give us the holy discontent of St. Paul!

Speaking of our own congregations, we may recognize gratefully that they are in a class with the congregation at Corinth, of which St. Paul said that he thanked God always on their behalf for the grace of God which was given unto them by Jesus Christ, that in everything they were enriched by him, in all utterance and in all knowledge, even as the testimony of Christ was confirmed in them. God has, without our merit or deserving, granted to our churches a revelation as true as he is himself, as complete as we need it for our present earthly condition, and as adequate and efficacious as the worst sinner and the greatest saint requires it for his salvation; and this revelation is preached to us and to our congregations from Sunday to Sunday in all its fullness, clearness, and purity. The sacraments are administered among us without superstitious additions and without sacrilegious mutilations. Moreover, we dare say that the forms of our prayers and the sentiments of our hymns are not surpassed in any other churches. For these blessings we ought to thank God daily. If but the multitudes who are without these blessings could be brought to know them, to taste of them, to appreciate them, and to be blessed through them! In our congregations there are open doors and opportunities of God offering salvation, service, and reward to all men.

But this complaint is justified that there are many who do not appreciate these blessings. In fact, this is the one great danger which continually menaces congregations which have the word of God and the sacraments—they may grow secure in their possession and neglectful in the use of these blessings. In this respect things are not among us as they should be. There are

too many who remain away from the regular services Sunday after Sunday. They prefer the lazy lolling at home; they prefer an outing in the country; they prefer some urgent call of business; they prefer even the idle gossip of friends and relatives. We ought to recognize this failing; it ought to be denounced, it ought to be corrected. If indifference to God's richest blessing is allowed to grow, his displeasure and his punishment will certainly follow. These people must be warned in time that they may not perish with the world.

Again, God has given our congregations the largest field of activity that has ever been committed to any organizations on this earth. We have the best goods: heavenly blessings; we have the best means, means prepared and established by God himself: the Word and the sacraments; we are certain of success: God's word shall not return void. And can any one doubt that the world is in sore need of these treasures? Can any one doubt it in the face of the wounds and sores that appear on poor humanity right here, multiplied a hundredfold in heathen lands, and now lying open and undressed in Europe, so as to shock even the hardened worldling? We have the healing lotion, but we ought to have more at work carrying these blessings to those who are perishing for the lack of it.

Every congregation ought to be one of God's regiments, willing and capable through earnest drilling and intelligent instruction to do spiritual Red-Cross service. And yet there are those who think they have done their utmost if they attend services occasionally, and have their children baptized. There are in our congregations some who have never brought any one to church, never brought a child to school or to Sunday school, never assisted in instructing these children, never assisted the pastor during the service or during the week, and who yet wish the pastor to be ready to serve them whenever they call upon him. Oh, the shame of it all! How many are lazy? How many are slow or even unwilling to make the proper sacrifices? We have great reason to be dissatisfied with such a condition. These people must be warned, they must be aroused from their lethargy, lest they discourage those who are working, and the work fail for lack of support.

We are in a position to suggest a remedy. **The church paper** must be employed. It is the instrument through which much work may be done that cannot be done in any other way. It is that part of the literature of God which must come, as nothing else can, with the **timely** word into the homes of our people. From the very times of Moses to this day God has employed the written word to do His work. There is in this world a literature of God, the Bible and the writings of those true and faithful teachers of his word who call attention to the truths of the Bible.

In this literature of God the church paper occupies

an important place. Let us be sure that this part of God's literature is doing its work in our congregations and among our people. As long as there is a Lutheran without his church paper, we have a right to be dissatisfied. And that Christian who knows of a Lutheran without a church paper has a duty to perform.—S., in "Luth. Witness."

### QUICK TEMPER

They were talking about a certain naughty boy who had just done one of those typically rude and at the same typically boyish things that are sure to happen wherever boys exist. "He has a quick temper," was the excuse some one put forward for him.

"Is he quick at his lessons?" was the question.

"No," was the reply.

"Is he quick at sports?" the questioner went on. Again the answer was "No."

"Is he quick in obedience?"

"No."

"Well," said the questioner, with a twinkle in his eye, "if he has so little quickness, he'd better use it where it will do him some good. It's clear waste to put it on his temper."—The Lutheran.

### ITEMS OF INTEREST

#### Northwestern's Jubilee

This year marks the completion of the first half century of our Northwestern College at Watertown. The Wisconsin synod has taken steps to celebrate the event in a fitting manner by appointing a committee which is to make suitable preparations. This committee has had a history of the college prepared to acquaint our people with the significance of the institution. The history, written by Dr. Arthur Hoermann, is expected to be ready for distribution immediately before or after Easter. It is not merely an announcement of the coming celebration but is quite a comprehensive story from the beginnings and early struggles of the college up to the present day. It should prove to be a very welcome source of information and should be a permanent addition to the libraries of our Lutheran homes. It will be published in a very attractive form and will be supplemented by a large number of illustrations; the book will contain the history as written in German and between the same covers an English translation. It will be possible for every member of the family to read it with understanding and you should make it a point to secure a copy for your house as soon as your pastor receives the supply that is apportioned to him for distribution. This valuable and very readable book will cost you nothing.

Further announcements regarding the celebration of the jubilee next June at Watertown may be looked for in these columns.

#### Work in Kenosha

A new congregation, at present consisting of 30 families, has been founded at Kenosha. It is located on the West side and bears the name St. Luke's church. A building site was purchased some time ago and on it the new congregation under the leadership of Pastor Edmund Reim erected a chapel

to serve as school and house of worship. The dedication of the new building took place on Feb. 20.

### Sacrilege with Unexpected Results

A news item from Binghamton, N. Y., bears the head: "Mock Marriage is real and groom sues." It says:

The "mock marriage" which John B. Andrews and pretty Grace Beacham, 19, went through with at a recent social of the Free Methodist church, turned out to be the real thing, and, as a result, Andrews, engaged to another girl whom he now cannot marry, has sued Charles Springer, master of ceremonies, for \$10,000. Springer asked his brother, who is town clerk, to issue a fake license, but the latter inadvertently issued a real one. Then it developed that John Thompson, who officiated as clergyman, was a licensed justice of the peace.

### Woman and the Church

The following estimate is "going the rounds," and is interesting, whether authentic or not: The women of the world—Christian, 238,000,000; Pagan, 69,000,000; Confucian, 128,000,000; Hindu, 95,000,000; Buddhist, 73,000,000; Mohammedan, 100,000,000. It would not have been generally supposed that so large proportion of the women of the world were Christians.

### A New "Black Pope"

The head of the Society of Jesus is popularly known as the "Black Pope," a title he has fairly earned by the great power he wields, which often is greater than that of the Pope. The general of the order until last August had been the German Wernz; he died on the day the Pope died. His successor is the Russian Pole Ledochowski, elected recently in solemn conclave. The Jesuits have been very successful in regaining a foothold in territories that had been forbidden ground to them and the order is expected to assume its leading role in the affairs of Rome. It is said that great efforts had been made to secure the election of an Italian or Spanish general to succeed the German Wernz, but Ledochowski seems to have been chosen as a compromise candidate.

### Irreligious Jews

There are in the city of St. Louis 50,000 Jews. But according to a local rabbi less than 6,000 of these are members of the synagogues. He also declares that of the millions of Jews in New York City not more than 100,000 are members of the Jewish church. He complains further that the churches and synagogues have become clubs rather than churches and that membership is more or less determined by social standing.—Lutheran Standard.

### A Small Percentage

Of twenty women tried before them for murder, within the short period of a few years the Chicago courts acquitted all but one, and in this solitary case the verdict was manslaughter. This overwhelming number of acquittals leads one to suspect the existence of an "unwritten law," covering what figures would seem to show as a rather common phase of homicide. The last woman acquitted of this shocking crime married the brother of her dead husband and thus freed him of the obligation of testifying against her.