

The Northwestern Lutheran

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Jan 18

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 MARRIAGE AT CANA

("He manifested forth His glory, and His disciples believed on Him.")

O favored land of Galilee,
The Savior deigns to come to thee,
Cease thou awhile thy weary toil,
Messiah stands upon your soil!

He by Whose Word the earth was made,
He Who its firm foundations laid,
The great Eternal One in Three,
Comes to thy shores, O Galilee.

The Word Incarnate, long foretold,
In humble manhood ye behold,
He hallows Galileean sod,
Who once the soil of Eden trod.

O town of Cana, blest art thou;
Come, greet your promised Shiloh now!
His glory He shall manifest
Who enters thee, — a wedding-guest.

O blest espousal, God is there,
Your nuptial blessedness to share,
He condescends to be your guest,
Who Eden's primal wedding blest.

'Tis not in vain His aid ye sought,
Behold, a miracle He wrought!
A mild command from lips divine,
And water reddens! Lo! 'tis wine!

Cana, can'st thou this change conceive?
Shiloh is here! Believe! Believe!
He manifests His pow'r divine,
And turneth water into wine!

Thou has indeed made manifest,
Thy glory, welcome bridal-guest,
Thou art Messiah, we believe,
Our adoration, Lord receive!

Be Thou our constant guest, we pray,
O Friend of Sinners, come to stay!
Our ev'ry need do Thou supply,
Till we become Thy guests on high.

O haste the day, Thou Living Vine,
When in Thy Father's House we'll dine,
And praise in an eternal strain,
Thee, Lamb of God, for sinners slain.

O heav'nly Bridegroom, haste, we pray,
That long-expected wedding-day,
When trumpets sound, to call us home: —
"The bridal of the Lamb has come."

Anna Hoppe, Milwaukee, Wis.

COMMENTS

The League of Nations The peace conference is debating the League of Nations. The hopes of millions are centered in this project. When it lay in the distance it looked so promising, it promised so much. It was to be the instrument of establishing perpetual peace. It was to be the agency of promoting amity and brotherhood among the nations of the earth. It was to be the guiding light to further perfection and refinement of all human relations. It embodied the hopes of all political millennialists.

Even before the armistice terms were signed the seeming unanimity for this League of Nations was rudely disturbed. The first discordant note was struck by those vindictive men and women who were eager to have the foe punished to the utmost. No peace, they said, that does not utterly crush Germany. That cry of hate gained volume with the signing of the armistice. The League of Nations is become impossible. It is found that such a League presupposes a change of heart. And there is no change of heart among the nations.

Appearances may be saved by the organization of a body that will announce certain principles reminiscent of the originally proposed League of Nations; but it will be a body without a soul.

This is sad, unutterably sad. But to a Christian it presents nothing unexpected. "The natural man received not the things of the spirit of God: they are foolishness unto him: neither can he know them because they are spiritually discerned."

Even when the natural man knows that the things of the spirit are desirable he cannot attain them. They remain foreign to him forever. The idea of a League of Nations, inasmuch as it proposed a world of brotherhood and peace, is the crudest form of the hope for a reign of God. Natural man has the idea; perhaps a faint echo of Paradise. But he is utterly unable to put it in practice. He overlooks entirely the cardinal fact that natural man is sinful man. Where there is sin, there is sorrow, and cruelty, and lust of power, and every other evil.

A Christian knows that God has established His Kingdom which will indeed be everything that the noblest dreams of man could ever think of—and much more. But the Christian knows that this kingdom will not be one of the earth. He knows it is real because he knows himself a part of it through Jesus Christ.

The League of Nations in its noblest aspects was a godly idea which man is everlastingly unable to carry out; he cannot even understand it. It is hopelessly out of his reach because he lacks the Spirit in which alone it is discerned and in which alone it is placed in its proper sphere, which is not the earth, bristling with weapons and replete with jealousies and enmities that no congress of men can eradicate by the hollow words of any resolution.

To such as lack this clear vision there must be a great disillusionment. To us it will not be that; we really never thought that anything could come of it. The League of Nations may be established in some diluted, wordy form, but it will be nothing different from what we had in the past. With all these limitations there is still enough to strive for; it must be our aim, in spite of all disappointments, to offset the blind hatred of the irreconcilables and to balance the soaring and impossible dreams of those who by their very impracticality give the men of opposite opinion their best opportunity to prevail. In that way we are serving our country in the spirit of the prophet: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

H. K. M.

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The Age of Enlightenment The age of enlightenment—that is what some are pleased to call our age for the fact that everybody has the fullest opportunity to acquire knowledge. Yet this is what we found not long ago in a daily paper:

"A servant girl on Riverside Dr. suddenly developed psychic powers. She rented a room in a quiet street and hung out a brass sign "Madam Osa." She told the past, present and future. She hinted that she was a cousin of a reigning king. Society flocked there. Her late mistress came—and gave the whole thing away to the newspapers and "Madam Osa" closed up her house and departed for new fields. But while she was going into trances she made a comfortable fortune. Her income for one week was something like \$2,000 as her books showed. One of her patrons was a big criminal lawyer and another was a famous actress."

At about the same time there were arrested in another city a man and two women who had for a consideration been reading the bumps on the head of anxious inquirers in order to reveal to the owners of the bumps their past, present and future. They had been arrested on the complaint of a man who claims that he had in this temple of mystery been relieved of a very precious bump in his pocket, valued at \$160.00. The police found that the accused were carrying on their person the sum of \$7,000.00.

Not two weeks later, another man whom some wizard had put through a number of most ridiculous

stunts in order to cure him of some affliction, sued for the return of a sum of more than one hundred dollars which he had paid for the privilege of being kept as a fool.

These few instances that have come to light within a few weeks go to show how extensively the black arts are being practiced in our age of enlightenment and what a terrible power superstition has over the human mind. Secular learning does not enlighten; it leaves man what he is by nature, the helpless victim of the powers of darkness. Only the Gospel enlightens. When Paul preached Christ to the Ephesians, "many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." But what can be said of professing Christians who in times of trouble, or even from mere inquisitiveness, pollute themselves with this sin of the godless? J. B.

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State Worship According to reports the following invocation was offered by a clergyman at the opening of the State legislature of Wisconsin:

"Almighty God, our heavenly father, we thank thee that at the beginning of the day's work we may come to thee seeking and securing thy guidance and thy leading. We pray thy blessing upon this great commonwealth of Wisconsin, which we love and which we shall always love—Wisconsin with her noble hills, her peaceful valleys and her shimmering lakes; Wisconsin, with her fruitful orchards and her teeming fields and her cattle upon a thousand hills; Wisconsin, with her marts of trade and her colleges and churches; Wisconsin, with her sweet women, her laughing children and her brave men—men who made noble history in the days of '61, and whose sons and grandsons have written heroic history upon the bloodstained fields of France. O Lord, we thank thee for Wisconsin's noble history. Let carping critics say what they will, yet we know her and love her, know that the heart of old Wisconsin is true, and loyal and brave."

We wonder whether such an invocation with its panegyric on Wisconsin is pleasing unto God. Is it necessary to tell God what a beautiful state ours is and how we love it for that? As a good gift of God which we residents of the State have reason to thank Him for, Wisconsin surely may be included in the fourth petition of the Lord's Prayer; but to ask God's blessing upon this our commonwealth lauding it in the same breath for its greatness, its noble hills, its peaceful valleys, its fruitful orchards, its teeming fields, its cattle, its sweet women, for its brave men who have made noble and heroic history, thanking God for its noble history, and finally assuring Him that we know

the heart of old Wisconsin is true, and loyal and brave—certainly shows bad taste, and is not in keeping with the spirit of a Christian prayer. It is State worship.

Notwithstanding the fact that the opening of the State legislature with prayer, as has become the general usage, is contrary to the principle of separation of State and Church, yet, if the members of the legislature are bent upon having the blessing of Almighty God invoked upon them for their legislative work, we would by all means suggest a prayer which corresponds with prayers for civil government as contained in the 20th and 82nd Psalm. We would ask in the name of Christ of our Merciful Father in heaven who holds in His hand all the might of man, and of whom is all rule and authority in the kingdom of the world, and thus also in this our commonwealth, graciously to regard and to guide His servants, the Governor, our judges and magistrates, the lawmakers of this and other States, granting them wisdom and understanding, that under their peaceable governance the people may be guarded and directed in all righteousness, quietness, and unity.

Just now it would not be out of season to pray God to guide the legislators of our State that they would not meddle in matters of conscience and religion, but that on the contrary they may vigilantly guard the most precious rights of our free Republic—Civil and religious liberty—against all encroachments upon these, now actually endangered, and that by His mighty hand the Lord would not suffer our beloved government with its free institutions be overthrown by revolution eventually caused by maladministration or dangerous factions.

J. J.

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And God Said "That life originated in water (H₂O) there can be little doubt, hydrogen and oxygen ranking as primary elements with nitrogen.

The fitness of water to life is maximal both as a solvent in all the bodily fluids, and as a vehicle for most of the other chemical compounds." From Henry Fairfield Osborn's book "The Origin and Evolution of Life." "And the spirit of God moved upon the waters. . . . And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. . . . And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Genesis 1:2,6,20.

We found the two quotations in a newspaper. The reviewer of Mr. Osborn's book evidently meant to say: There is little or no difference between scientific research and the Bible, after all. He may hold this opinion in entire good faith.

It is evident then when honest science asks its questions, the correctness of its answers are in exact rela-

tion to the nearness with which they approach biblical statements on the same question.

But scientists do not approach their problems in that spirit which seeks to confirm the biblical record. When that happens it is an accident; it is unwilling testimony, grudgingly given, and for that reason all the more pleasing to Christians. The scientist generally divorces himself from every relation to the Bible. He goes his own way entirely. He does not expect that his way will lead him to the Bible and he does not wish that it should.

There is a group of scientists that would like to establish an agreement between modern research and the biblical record; but invariably they do so at the expense of the Bible.

There is a true spirit of Christian research, which consciously adheres to the truth of God's revelation in the Bible and confidently reads the book of nature with all the help modern science can give him, knowing that the Bible truth can never be controverted and knowing that what he finds must agree with the Bible or must be dropped as untenable. But such seekers after truth are rare. For the Christian there remains but one course to take.

Since men like Mr. Osborn start from a position that is antagonistic to the Bible, they can never become our authorities. We can only pick and choose from their work what agrees with our better knowledge. And since those others who attempt to harmonize the Bible with the conflicting assertions of science always operate to the detriment of the Bible, we can never be sure but what they are betraying the very trust they profess to keep.

That leaves but one dependable course for us to pursue: whenever we encounter scientific statements it must be with a clear understanding of what the Bible teaches; and we must be prepared to disregard entirely anything that runs counter to these truths. If Mr. Osborn seems to imply with many words tinged with scientific terms that the origin of life was in water, then we know that we have a far more direct statement that is conclusive in Genesis 1. We believe what we believe not because Mr. Osborn, or anybody else, has said so, but because GOD HAS SAID so.

This does not make us enemies of scientific research, but it does make us inexorable critics of such research. No Christian will permit himself to be hoodwinked by phrases; he will not take any scientific formula or premise for granted. He will always demand the ultimate answer, not the evasive wriggling of the unwilling witness.

Read the two quotations again. They are typical. The first reminds you of a blind man looking, he knows not for what. The second is clear and final. In one man speaks, in the other "God said." And after all, human research will not go beyond what God said.

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The best it can do is to attempt to describe the all but disappearing echo of the Voice that was God.

H. K. M.

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Tea Must Go! The papers report the arrest in London of a woman who owns and conducts a number of tea rooms, the charge being that her shops have been the scene of much shameless flirting, hugging and kissing, thus constituting a grave menace to public morals. Detectives furnished the evidence. And we had almost been led to believe that alcohol is the root of all evil! Nation-wide prohibition has been welcomed by many as the dawn of the millennium; what a disappointment, then, to learn that tea can become as dangerous to morals as beer and wine! That means more work and a new slogan, Tea must go! But seriously, the religious agitator for prohibition has so consistently made alcohol responsible for everything that is wrong in this world that men have almost forgotten what Scripture says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." A bone-dry world will be just as wicked as a world that uses strong drink, sin comes from within and not from without, though, certainly, a man is often tempted from without. Prohibitionistic ranting tends toward confusing the mind of man as to the real nature of sin. It makes sin what God does not declare to be wrong and considers very lightly what really is the sin that damns a man, namely unbelief.

This is illustrated by the statements made recently by a prohibitionist to whom a writer in the Milwaukee Sentinel replies:

"To the Editor of The Sentinel:

In a letter in your issue from 'A Grieved Prohibitionist' is the quite remarkable statement that when 'Christ turned wine into water', that He never would

have accomplished this miracle with the power derived from the Creator, "if He had seen one of our pamphlets, or heard our arguments. If He had He never would have done it."

How unfortunate for us poor sinners, not prohibitionists, that the coming of Christ was not delayed until He could have read these pamphlets, and absorbed this wisdom from this source, so superior to that of our Almighty Father, by whom we are taught to believe that He was governed in every thought, word and deed. How fortunate that "Grieved Prohibitionist" is endowed by himself, he and his fellow reformers, with a wisdom as superior to that of the Christ or of the Almighty whom He represented here on earth."

Gross blasphemy, as the writer we quote points out, in the support of prohibition. This spirit can work nothing but harm in the church and will prove harmful everywhere where its influence is felt, even in the State! We cannot refrain from reprinting in this connection another article which shows that the agitators for prohibition who are actuated by religious motives will bear watching, for there exists in their mind a most deplorable confusion as to the limitations and functions of the Church and the State:

"In considering the prohibition question it is of utmost importance, by keeping both church and state separate. Theodore Roosevelt said: "This is one of the principles of American life." Let our prohibition friends beware, lest by sowing the wind they reap the whirlwind.

"It is necessary to make plain the mission of the church and the business of the state. It is the sphere of the church to bring man in right relation with his God, to work for true love of God and one's fellowmen, etc., and all this by reverence and self-control, not by force. The state has other principles, by which it is guided in all its affairs. The underlying principles are: Nature, reason, experience. That is the true, the only light, for the state to follow in order to properly fulfill its function. It is by virtue of these three considerations, the province of the civil government to enact and enforce laws, that make the social morality and well being of its citizens, to protect every man in the pursuit of life, liberty and happiness, to punish every infringement upon another's rights and liberties, to administer penalties against public intoxication or any acts committed under the influence of drink and make stringent regulations of the manufacture and sale of alcohol and all places where it is sold. This being recognized and acknowledged, our duty as American citizens is obvious. Whatever evil there may exist in the liquor traffic, let them be removed as soon as time can be found. At the same time let us accord the liquor interests the same fair treatment and ample protection that any other business enterprise enjoys. Every man being himself a part of the government is

bound by duty, as well as by self-interest, to see to it that in this country every citizen be permitted to enjoy the full extent of his personal liberties and privileges, without being curtailed by any wave of sentimentalism. Every man can, if he will, contribute much towards settling this prohibition movement and checking the general confusion, for which the prohibitionists are responsible, by not distinguishing the duties of civil government from the sphere of religion. If we would avoid dangerous collisions between church and state, we must keep religion out of this purely political question. If we preserve our free and full religious liberty we must be active in repulsing the interference of the church in matters political, the door is opened for a final complete control of the church in all governmental affairs. And then, what will be the inevitable result? Religious intolerance, the supremacy of one religious denomination over all others, a constant conflict between church and state with attending persecutions; in short, a return to the dark middle ages.

"It is therefore the solemn duty of every American citizen to guard against any violation of this principle of American government, the complete separation of church and state.

"This great country of ours is to be governed by reason and not by emotion, and in view of this it is high time to kill prohibition once and forever, because it is wrong in policy and bad in practice." J. B.

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No Legislative Compulsion At a recent "Americanization" meeting held in Milwaukee, it was interesting to hear the position taken by higher officials as to legislation on the language question. After a discussion as to the situation in Wisconsin and an exceedingly fair statement by Mrs. A. M. Simons, Chairman of the Americanization Committee, County Council of Defense, in which, among other things she stated, that to her knowledge the Lutheran schools in this county were teaching the secular branches in the English language and that she had had the hearty co-operation of the Lutherans in her work, the undersigned, with others, had a conference with W. E. Holmes, Regional Director, Americanization Division, Department of the Interior, in which Mr. Holmes stated that he understood the position of Secretary Lane of the Department of the Interior to be that he was opposed to legislation prohibiting the teaching of any foreign language. Secretary Lane felt that it would be much better not to use legislative compulsion but that the whole language question and with it the "Americanization" features would much sooner and much better be worked out through a campaign of education; that the various denominations should be permitted to preach and teach religion in any language but that it was his hope that the time was very near when the various denomi-

nations would recognize the danger to the church, primarily, in continuing the teaching of religion in a foreign language and would also recognize that one language is a great aid to a united country. In the opinion of the writer there can be no question but that the sooner the Lutheran Church makes the transition from the foreign language to the English in its schools, parochial and Sunday, the better it will be for the Church in aiding to keep the young people and to unite the Church. E. v. B.

We are glad to print the above communication and express the hope that the members of our legislature will assume the same sensible and truly American attitude in dealing with the language question. As to our transition from one language to another, great care must be exercised by all of us not to unduly hasten or, on the other hand, to retard it, lest harm result for our churches. J. B.

ENEMIES OF LUTHERAN SCHOOLS IN NEBRASKA

Several bills relative to schools have been introduced in the Nebraska legislature, any of which if enacted into law would practically eliminate the Lutheran church schools from this state. One measure which, it is reported, will probably receive favorable consideration, requires all children of school age to attend the public schools during the full school year. It also provides that the English language be the sole medium of instruction in all schools, whether public, parochial or private. Thus, while the act does not expressly do away with parochial schools, its provisions are such that they will not be able to operate when the public schools are in session. They could still be held, for instance, on Saturdays or, if feasible, during the summer months.

The question arises, how is this opposition to our parochial schools to be explained? If they are to be done away with eventually by legislative action, it would be interesting to learn upon what specific grounds such action is contemplated. The introducer of the bill referred to frankly stated that he was elected on a platform pledging him to work for legislation "banishing foreign influences from the schools." It is a regrettable fact that though utterly unfounded, our Lutheran church schools have been widely suspected of being essentially a means of propagating a foreign language and instilling into our children a love of foreign more so than American interests. Do we perhaps to a certain degree share the responsibility for the present acute situation, because, instead of wisely using our own initiative, we consistently refused to devote proper attention to the language question which presented itself long before this crisis came? For it must be added that, even disregarding the exigencies of the time, it is vital to the interests

of the Lutheran Church that the English language be utilized in religious instruction more extensively than has been done until now.

But on the other hand, the situation that confronts us and which must be a matter of concern to every loyal Lutheran, cannot be considered merely as something growing out of the desire to enhance the welfare of the state. The root of it lies deeper. It is enmity against the church as such. What the Lutheran Church stands for, i. e. its wholehearted profession of the pure gospel and unflinching adherence to Scriptural doctrine by word and practice, causes many to look askance at it and brings their hatred and reproach upon it. But that is something we should be willing to bear. And if the enemies in the legislatures succeed in hampering the work of the church by making it unlawful for children to attend parish schools during the school year, then we shall find other means to do the work which the church is called to do, trusting to God that He will so rule that all things will work together for good to them that love Him.

C. E. BERG.

PUBLIC SCHOOLS AND THE DECALOGUE

Under this head the Missionary Review of the World relates some striking facts regarding lands under British rule. "New Zealand public schools are to be supplied with charts containing the ten commandments, which, as Dr. Wilbur F. Crafts asserts, are 'the basis of our civil, as well as our moral and religious life, the decalogue being the very corner-stone of the great codes of Justinian, Charlemagne and Alfred.' In nearly every part of the British Empire provision is made for the children to learn the ten commandments during school hours. In South Africa, Cape of Good Hope, Bible reading is required in the public schools, and the Lord's Prayer, the Twenty-third Psalm and the ten commandments are committed to memory. The same is true in the Transvaal. Western Australian school regulations read "Scripture teaching is allowed and the Ten Commandments are memorized."

The writer we quote above closes his article with the application: "When one compares these customs with the lack of Bible teaching and the recognition of God in public schools in the United States the contrast is not encouraging."

Standing, as we do, for a complete separation of church and state we, of course, do not share his feelings; what he deplors has long appeared as a lack in the eyes of not a few. It would be strange if the people of this persuasion did not regard the present as a proper time to do some corrective legislation in this direction. So, let us be on our guard. G.

—"My hope is in the cross of Christ; I seek Grace and not works."—Christopher, Bishop of Basle.

RELIGIOUS CAMOUFLAGE

The Reformed Church Messenger gives the following description of the common celebration of the Lord's Supper, at a conference of theological schools, recently held in a Unitarian chapel in Boston.

"Prayers were said each morning in Appleton Chapel. On Friday morning a communion service was conducted by Bishop Lawrence, of the diocese of Massachusetts. We are safe in saying that never in the history of America was a communion administered by an Episcopal bishop in a Unitarian chapel to men of so many different churches. Baptists and Methodists, Congregationalists and Presbyterians, Reformed and Disciples, Episcopalians and Unitarians, knelt side by side and received the sacred elements. These men were not blind to denominational differences, nor did they compromise their convictions, but in the presence of 'Christ crucified,' they discerned a fellowship deeper than doctrine or ritual—the unity of trust and love begotten in the heart of the Spirit of God and realized under the shadow of a world-wide sorrow and under the hope of a world-wide brotherhood."

If such a promiscuous celebration of the Lord's Supper had occurred at some obscure crossroads church, it would have had comparatively little significance; but when done in cultured Boston, and by an assembly of theologians representing seven of the larger denominations, it gives reason for some surprise.

It may have been perfectly clear to those theologians how they could, seemingly without scruple, join in such a celebration, but to a Lutheran layman it is something of a puzzle.

When men professing to believe in the divinity of Christ, and that He really is the Savior of the world, can join hands with the Unitarians, who openly deny this doctrine so plainly taught in the Scriptures, it makes one wonder whether Unitarian rationalism is not being injected into much of our so-called Protestant Christianity.

When God speaks with supreme and infinite authority, even a "world-wide sorrow" cannot give license to either affirm or deny,—neither by word nor by act,—a fundamental truth, as occasion may require.

That Boston performance is well described by our new word "camouflage," which, as everyone knows means to conceal the true state of affairs, and make things appear as they are not. Those men reached an agreement on a purely sentimental basis, and by ignoring the differential doctrines of all,—precisely what was attempted one hundred years ago,—when at the third centenary celebration of the Reformation. King Frederick William III, by his decree, united the Lutherans and Reformed at Potsdam into one congregation and named it the "Evangelical Christian Church." The new organization received the Lord's Supper under an ambiguous formula, designed to please both Lutheran and Reformed communicants.

The result was that it pleased neither one, and worked incalculable injury to both. William made an appeal to all Protestant churches in the land to follow his example.

The establishment of a great National Church, along the same line as that adopted by William III, was a pet scheme of the ex-Kaiser, and was a fit companion of his mad dream of world-dominion.—Junius in Lutheran Standard.

CONTEND EARNESTLY FOR THE FAITH

Robert Haldane.—1847.

Everything reminds us of the shortness of life, and the approach of eternity; and in the prospect of that hour when an account is to be rendered to God, it becomes more evident that the Holy Volume of inspiration, and the truths which it contains, are far too solemn and too sacred to be used as materials for the display of scholarship, and the exercise of metaphysical ingenuity. I bless God for the opportunity He has given me of testifying for His truth in the face of the laborious efforts of these writers to obscure it with error.

Many religious persons have a dread of controversy, and wish truth to be stated without any reference to those who hold the opposite errors. Controversy and a bad spirit are in their estimation synonymous terms; and strenuously to oppose what is wrong, is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth till He expired on the cross, it was an uninterrupted scene of controversy. Nor did He with all the heavenly meekness, which in Him shone so brightly, treat truth and error without reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrine, but included the abettors of false principles themselves.

And as to the Apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of the opposers of the Gospel, and by name points out those against whom he cautions his brethren. When Hymenaeus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even that Apostle who treats most of love, and who possessed so much of that spirit which was so eminently mani-

fested in his Divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error, left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the Word of God, and shuns to call heresy by its proper name. With what holy indignation do the Apostles denounce the subtle machinations of the enemies of the Gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, and error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose from among themselves, speaking perverse things to draw away disciples after them, and instead of complimenting false teachers in his day, denounced an angel from heaven on the supposition of his preaching another gospel. And if an Apostle was withstood to the face, because he was to be blamed, are the writings of those who subvert the Gospel to pass without rebuke?

When the canker of the principles of rationalism is perverting the faith of many, and seducing them into the paths of error; while a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "Stand fast in one spirit, with one mind striving together for the faith of the Gospel," to present a firm and united phalanx of opposition to error under every name, from whatever quarter it may approach. Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world, but what will this avail when compared with the favor of God? But if, with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfillment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

OBITUARY

After a long siege of illness, extending over almost six years, Adelia Mueller, daughter of the Rev. and Mrs. H. Mueller of Baraboo, Wis., has been called to the rest of the Lord. The deceased was born March 30th, 1898, at Milwaukee, Wis., and died on Jan. 5th, 1919. She attained an age of 20 years, 9 months, 6 days. Her funeral took place from the Lutheran parsonage at Baraboo and was conducted by the Rev. F. Popp.

† MRS. ERNST BIRKHOLZ †

It has pleased the Almighty to summon out of this vale of tears to His divine favors the beloved wife of Rev. Ernst Birkholz. The deceased was born May 7, 1891, in Fargo, Michigan, as the second child of Rev. and Mrs. Wm. Lindloff. About a year later her parents moved to Bremen, Minn., where her father had accepted the pastorate of Trinity Church. It was here that she attended the parochial school and after due religious instruction made public confession of her faith in confirmation on April 16, 1905. Through the early death of her mother the entire household care fell upon her and her sister, Frieda. They performed this duty cheerfully. In later years she entered the Lutheran High School at Milwaukee, graduating in the spring of 1912. She then taught in the parochial school at Grand Rapids, Mich., for one year. In the summer of 1913 the deceased entered holy wedlock with Rev. Ernst Birkholz, then pastor at Roscoe, So. Dak. In the fall of 1917 they moved to Olivia, Minnesota, where her husband had accepted a call to Zion congregation. Mrs. Birkholz was a true and affectionate wife and mother and with her friendly disposition won the confidence of every one that made her acquaintance.

Five years ago she was stricken with typhoid, which left her physically weak so that, when a week before her death she took sick with Spanish Influenza, complications soon developed and she passed away on Wednesday, Jan. 15. On the following day funeral services were held from Zion church at Olivia and her mortal remains were laid to rest on the City cemetery. A German funeral address was delivered by Rev. G. Albrecht of Renville based on the words Isaiah 28: 29. and an English sermon by Rev. A. Schaller of Redwood Falls on Rom. 8: 16-18. The Reverends: A. Schaller, H. Parisius, Edw. Birkholz, and the undersigned acted as pall bearers.

Thus ended a brief life, but a time well spent in faith and love. The young mother attained an age of 27 years, 8 months, and 8 days. A grief stricken husband, three little sons, a sister, two brothers, her parents, and a large circle of friends and relatives mourn her early loss. God console the bereaved ones with divine word and grant them a blessed reunion in the heavenly mansions.

REINH. SCHIERENBECK.

ACKNOWLEDGMENT OF BEQUEST

Our Mission at Tucson, Arizona, Grace Church, has by bequest received \$2,000 from the estate of the late Mrs. Lavina Steward. The money will be used in building a modest parsonage, as soon as building material and labor come down to normal,—as an addition to our Chapel and a memorial to the kind donor. To God be all the glory for this special blessing which He has bestowed upon us. W. F. BEITZ, Pastor.

ITEMS OF INTEREST

Japanese In America

One hundred thousand Japanese are now living in the United States; all but five thousand in the Rocky Mountain and Pacific Coast districts, and nearly a hundred thousand more in Hawaii. By agreement of the Japanese Government, immigration is now rigidly limited to wives and children of previous immigrants, and to students, teachers and merchants.

There are seventy-eight Japanese Christian churches in the United States with fifty-two hundred members; also a strong undenominational missionary organization, largely supported by Japanese themselves, for supporting and extending the work of their churches on the Pacific Coast. Many Christian papers and magazines in Japanese are edited by the pastors and widely circulated.—The American Missionary.

The Bandit's Test

A Methodist missionary in Kutien tells how even brigandage may be used "to the furtherance of the Gospel," says the Missionary Review. The missionary writes: "The robbers who are overrunning the country are careful not to molest Christians, and in many places the people are coming with their goods for protection. In order to test them the person is required to repeat the Lord's Prayer or the Apostles' Creed, or to answer questions from the Bible or catechism. If a satisfactory knowledge is shown, the victim is counted a Christian and released. The result is that a knowledge of Christian truth is spread and the Gospel is brought to the attention of many who would never hear it otherwise."

Affairs of Zion

American Jews are taking the lead in plans for the political policy and control of the proposed Jewish Republic of Palestine. At an executive conference in which Justice Brandeis and other Jewish leaders took part, three million dollars was asked for the construction of three great harbors on the Mediterranean, for re-building ruined towns and the forestation of the land. This sum is to be raised by a personal tax upon every member of the Zionist organization in America, the first national tax imposed upon Jews in two thousand years. Five million dollars is also being raised for the Jews in Russia. A Hebrew congress met in Philadelphia in December to discuss the future of Jews in the world.

In spite of chaotic conditions in Russia, the Zionists of that country have already collected twenty-five million rubles for the work of building up this new state which is to be called Judea. All of the eight thousand Jewish soldiers now in Palestine are pledged to remain as a nucleus of a national army and there are, it is said, fifty thousand American Jews in Egypt on their way to join them.

It is interesting to find that there has been a run on the stock of the American Bible Society, by Jewish purchasers, showing that an interest has awakened in the Old Testament prophecies of their native land.—The Missionary Review of the World.

A Great Help

The Presbyterian church in the United States has provided in its 1919 budget for a fund of \$1,000,000 to increase the salary of pastors considered not adequately paid.

1918 Lynchings

There were 62 lynchings in the United States in 1918, records compiled by Tuskegee institute show. The total, which includes 58 negroes and 4 white persons, is an increase of 24 over 1917. Five of the number were women.—Exchange.