

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 12.

Milwaukee, Wis., February 8th, 1925.

No. 3.

Rev. C. Buenger
65 N. Ridge
Jan 25

"LOVE IS THE FULFILLMENT OF THE LAW"

O Lord my God, Thy Holy Law
My sinfulness reveals.
A mirror clear, without a flaw,
No blemish it conceals.

In thought, and word, and deed, my God,
Thy will I oft transgress,
Well I deserve Thy smiting rod,
Well couldst Thou claim redress.

But Jesus, Thy Incarnate Son
Hath borne my penalty.
His precious Blood my pardon won
On cross-crowned Calvary.

In His dear Name, my contrite heart
For Thy compassion pleads.
Unbounded grace Thou dost impart
When Jesus intercedes.

Forgiven, grant that I forgive,
And love as Thou dost love,
In love's obedience may I live,
From Thy blest path ne'er rove.

The Christian love that works no ill,
Wrought by Thy Spirit's might,
Thy sacred precepts doth fulfill
With holy, pure delight.

Grant me this love, in Jesus Name,
While here below I dwell,
Then shall my life Thy grace proclaim,
My tongue Thy mercies tell.

Epistle Lesson Hymn for the
Fourth Sunday after Epiphany.

Anna Hoppe.

THE THIRTIETH PSALM

Verses 1—5

A Song of Consolation

There is in the Psalm before us a certain line of deep feeling which is not often found even in the Psalmist's writing, and we must seek at least to understand it, for these things do not lie on the surface. There can be no doubt that the Psalm was composed in view of some important circumstances of the Psalmist's past life, and particularly of his feelings in time of dangerous illness, and of his obligation in his recovery to devote himself to God.

Though not absolutely certain what occasion is referred to, yet the superscription would infer that originally that Psalm was sung at the dedication of the house of David, that is, of the house or palace which David built for himself on Mount Zion, inas-

much as it was usual for the Hebrews to dedicate a house when it was finished; that is, to devote it in a solemn manner to God, probably with appropriate religious exercises.

And here in the dedication of his house to God, David, most likely then in his older days, recurs with deep interest to that period of his life, when he had gone through many sad experiences, such as persecution on the part of his enemies, serious illness and spiritual afflictions, and dwells with grateful satisfaction on the goodness of God manifested in his restoration to health and deliverance from other even more serious afflictions. On entering his new abode, he seems to have felt that there was a special propriety in his recognizing the fact he owed the restoration of his life to God. His former condition of calamity and sorrow as contrasted with his present happy and prosperous condition, therefore, suggested the train of thought in the Psalm.

But the Psalm is not merely an expression of David's feeling in the individual experiences of his life. Being part of a book inspired by the Holy Ghost and designed for all mankind in a world where sickness and trials of every sort so abound, it certainly is intended for instruction and consolation to all Christian believers in hours of trials and afflictions, making them acquainted with the lessons God designs to teach them.

There is no necessity of dividing the contents of the Psalm into its integral parts; all the consolation and instruction it offers we can easily gain by simply following the line of thoughts expressed in each of the twelve verses succeeding one after another. For this time we shall confine ourselves to the first five verses.

"I will extoll thee, O Lord." The Psalmist begins with a song of praise. Reflecting upon the mercies and benefits he had received at the kind hand of God he would exalt His name, making Him first and supreme in his thoughts and affections, and elevating Him high in his praises.

Is not this the first and supreme duty of our life on earth to exalt the name of God? Even in this world of sorrow praise is no small part of our fit work. As long as life lasts the mercies and kindness of God abound, and we have every reason to extoll Him with heart and voice, for life and all its blessings. If we would hope to spend our eternity in His blissful presence and service, then let us praise Him here. If God exalts us, let us exalt Him. If He humbles us with-

out destroying us, let us count it a great mercy, and give thanks. All the vicissitudes of our earthly existence are subject to His sovereign disposal. They could not be in better hands. And, therefore, as the Psalmist opens his lips with praise at the beginning of his song, and also ends it with thanksgiving, so our language ever should be: "I will extoll thee, O Lord.— O Lord my God, I will give thanks unto thee forever," verse 12.

"O that I had a thousand voices!

A mouth to speak with thousand tongues!
My heart which in the Lord rejoices,
Then would proclaim in grateful songs,
To all, wherever I might be,
What great things God hath done for me.

"Lord, I will tell, while I am living,
Thy goodness forth with every breath,
And greet each morning with thanksgiving,
Until my heart is still in death,
Yea, when at last my lips grow cold,
Thy praise shall in my sighs be told."

But what are the particular phases of the present song of praise and consolation? "I will extoll thee, O Lord; for thou hast lifted me up." David had been "in the depths," in great agony of sickness and danger of death, as is indicated by the following verses, "O Lord, my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." The language here evidently refers to the fact that he had been dangerously ill; yea, that he had been in imminent danger of death.

There is no truth in the teachings of Christian Science that "man is never sick," that "sickness is an illusion," that there is no pain, no death, no grave. The fever that burns in the veins; the pain that sticks like a dagger, cuts like a knife, crushes like descending weights, tortures as though the sufferer were being stretched on racks; the thousand and one forms of sickness, of suffering and pain that have names; the innumerable miseries which make this world a vale of tears, and draw the sharp outlines of hopeless despair and, at last, dig graves for the ruined, festering bodies; — all this, while denied by Christian Science, is reality. Scripture is replete with examples illustrating the truth that sickness and disease are a reality. God Himself is represented as sending sickness and disease as punishment. Hear how He threatens the children of Israel: "The Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness. Moreover, He will bring upon thee all the diseases of Egypt, . . . also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee; until thou be destroyed." Deut. 28:59, 60, 61.

We know that sickness and disease, whatever form they may assume, as well as all other miseries in the world, and finally death, follow in the trail of sin and disobedience, the source of all evil, and that it is sin which gives the sting to all things miserable in this life. We also know that it often pleases God to visit His saints, the true Christian believers, with sickness and disease and all sorts of tribulation, because they, too, are sinners and guilty of many shortcomings. In writing his epistle to the Christians at Corinth and holding them to account for false apprehension of the Lord's Table, the Apostle Paul says: "For this cause many are sickly among you." 1 Cor. 11:30.

Ofttimes such visitation becomes a severe trial to Christians, causing them to groan and cry, even as did David: "O Lord my God I cry unto thee." An experience which was most cutting is alluded to here by the Psalmist, "Thou hast not made my foes to rejoice over me." Said the enemies of David during his sickness: "He is sick; sick on account of his sins; it seems certain that he will die; and it is desirable that such a man should die." Nothing can be imagined more unkind, cutting, severe than this, — the desire that a man who is sick shall die, and be out of the way. Nothing could add more to the sorrows of sickness itself than such a wish; than to have it talked about among people, that such a man was a nuisance; that his death was desirable, and that all remembrance of him on earth should cease. Yet even to this day true children of God are not exempt from such bitter experience. He who stands for the truth for Christ's sake, judging all ungodliness and false faith and idolatrous worship of every form, will not escape the enmity of the world. Did not the Lord say, "If the world hate you, ye know that it hated me before it hated you" — "because ye are not of the world, therefore the world hateth you."

But now, what do we hear in this song of consolation? Not only was David lifted up from the depths; not only were his enemies not permitted to rejoice over his death, but he was able to recount the signal mercy of God to him in the time of danger. "O Lord my God, I cried unto thee, and thou hast healed me." Thou didst restore me to health. Once more do I enjoy the happiness of being well. Once more may I follow the calling of my life and fulfill the duties thereof. More than this! "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." Thou, O Lord, hast saved my life from the very borders of the tomb; thy hand has held me up, kept me alive, while others fell by the wayside. My time has not yet come. There is still some important work for me to do to the glory of God and to the welfare of my fellowmen; the Lord would still have me be instrumental in the building up of Zion and in the extension of His kingdom on earth. How lovingly David dwells on the steps that led back to health! And how clearly he keeps his eye on

the hand of Jehovah that did it all! How little disposition there was in him to see the second causes, the physician, the medicine, the rest, the change of air, — or to lay to chance what happened! As truly as if a miracle had been done on the sick man, by laying the Divine Hand visibly upon him, does David see God in it, and cherishes His blessings.

Let us learn. There is a lesson for us here. In sickness, or in whatever distress, we should call upon the Lord God, the true Physician, and ask a cure from Him. We should not do as King Asa did, of whom we are told that "in his disease he sought not to the Lord, but to the physicians." True, sick people need a physician, and they should not only send for him, but faithfully apply the remedies which he prescribes. The Lord expects them to do this. He has surrounded us with almost innumerable means and remedies for the relief and care of bodily suffering, and not to make use of them or ignore these means at our disposal, would be ungrateful to our trust and our opportunities. That Christian Scientists discard and ignore the use of remedies is not only wrong, but shows a morbid conception on their part.

Yet all the remedies in the world cannot effect a cure, much less save from death, unless God bestows His blessings upon them. Without His divine help we can not recover from any disease. Not only is He the all-powerful God, who can cure, who is able to help, even when men hold out no hope for recovery, but He is also the all-merciful God, who desires to help and deliver. In the highest form God manifested His mercifulness by sending His beloved Son, Jesus Christ, to redeem us from sin, death, and all the evils following from sin, thus preparing for the disease of our souls a universal remedy which never fails — the righteousness of Christ, and he who appropriates this remedy unto himself by faith not only has and enjoys true soul-health, but is also under the constant fatherly care of God. To those who believe in the manifestation of this mercifulness of God in Christ sickness, disease, death, and all other troubles in their life, are no more a punishment, but only "paternal chastisement serving for their good, both in time and eternity. God manifests His mercifulness by comforting and calming the troubled hearts of His believing children, assuring them of His love and kindness in all His dealings with them.

See how the Psalmist exemplifies this! "For His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." God is not a Being who cherishes anger; not one who lays it up in His mind; not one who is unwilling to show mercy and kindness; — He is a Being who is disposed to be merciful, and, therefore, His anger endures but a short time, or brief period. "In a little wrath I hid my face from thee; but with everlasting kindness will I have mercy on thee."

Moreover in His favor there is life. It is not His nature to inflict death; death is not pleasing or gratifying to Him. Rather it is his nature to impart life; not only does He support and spare life, but He will give eternal life. If a man has the favor of God, he is sure of life; if not life in this world, yet in the world to come. Being the all-wise God He will help and deliver — at His own appointed time and in His own good manner. Whether His mighty hand intervenes and immediately stops the course of disease; whether He permits it to continue longer, and then sends healing; or whether He permits death to enter to the sick-chamber, — all this rests in His hand. And then "weeping may endure for a night, but joy cometh in the morning." If we have the friendship of God, sorrow will always be temporary, and will always be followed by joy. The sorrows of this life, however long they may seem, are but for a moment, and they will be succeeded by the light and the joy of heaven. Weeping, though it may have made life here but one unbroken night, will be followed by one eternal morning without a sigh or a tear.

Truly a song of consolation, one which all Christian believers will gladly join in, saying, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness," — at the remembrance of His mercies, goodness and kindness.

J. J.

COMMENTS

Socialists Active In High Schools "The Socialists are active in high schools," says The Continent:

More than 2,500 high school boys and girls of New York have become interested in socialism through attending lectures and reading literature of the movement. So it was announced at the recent national convention of the Young People's Socialist League, in session in the Rand school of that city. The chairman, Morris Novik, is quoted as announcing that it is the purpose of the "Yipsel" — the organization's nickname for itself — to spread its propaganda to other cities. In all the country the league now has twenty-four local organizations, with a total membership of 1,000 young people between the ages of 16 and 25. According to the league's national director, Arne J. Parker, the organization is not primarily interested in political activities. It rather seeks to teach to boys and girls the true principles of socialism. Yet the message received by the convention from Eugene V. Debs prophesied that "party building" would be the most important task of the year. "Let the older generation die out and be done with," said the editor of Free Youth at the convention. "They are psychologically sick. They have been trained from infancy to think that everything that exists is right and that new ideas are queer."

This seems to cause The Continent worry. Us this does not worry nearly as much as the fact worries us that the evolutionist is active there, or that the modernists are so active in the churches.

But perhaps this news will help our Lutheran parents realize that schools do not merely instruct but that they also want to educate. They strive to inculcate into the child a certain philosophy of life. Now,

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

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

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

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

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

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

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

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

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

there is only one correct philosophy of life, the Christian; all the others are fundamentally wrong. What conception of life do we want our child to hold? The Christian, naturally. Then the only thing to do is to send it to a Christian school, lest others take it away from us by instilling into it their wrong ideas of life.

J. B.

* * * * *

Do You? Do you belong to one of these classes? The "Christliche Apologet," German Methodist, offers a statistical report which, if correct, reveals a most deplorable condition in the church. Five per cent of the members enrolled do not exist at all; of ten per cent the address is unknown; twenty-five per cent never go to church; fifty per cent do not contribute toward the church; seventy-five per cent do not attend the prayer meetings; ninety per cent have no family worship; ninety-five per cent never make effort to win souls for Christ.

How these statistics were arrived at and how exact they are, we do not know. But a little observation will show that conditions are bad enough. See whether you belong to one or the other of these classes and ask yourself whether you are satisfied to remain in it. To be neglectful of one's own spiritual life is to starve the soul, eventually into everlasting death. It is clogging the life of the church and acting as a drag on others. It means surrendering to the spirit that would destroy the church and fighting against him who gave His life for the church.

J. B.

BEHOLD, THOU SHALT SEE IT WITH THINE EYES, BUT THOU SHALT NOT EAT THEREOF

2 Kings 7:2

"To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A remarkable announcement indeed, in a besieged, famine-stricken city. "Then a lord on whose hand the king leaned, answered the man of God and said, Behold, if

the Lord would make windows in heaven, might this thing be?"

A remarkable announcement — but Elisha had spoken in the name of the Lord. We all know how the Lord without the aid of man terrified the Syrian hordes, who fled, leaving great stores of provision of all kinds behind. The scoffer did see, and his eyes did behold. God's promise was fulfilled literally. But he did not eat of those stores, for the starving people in their haste to secure some of the food trampled him to death in the gate of Samaria.

Might this thing be? God's promises to the men to-day are wonderful. They pass all understanding. Justification by grace through faith, the holy Christian church, the resurrection of the body, the life everlasting, God's providential care of his children here on earth — who will reason this all out, who is able to grasp it? But God has spoken, and it will be fulfilled. They shall see; if not before, they will see all these things on the great day of the coming of our Lord. Their eyes will behold, but they will not eat thereof; they will have no part in the bliss of those who are entering into the eternal fruition of all the things the Lord has promised. While they who believed will eat and be satisfied, the doubters will starve — starve in everlasting death.

"Blessed are they that have not seen, and yet have believed."

J. B.

"ARE WE OVERSELLING?"

"Are we overselling?" — asks J. R. Sprague in the Saturday Evening Post. He is seeking an explanation for the unproportionately large number of commercial failures in the United States during the past year. The writer, who interviewed many business men of all classes, quotes the president of a large New York banking house: "We have more than our share of failures in the United States because business has become too much a selling game. It seems to be an obsession with all of us to believe we have got to break our last year's record. If a man doesn't go ahead ten per cent every year, he thinks he is going backward. This attitude leads to what I call overselling. What the country needs is to break a few less selling records and to create some new records in intelligent economy."

Too much of a selling game. — Mr. Sprague illustrates this with the story of manufacturing firms that had during the war boom and the boom period directly after unduly increased the capacity of their plants. The slump came. Instead of cutting down their production, they set about to force their sales by the use of high-pressure methods. Pressure was brought to bear on every one from the sales managers down to the suffering public. Everything that could possibly superinduce a sale was employed. Where there was not sufficient ready cash, ridiculously easy credit was

given. The result? At first, hectic enthusiasm, feverish activity, vast increase in volume of sales, success. But then, an irritated public that would not meet its installments, a discouraged sales force, lack of operating capital, a clogged market, bankruptcy.

Evidently there is something like a normal demand, which the manufacturer must supply. There is also a normal increase in the demand; and according to this the wise manufacturer increases his production. The demand can be stimulated artificially for a time, but it cannot be maintained at that stage even by the most strenuous efforts. "The public has only so much money to spend; if next year's income is mortgaged in advance, there will be just that much less for next year's buying." And then even high-pressure salesmanship is of no avail.

We read this article with keen interest and hearty approval. It occurred to us, however, that, after all, the business man is a product of his time. That being the case, it would follow that the business world is not the only offender. A little reflection — is not our entire present life a high-pressure life: forced business — forced recreations — forced morals and — forced religion as well? Overselling everywhere.

The church overselling? Presposterous, some one will say. — No need to tell us that there is no exact analogy between church work and business. We know it. As long as there is an unsaved man on earth there is a field for this work. Nor do we want to deny that there are periods of a great awakening in the history of the church. Much less do we want to discourage any faithful and zealous worker and ease the conscience of the cold and neglectful. We have not forgotten the Lord's words: "Go out into the highways and hedges, and compel them to come in, that My house be filled."

Yet, in spite of all this, it may be possible to find something like overselling in the life of the churches. There is a vast difference between a burning zeal for souls and the enthusiastic desire for church expansion. With certain qualifications, one could speak of a normal growth of the church which demands a proportionate increase in the number of the church workers and in the financial offerings. So it is also with the inward growth of the individual and the congregation. The kingdom of God is likened to a leaven and not to a bomb. As in the erection of a building so in the edification of a Christian one stone is laid after the other as the time progresses. Neither outward expansion nor inward growth is under our control, it is the work of the Master Builder, the Holy Ghost, whose work we cannot speed up.

Are we entirely free from the spell that statistics hold over the modern mind? Can we say that there is in the churches nothing that in the business world would be called overselling? There is much talk of doing big things and accomplishing great and tangible

results not only in matters of church finance and church apparatus, but also in increasing the membership of the church. We have heard the slogan, so and so many new members in this year, or in so many years! This spirit may show itself in the work of mission boards when they plan strategically rather than according to the evident need of souls. Yes, church and Sunday School attendance, and even the study of the Bible, may be driven in the same way. Forced growth.

Then high-pressure methods become necessary. "Go-getters, live-wires"; movements planned on a large scale; more salaried executives; attempts to gain concerted action; inspirational meetings, perhaps with a "sing"; the overurging of prospects; attractions and innovations of all sorts, a hectic activity; the over-stressing of publicity work; undue attention to the individual that flatters his vanity, and so forth. Look over the average catalog for Sunday School supplies, with its offerings of flattering inducements for children of all ages (to our surprise, the expectant mother has been overlooked), birthday cards, absentee post-cards, honor rolls, certificates of faithfulness, certificates of recognition, childrens' and mothers' day post-cards, pins, buttons, badges, souvenirs, and so forth ad infinitum. Just an example of an absentee card:

Every day you are away from Sunday School we miss you; So that when you're back again, we'll be glad enough to —
kiss you!

Easy Credit. The writer tells of firms that hide the cost of the article entirely under the promise of credit, nothing down and small installments spread over a long period of time. Thus the true church life can be almost hidden under a mass of social activities, recreations, amusements, diversions, musical treats, and so forth, to such an extent that persons might be attracted who actually have no interest in the church itself.

Overselling is not sound business, nor is it sound church work. A period of artificial stimulation will inevitably be followed by a period of relaxation. There may be a brief spell of great enthusiasm and hectic activity, but the slump will follow. People tiring of the new toy will throw it away and leave the church worker to his discouragement.

The Joiners and Conventions. Mr. Sprague relates how a certain business failed because the two partners had become victims of the joining habit.

One specialized in local organizations, belonging to a couple of business men's luncheon clubs, the better-business bureau, the boosters' association, and most of the local secret orders. The other partner went in more for strictly trade associations, being a member of the Southern counties, the state, the Trans-Mississippi, and the national associations of wholesale dealers in their line. Between them the two partners were paying dues in precisely twenty-six organizations. While the dues amounted to a sizeable sum this alone would not have caused the disaster. The real trouble was that the partners were extra enthusiastic members, each wishing to

shine in the organizations of his choice. Between them they held office as presidents, grand satraps, members of boards, secretaries, keepers of the keys, sergeants at arms, chairmen of entertainment committees. Besides attending local meetings they were regular attendants at state and national conventions. Engrossed in all these satisfying activities it was no wonder the business of the partners came to grief, for it had to get along the greater part of the time without their personal attention.

While he admits that a certain number of trade organizations have a legitimate place in the commercial world and are of advantage to business, he maintains that beyond a certain limit they are an unnecessary load on the public.

His criticism interests us: "The inveterate joiner depends more and more on his association than on individual effort. . . . Mass responsibility and morality are never quite so good as the private brand, even though the former may be bolstered up by the most altruistic sentiments."

We are told how a certain convention frittered away its valuable time with frivolous entertainments arranged by a "live-wire entertainment committee" and then in the midst of the din of impromptu fun and the confusion caused by departing delegates hastily adopted a resolution on an important matter to which not one man in ten had given a moment of serious thought. "The delegates went home thinking of the pleasant time they had enjoyed at the convention."

Which reminds us of a story from life. A motherly woman seeing a young lad hurrying along asked him, Where are you going, my boy? To the club. What is the name of your club? The Night Riders. Well, what is the club for, what do you do? We dare not swear; if any one swears he has to pay a fine. I just swore and had to go to the house for a nickel. But what do you do with the money? We buy "Wieners" and marshmallows and roast them.

Men are but grown up boys. We fear that in many instances it is the "Wieners" and marshmallows rather than the high principles and the serious business that attracts them to this or to that association and that make conventions interesting.

Space forbids that we go into details in pointing the moral. Only this: Organizations and conventions do not always serve the cause for which they are enlisted; they may even hinder and harm it. They cost much money, time and energy. They have a tendency to dissipate the interest or even to divert it entirely. They may weaken the individual by assuming the responsibility that he should shoulder personally.

Some organizations and associations are necessary where men work together. We have them in our congregations, delegate conferences, district meetings and general meetings. That should suffice. Discussing the "Laymen's Church League," whose aims and purposes it considers most worthy, The Baptist exclaims:

But why is it necessary to build up another organization when the churches are already loaded to the gunwale with

them? Like the old woman in the shoe who had so many children she did not know what to do, the average church is bewildered and the pastor spends most of his time nursing them along in the hope that some day they will amount to something. Simplification is the need of the hour. Instead of creating more church organizations we need to eliminate some and combine others in the interest of efficiency. We appreciate the high purpose of the Laymen's Church League, but is it not possible to promote all the fine things involved in the program through existing church agencies and denominational organizations?

Yes, simplification and concentration are sorely needed. According to Mr. Sprague, some business men are beginning to see this. "One of the most influential national organizations has for the past two years dropped all plans for instructing its members how they shall make more sales, and instead has conducted an intensive campaign looking toward the elimination of waste." An association president advised the members to lop off at least half of the accounts dropping those where the evidence shows that business is forced, and to be satisfied with the rest. On the rest the dealer is to concentrate his attention and to give them the best possible service by passing on to them the benefits resulting from a thorough, careful, efficient and economic administration of the business. That is good business. It is service. In such service a person can engage with pleasure. It does not wear on the individual worker, deprive him of his peace of mind and undermine his vitality as does overselling with its high-pressure methods. Such business is sound, and its influence on the public is beneficent. There will be a normal growth and a healthy development that will not overtax the mind of the business man and forever keep him dancing on the brink of the precipice of failure. It is life instead of a series of thrills.

If these principles hold good in the business world, they apply in a still greater measure to the work of the church. It is spiritual work that cannot be forced by human enthusiasm. It is inward work whose growth can never be truly gauged by external evidences. It takes a normal course. Occasional revivals are of a spontaneous character; they cannot be effected according to human plans by high-pressure methods. We are in fields assigned us by the Lord. Our duty calls for concentration and intensive work, rather than for efforts at expansion. And the faithful and prayerful performance of our immediate duties in our churches, schools, synods and missions will, under the blessing of God, effect the true inward growth of the church and also the healthy expansion of our work.

J. B.

The tongue blessing God without the heart, is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in consort make their harmony, which fills and delights heaven and earth.

—Ralph Venning.

THE MINISTRY OF INTERCESSION

Multitudes are behind in their praying. The prayer life is essential for far-reaching and abiding souls. All can not preach, all can not sing, all can not give munificently, all are not gifted with magnetic personality, but all can move heaven in prayer. When folks go to praying, something begins to happen.

It is recorded in the "Life of John Hunt," that apostolic missionary to the Fijians, that as he lay on what proved to be his deathbed, he never ceased to pray for the people of the island. When the end drew near, he grasped his comrade with one hand, and, lifting the other, cried, "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Thy servants, save Thy people, save the heathens in Fiji." And then he fell asleep.

These mighty men of God toiled, wept, and prayed until the awful cloud of paganism was lifted, and light from heaven flashed into many a benighted heart. Saving can be successful told only by those who are suffering with the Lord Jesus. —Living Water.

CHRISTIAN EDUCATION THE SOLUTION

The Church cannot afford to let her youth become a prey to the destructive teachings that masquerade as advanced thought. If she desires her sons to be as plants grown up in their youth, olive plants yielding the oil that will illumine the world's dense darkness and touch with healing power its medleys of sin and sorrow, and anoint to holy service its long perverted powers; if she desires her daughters to be as cornerstones polished after the similitude of a palace, solid supports and beautiful ornaments of the home, the State and the Church, then she must see that they hear and learn the truth; that they are not needlessly and recklessly exposed to the wiles of error, which reputed scholars unfortunately are often disposed to use; that they are trained under men and teachings and influences of such a character as to root their faith more deeply in God while sending out their branches into all the fields of secular knowledge.

—Christian Observer.

I have found that my preaching and my living, my intellectual and spiritual life, my appreciation toward true holiness and true happiness, have been supremely influenced by the habit of daily and prayerfully searching the Scripture. This one habit has proved the all-sufficient "Apologetics" to dissipate doubt, and the all-sufficient "Energetics" to put power into practical service. If called upon in one sentence to prescribe the antidote for all the worst ills to which the soul of man is exposed, I should promptly say that I know of nothing so adapted to be the great panacea as this—to cultivate the daily habit of prayerful communion with God through His infallible inspired Word. —Dr. A. T. Pierson.

MOFFATT'S TRANSLATION OF THE OLD TESTAMENT

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

(Conclusion)

Our Critic's Idea of Creation

It pains us to have to say that our author misuses the Hebrew text in dealing with the doctrine of creation. Taking such liberties with the Bible is certainly serious. The Hebrew text says plainly (Gen. 1:1): "In the beginning God created (bara) the heavens and the earth." Here we have a complete sentence and a positive declaration. It surely must mean just what it says. But Dr. Moffatt changes this positive declaration sentence into a greatly weakened subordinate clause. This is his professed "translation" of the first sentence of the Holy Bible: "When God began to form the universe." Compare it with what the Bible actually says (Hebrew text literally translated): "In the beginning God created the heavens and the earth." Yet the author had the Hebrew text right before him, for he contends in his preface that he always went back to the original. Why did he change the first sentence of the Bible into a subordinate clause? And why did he excise from it all idea of creation?

It is an error to translate the Hebrew verb *bara* (to create) by the English word "form". It does not mean merely to form or fashion. There are other Hebrew words to express that thought. The verb *bara* means to bring something new into existence. In such contexts as Gen. 1:1 and 27, it means to produce something *ex nihilo*. In almost every Biblical passage where it occurs, it means either the outright creation of a new entity or the injection of a new form or quality that can be attributed only to God. It was wrong, therefore, for Dr. Moffatt to empty the word of its true meaning, which is "to create".

If Dr. Moffatt is correct, the Bible teaches nothing about the origin of the universe; nothing as to how its primordial material came into existence. The clause, "When God began to form the universe," does not go back to a real beginning. It assumes that the material was already in existence, and that God only began to fashion it. Then whence came the primordial material? You see, this perversion of the Holy Scriptures robs mankind of the doctrine of creation, and leaves the question of origins in fogland.

And why this mishandling of the Word of God? The reason is plain. The author does not believe in the doctrine of divine creation. He thinks that matter is eternal; evidently holding to the old doctrine of Plato and Aristotle and the ancient heresy of the Gnostics and Manicheans, who taught that God was not the Creator, but only an artificer. So he twisted the language of the Bible in the interest of his own un-Scriptural philosophy.

In Gen. 1:27, he also translates the verb *bara* (create) by the weak verb, "form". Note his handling of this classical passage of the Christian ages: "So God formed

man in his own likeness, in the likeness of God he formed him, male and female he formed both."

Thus, according to Moffatt, man was not created in the divine image; he was only formed. Out of what was he formed? Obviously this wresting of the Hebrew text was done to make it agree with the theory of evolution. This is another example of what men will resort to when they become obsessed with that theory. Is it right? Even Dr. Charles Foster Kent, the author of "The Shorter Bible", and a most decided liberalist, did not have the temerity to tamper with the verb *bara*, but translated it "create" in Gen. 1:1 and 27.

A Vault or an Expanse — Which?

When a chance occurs, the rationalist cannot refrain from giving the Bible a "black eye". In Genesis 1, Dr. Moffatt invariably translates the word *rakia* by the word "vault". For instance (verse 6): "Then God said, 'Let there be a Vault between the waters to divide them'; so God made the Vault, dividing the waters under the Vault from the waters above the Vault, and God called the Vault heaven."

But many capable Hebraists translate the word *rakia* by the word "expanse". The American revisers translate it "firmament", but place this explanation in the margin, "Heb. expanse". These scholars ought to be fairly good authority. Young's "Analytical Concordance" translates the Hebrew word "expanse". So does Keil. Read his fine explication (pages 52-54), in which he shows that the word *rakia* is the right word for designating the atmosphere, separating the waters below from the clouds and vapors above. The birds were made to "fly in the open expanse of heaven". Dr. Samuel C. Bartlett ("The Veracity of the Hexateuch") also translates *rakia* by "expanse", and refers it to the atmosphere. See also Walter E. Maunder's illuminating article on "Astronomy", in "The International Standard Bible Encyclopedia". Mr. Maunder bears the titular letters, F.R.A.S., and was forty years superintendent of the Solar Department of the Royal Observatory, Greenwich, London. He ought, therefore, to be able to speak with some degree of authority. He refers the Hebrew word *rakia* to the atmosphere, and proves from a number of related Biblical passages that such must have been the understanding of the Biblical writers.

Is it too much to ask of the liberalists that they pay some attention to the works of conservative scholars? In the face of them all, was it right for our author to translate the word *rakia* "vault"? Was it honest to try in this way to fasten upon the Biblical writers the old Ptolemaic theory, and thus discredit their divine inspiration?

Did Angels Marry the Daughters of Men?

Another illustration of the sinister effects of subjectivism is seen in Dr. Moffatt's handling of the marriage of "the sons of God and the daughters of men", recorded in Gen. 6:1-4. This is his translation (so-called) of

verses 1 and 2: "Now when men began to multiply over all the earth, and had daughters born to them, the angels noticed that the daughters of men were beautiful, and they married any of them that they chose."

Why this mishandling of the Word of God? Answer: In order to carry out the conception of the radical critics that the early chapters of the Bible are mythical! If they can fasten on the Bible the absurd doctrine that angels intermarried with human beings, they think they have proved their contention. It is a case of "the wish being father to the thought". But we would remind the critics (and with them all other folk) that the Hebrew text does not say "angels"; it says, "the sons of God". Consult the Hebrew itself and see. Therefore Moffatt's version is not a translation. On the contrary, it is a case of eisegesis — a manipulation in the interest of a human theory! Does the author not know what evangelical scholars have said again and again on this point? So long ago as 1897, Dr. Samuel C. Bartlett showed clearly, in his work, "The Veracity of the Hexateuch", that the phrase, "sons of God" in this context, could not mean angels, but the descendants of Seth. Read his convincing arguments on pages 186-189 of the above-named work. In concluding his disquisition, Dr. Bartlett adds: "When so understood, the narrative presents no monstrous myth, but a series of events as credible and seemingly historical in their character and consequences as the invasion of England by the Danes." To these one-sided critics is also recommended the careful perusal of Dr. C. F. Keil's elaborate presentation of this subject in his commentary on Genesis (pages 127-137, including the lengthy footnote). Do the radical critics never read a book on the conservative side of these questions?

It may be said that Bartlett and Keil are too old to be cited as authorities. We reply, they are not older than Graf, Wellhausen and Kuenen, who are followed by the twisting critics. However, "The International Standard Bible Encyclopedia" is not ancient or archaic. In this work, Dr. George Frederick Wright upholds the evangelical view and gives sound reasons therefore (see his article on "Antediluvians"). Neither can a more recent work be called "out-worn" — namely, A. H. Finn's "The Creation, Fall and Deluge", in which the author upholds the evangelical view with much cogent reasoning. He convincingly refutes Dr. Driver's contention for the radical view. Mr. Finn's arguments are found on pages 101-106 of his book. On page 101, he quotes Driver as saying of this narrative, "We must see in it an ancient Hebrew legend, . . . the intention of which was to account for the origin of a supposed race of prehistoric giants." Just so! The radical critics want to make out that the early Biblical narratives are myths and legends; hence they insist on an interpretation of this narrative that supports their views. We hold that this procedure is wrong in a professed translation of the Bible. The only honest method would have been to translate the Hebrew text just as it reads — "the sons of God" and

“the daughters of men” — and then let readers draw their own conclusions.

Jehovah as the Eternal

Perhaps it will do no harm to translate “Jehovah” (Jahweh) as “the Eternal”, as Dr. Moffatt does throughout his so-called translation. Still, it is another instance of subjectivism. Is he sure that the Hebrew word “Jahweh” means the Eternal? No; he cannot be sure. Many exegetes think the word may be translated, “I am that I am.” But who can tell for a certainty what that phrase means? It might mean, “I am the Steadfast One.” For this reason some scholars think it means “the covenant-keeping God”, the One who walks and talks with men and cares for them. Here are honest differences of opinion among Biblical scholars of all schools. Why, then, should a “translator” put his own individual interpretation on the divine name? Why not simply translate the Hebrew literally Jahweh (or even Jehovah, since most English readers are accustomed to that form)? Then each reader can choose for himself what he thinks the name means.

Not to be hypercritical, it does not seem to us to be good literary form to use an adjective continuously as a substantive. Note how crude it sounds: “Then God the Eternal moulded man from the dust of the ground” (Gen. 2:7); “Then said God the Eternal, ‘It is not good for man to be alone’” (Gen. 2:18); “In the cool of the day, when they heard the sound of God the Eternal walking in the park” (Gen. 3:8); “Said the Eternal to Abram” (Gen. 12:1); “Then the Eternal let him alone, when Zipporah cried” (Ex. 1:26); “Moses was told to go up to the Eternal” (Ex. 25:1). Is it good usage to turn an adjective into a noun in that free way, and do it over and over again? Would it not have been better simply to have translated Jahweh Elohim, by “the Lord God”, with a marginal explanation that the Hebrew for “Lord” is Jahweh, and that for “God” is Elohim? If Jahweh had to be interpreted as meaning “the Eternal”, why was not Elohim treated in the same way? A translator ought to follow some consistent rule.

Elders or Sheiks — Which?

It is pathetic to have to follow the arbitrary procedure of the dismantling Biblical critics in their treatment of the Word of God. Whenever they can find a parallelism between the children of Israel and the pagan tribes around them, they take apparent delight in doing so. The idea seems to be to reduce the Bible to the level of heathen literature. Here is a case with Dr. Moffatt.

In almost every instance the term, “elders of Israel,” is translated the “sheikhs of Israel”. Take Ex. 3:16: “Go and gather the sheikhs of Israel, and tell them,” etc. Also Ex. 4:29; 12:21; 17:5; 18:12; Deut. 5:30; 31:28, and so on.

Now, why was the word “elders” translated “sheikhs”? Because that is the name of the leaders or chiefs of pagan, nomadic clans and tribes. To use the term in connec-

tion with Israel reduces God’s people to the level of wild, roving tribes, like those of the Bedouin. Thus the general conception of Christian people that Israel was God’s “peculiar people” is destroyed, and confidence is sapped in the doctrine that God had special oversight over them, and endued their prophets with special inspiration. It is all a leveling process.

Was it, however, exegetically correct for Dr. Moffatt to translate the word “elders” by the word “sheikhs”? It was not. Look up the word for “elders” in your Hebrew Bible. It is the word *zaken*, which means “old, aged, bearded” (see Young’s “Analytical Concordance”), derived from *zakan*, “a beard, which is a mark of old age or manhood” (see Roy’s Hebrew and English Dictionary). By this we see that the accurate translation of the word *zaken* is “elder”. The people of God had their elders, who were leading men among them, because of their wisdom, age, and experience, but they were not “sheikhs”.

Another surprise meets us at this point. In the American revision we read (Gen. 50:7): “And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.” In this place, which deals with heathen people, the Egyptians, our critic places them on quite a high standard: “the servants of Pharaoh”, are called his “courtiers”; the “elders” (plural of *zaken*), are called “the chief men” and “the heads of Egypt”. Yes, when this “translator” deals with the “elders” of Egypt, they are given very dignified and civilized titles; but when he describes the “elders” of God’s people, they are just “sheikhs”! This is subjectivism run to seed.

But observe that our author gives another translation of “elders” elsewhere, inconsistent as his method is. In Deuteronomy (32:7), which is a stanza of Moses’ swan song, we have the following quatrain, which we translate literally:

“Remember the days of old,
Consider the years of many generations;
Ask thy father, and he will show thee;
Thine elders, and they will tell thee.”

Note Moffatt’s rendering:

“Remember the days of old,
Review the years, age after age,
Ask your sires to tell you,
Ask your seniors to repeat.”

Here he translated the word “seniors”. Why did he not translate it “sheikhs”? Oh, that would not have looked well: “Ask your sheikhs to repeat!” Does Dr. Moffatt know for sure that Moses meant “seniors” in this context? Does he know he did not mean the leaders of the people? In the previous line he had said, “Ask your sires to tell you”; then why did he use tautology by adding, “Ask your seniors to repeat”? If, however, we translate the Hebrew word by “elders”, meaning the people’s leaders, there is no repetition, but progress of thought.

Our criticisms of this work may seem to be somewhat rigorous, but that cannot be helped. We are not blind to the fact, however, that Dr. Moffatt's work has many merits, and clears up a good many points which were otherwise obscure. For this we are thankful. But we are filled with all the greater sorrow that so competent a Biblical scholar did not lay aside his ex parte views and predilections, and give the world, in the fluent English he is able to command, a clear, straightforward and accurate translation of the text of the Bible. Had he made such a recension, he might have done untold service to the cause of evangelical Christianity. As it is, however, he has greatly marred his work, largely curtailed its influence, and added another contribution to the many divisive factors now disrupting our unhappy Christendom.

If the world to-day must have a translation of the Bible in limpid modern English, made so simple that people do not need to think at all in order to understand it, then it should be done by some one who will and can, as nearly as possible, reproduce the true meaning of the Biblical text without prejudice and without partisanship.

THE JUBILEE YEAR

Pilgrims by the millions are expected to come to Rome this year to receive indulgences by passing through the Holy Door and kissing the sacred doorpost and performing other prescribed acts. The opening of this Holy Door was an event staged by the pontifical hierarchy with all the splendor of medieval pageantry, with regal magnificence of pontifical robes and multicolored uniforms, gorgeous draperies and canopies, all shrewdly calculated to stun the unsophisticated and capture the imagination of the papal devotees who had been favored by a close range view of the imposing ceremony. Lengthy, especially prepared, and well-written reports of the event were broadcasted in the press all over the world, that the faithful now might be informed that the Holy Year had commenced and from now on untold blessings were on sale for the rest of the year.

Here is a part of the newspaper report:

"The arrival of the pope in the portico was heralded by the six silver trumpets sounding the celebrated pontifical march composed by Longhi. While everybody knelt he descended from the Sedia Gestatoria and went to the papal throne. All eyes turned toward the pope, who after praying, ascended the steps leading to the Holy Door and struck it three times with the golden hammer.

"The blows of the golden hammer struck a large slate tablet put up for the purpose on which a cross had been engraved. The yielding of the door to the pontiff's blows was not immediate. He went back to the throne, and it was only then — several moments later — that the master of ceremonies, by means of a special yellow silk rope at the other end of which a bell was

attached, notified the "sapietrini" on the other side that the ceremony was over and that the door might now be let down. Slowly the massive door was lowered and was immediately rolled away.

"This done, the penitentiaries of the vatican basilica, using sponges, washed with holy water all the parts of the aperture left bare after the Holy Door was removed, and also dried these parts by specially blessed towels. At this moment the bells of St. Peter's, followed by those of Rome's other 400 churches pealed forth the tidings that Holy Year had actually begun."

The Catholic Church has succeeded in fixing its doctrines in such a way as to bring in the cold cash, whenever it is needed. The whole system is built on a money-making principle with a man at the head who poses as the center of infallibility and the vicar of Christ. Claiming to be the only saving church, obedience to the church and its head becomes a *conditio sine qua non* of salvation. The fiction about purgatory has been through the ages an enormous source of revenue, psychologically planned and ruthlessly enforced to fill the coffers of the priests and bishops. The Holy Year with the elaborate opening of the Holy Door was originally staged for the purpose of amassing money and save Rome from bankruptcy. A former Catholic priest writes about the beginning of the Holy Year as follows in the Walther League Messenger:

"The first Roman Catholic 'Holy Year' was proclaimed and celebrated in 1300 by Boniface VIII who was pope from 1294 to 1303. History tells us that this pope was the most virulent, proud, and violent man of his age. Taking advantage of popular ignorance he attained to the papacy by fraud, dictated his laws to nations, and imposed his will upon communities.

"Boniface, seeing Rome crowded with pilgrims, realizing that the revenues from France were stopped through the edict of Philip the Fair, 1298, and that a secret but colossal hostility to the papacy was being fostered by the Colonna family, he saw the necessity of amassing riches to save Rome from bankruptcy. He, therefore, boldly seized the psychological moment and in the Bull 'Antiquorum habet fida relatio' proclaimed on February 22, 1300, the 'First Roman Catholic Jubilee', while the pilgrims were already gathered in Rome since 1299. In this Bull he said that it was the ancient practice of visiting the tombs of Peter and Paul.

"John Villani, who was a conscientious historian and an eye-witness of what happened in Rome during the year of the Jubilee, said that about 200,000 pilgrims entered Rome daily and that the churches and the streets of the city were crowded to their capacity. On one occasion, this historian relates, while Boniface was going from the Lateran Palace to the Church of St. Peter, the crowd was such that the soldiers, at the command of the pope, used their arms to keep back the people. About fifty pilgrims were killed, while many were wounded.

"The first Roman Catholic Jubilee was closed at Christmas, 1301, and the same historian reports that the income of the pope was enormous, that the monks made millions selling relics, charms, and amulets, and that the business men became rich. The opulent life was revived in Rome."

Originally, according to the intention of Boniface VIII, the Jubilee was to be celebrated at the opening of every century, but the financial condition of Rome could not permit such a delay. In the middle of the fourteenth century the Pope found it necessary to proclaim another Holy Year in 1350 to replenish the finances of Rome. At this second Jubilee "Veronica's Veil", in which it was claimed that the effigy of Christ's face was impressed, was introduced for worship in St. Peter's Church. During the Jubilee a papal bull was in circulation in which the pope ordered the angels to bring straight to heaven the souls of those pilgrims who might die in Rome. While this was later declared apocryphical, it served its purpose. The historian reports that the business men of Rome had organized a "trust" to keep prices for lodging and other necessities excessively high. Later the time for the Jubilee was changed to every 33 years and indulgences were given to those who could not come to Rome, but who were willing to pay the price of such a journey. Collectors were also sent out to Germany. Paul II in 1770 decreed that the Holy Year should be repeated every twenty-fifth year. The Holy Door ceremony was introduced by Alexander VI, the promulgator of the seventh Jubilee. It was this same pope who ordered Savonarola burnt at the stake. This courageous friar in Florence said at the time:

"The foundation has been taken away. There are no more prophets; the apostles are no more remembered: the supports of the church are quite destroyed, there is no more thought about the Gospel, there is no one to preach it, no one to bring it before the people. . . . What shall we do? We must enter through this door, we must enter through Christ, for He says: 'I am the door through which the shepherds must enter into the sheepfold. Who does not enter through me he is a thief.'"

Erasmus of Rotterdam, the great humanist and scholar of Luther's day, visited Rome on the eighth Jubilee and, horrified at the mercenary traffic of indulgence, leaving the city in haste, he wrote:

Here Christ is on sale
And Peter's dogmas too;
But I, that I may not be sold,
Bid you goodbye, O faithless Rome.

The purpose of the Holy Year of Jubilee recently proclaimed by Pope Pius XI is to replenish the papal finances, to carry on the intense propaganda in Europe and America, bring non-Catholics back to the church, and regain the political supremacy. An American bishop

writes to the priests and the faithful in his diocese as follows:

"The very object of the Jubilee every twenty-five years is the quickening of Catholic consciousness and spirituality. The Holy Year is the acceptable time when graces flow more abundantly. 'The Holy Year is for us Christians,' as Pope Pius XI explained, 'the year of expiation; for all who repent and perform the holy duties commanded by the Apostolic See during the Great Jubilee recover in their entirety all the merits and supernatural gifts that they had lost by sin; they are rescued from the harsh domination of Satan, regain the freedom with which Christ has made us free; they are forgiven all the debt of punishment due for their sins and vices through the abundant merits of Christ Jesus, of the Blessed Virgin Mary, and the Saints.'"

"Indulgence, as the Holy Church grants to the faithful, is by no means permission to commit sin, as some enemies of our holy faith claim; it is neither the forgiveness of the guilt of sin; it supposes and requires that the sin has already been forgiven. An Indulgence is the extra-sacramental remission of the temporal punishment, due in God's justice to sin that has been forgiven. This remission is granted by the Church in the exercise of the power of the keys, through the application of the superabundant merits of Jesus Christ and of the Saints, and for some just and reasonable motive."

Some people have been led to believe that the Catholic Church is different now from what it was in the time of Luther. Doctrinally it has not changed its position, except by adding the doctrine of Mary's immaculate conception (1854), and the doctrine of papal infallibility (1870). All the doctrines and practices which Luther testified against are still supported by the Catholic Church. It may be true that it has been forced to withhold some of its practices in more enlightened countries as a matter of policy, but its doctrinal position is always the same. We understand from this letter of the American bishop that the merits of Christ are placed on the same level with the merits of "the blessed virgin and the saints." While repentance is mentioned, stress is laid on "the performing of holy duties commanded by the Apostolic See." "Holy duties" prescribed by the pope in this Holy Year are "for the faithful living in Rome, that they piously visit and pray for the intentions of the Holy Father in the Great Basilicas of St. Peter, St. Paul, St. John Lateran, and St. Mary Major on twenty days, consecutive or interrupted; for pilgrims who come from other places, on ten days." These works are meritorious and entitle the performer to indulgences, the remission of "temporal punishment" for sin. This the pope claims a right to do because he has on hand "superabundant merits" of Christ, and also the "superabundant merits" of the saints, who during their lives were so holy that they had some good works to spare, which have been stored up by the Holy Father and can now be sold to

American Catholics willing to pay the price and go through the prescribed genuflections and ceremonies. To escape temporal punishment for their sins many would doubtless be willing to pay quite a sum, but we know that the goods can not be delivered. It is a palpable fraud. Europeans are getting on to the confidence game and the contributions at the last two Jubilees dwindled considerably. The United States is now considered to be the country which will be able to furnish the cash to replenish the Vatican treasury. We must meet this propaganda as Luther did with the Word of God and the preaching of the Gospel.

—Lutheran Church Herald.

"DONT'S" THAT WILL MAKE IT EASY FOR YOUR YOUNG PREACHER

A preacher who has been a new preacher a number of times, and often wished that the people to whom he had been sent had known a few things that they seemed in ignorance of, has made out the following list of *don'ts* which ought to be observed by members of the new congregation. They may be of some help to you:

Don't put on a funeral appearance because the former pastor had to move away. Remember that the new preacher has left many friends in his former congregation.

Don't visit the parsonage for the express purpose of gossiping. You will not strengthen your pastor's respect for you that way.

Don't tell the pastor or his family any parish secrets. Preachers and their families are poor at keeping secrets.

Don't tell the new preacher all you know. He may not care to know the things you tell him, and you will not have anything to talk about later on.

Don't try to make the impression that you are the whole church. If you do not measure up he may think that you tried to deceive him.

Don't tell him about all the parish quarrels. Be ashamed of them and bury them as deep as you can. If the persons involved repented, then God has forgiven and forgotten.

Don't tell the new preacher whom he should like and whom to avoid. Your pastor is the servant of all.

Don't look for faults. There are enough faults around without looking for them. You may find your new preacher better than you suspect.

There are other don'ts, but these are among the chief. Practise them and you will make the work easier for the new pastor.

—The Christian.

Poor Christian, be not dejected, because thou seest thyself outstripped and excelled by so many in other parts of knowledge, if thou know Jesus Christ, thou knowest enough to comfort and save thy soul. Many learned philosophers are now in hell, and many illiterate Christians in heaven.

—Flavel.

THE CORROSION OF THE CONSCIENCE

By J. H. Jowett, D. D.

Every surrender to an immoral compromise means a loss of moral discernment. When I violate my conscience I do violence to it, and the instrument itself is injured. It loses its power of exquisite judgment. It is like a razor which has been carelessly left in damp exposure. The sensitive edge of the razor is corroded, and its acute power is gone. Conscience is an organ of the most sensitive delicacy. Compared with it the finest chronometer is crude and clumsy. Even the heart itself is obtuse when set by the side of a scrupulous conscience. And conscience is easily injured. I have heard of folks putting a pillow over an alarm clock in order to subdue its sound. The pillow smothered the attack of the clock, and the morning clarion had a drowsiness added to its call. Well, that is a risky thing to do if you wish to wake and get up early. But to put a pillow on an alarm clock does not injure the clock. All you have to do is to take the pillow away, and the rousing minister is as clamorous as ever. But it is not so with conscience. Put a pillow over the conscience and subdue its voice, and conscience itself is affected. Take the pillow away, and you will find the voice is permanently injured. A prolonged smothering of the conscience can afflict it with chronic drowsiness, and even expose it to the peril of death. And so do I say that one of the sure issues of moral compromise is a weakened conscience, a shrinking of our sovereign powers.

DOESN'T APPROVE THE MIXTURE

What an astounding suggestion is that of Dr. S. Parkes Cadman. A new church composed of the best elements of the Presbyterian, Congregational, Methodist and Baptist Churches, with a sprinkling of the Roman and Anglican Churches just for seasoning. It reminds me of a lot of students who went out into the woods and caught a lot of bugs and took the wings of one, the head of another, the tail of another and the horns of another and stuck them all together and then took the specimen to the professor and said, "What kind of a bug is this?"

The professor put on his spyglass, looked it over and then handed it back and said, "Gentlemen, this is a humbug."

John E. Day. — The Continent.

I would earnestly press you and myself to be followers of those who have been followers of Christ; to aim at a life of self-denial; to renounce self-will, and to guard against self-wisdom. The less we have to do with the world the better; and even in conversing with our brethren, we have been, and unless we watch and pray shall often be ensnared. Time is precious, and opportunities once gone are gone forever. Be closely waiting upon God in humble, secret, fervent prayer. The treasures of wisdom and knowledge are in His hands; and He gives bountifully, without upbraiding.

—John Newton.

MONEY THE ACID TEST

By John Bunyan Smith

Babies are born into the world with hands tight closed. In some cases life seems too short to learn the lesson of the open hand. Lowell declares:

He is dead whose hand is not open wide
To help the need of a human brother;
To give is to live.

Man's relation to money has been made the acid test. We have to-day in the Church too much sickly sentimentality which harps on "the freedom of the Gospel." A deacon once declared, "Thank God, the Gospel is free, I've been a church member for forty years, and it hasn't cost me a cent." Such a man may have been "ordained," and appointed for life, but is worth to his church no more than it has cost in work and in money.

You may say, "I wish my pastor would preach the Gospel and stop talking about money." It is impossible to preach the Gospel and not talk about money. Christ said more about money than he said about repentance. Christ said more about money than He said about the new birth. Christ said more about money than He said about heaven. Christ said more about money than He said about hell.

(What an dreadful danger must the possession, the desire for money — the love of money present to the soul, to prevent the new birth, to hinder the coming of heaven, to drag the money loving soul down to hell! Ed.)

Do not forget it—Christ our Lord is interested in the collection box. It was shot through with the spirit of the cross. If there is no sacrifice in our giving, then it is not an offering to Christ. Jesus puts His stamp of approval only on the giving that costs. His gift to us cost Him everything. Our gifts to Him must cost us something. Our giving conditions our receiving. "Give and it shall be given unto you."

Only that hand that is wide open to give will be wide open to receive. Babies are born in the world with hands tight closed. Paul said, "When I became a man I put away childish things." Let the tight hands be opened!

NOTED IN PASSING

If a youth attends secular school five or six days out of seven, even though he attends services on Sundays, young people's league and even a Bible class, he is not putting into his training what he should. If a man ties up one arm and does not use it all week long, that arm will not develop properly, will become stunted. Also witness the difficulty when an arm has been broken and has been long unused, how long it takes to bring it into shape like that of the uninjured member. So training of the heart, of soul, the conscience, the will, must go hand in hand with the training of the mind. And such training is given only through Christian education. A ship on the ocean needs a pilot every day of its journey.

—Lutheran Herald.

The Bible in the memory is better than the Bible in the bookcase.

—Selected.

OUR INSANITY PROBLEM

Insanity is on the increase. In 1890 there were 106,000 insane people in the nation; today there are nearly 300,00, with the population of our hospitals augmented by 200 patients a day.

These figures, given out in New York, are important enough to be analyzed. If we are growing a race of insane people, we want to know it; if other factors are operating to fill our hospitals, we want to know that.

Much of this increase is accounted for by increase in population. In 1890, the people of the United States totaled 62,947,714; in 1924 (estimated), 112,826,000. So we have an increase of 100 per cent in the number of inhabitants to offset a part of the 300 per cent increase in insanity.

In the second place, insanity is better understood and people are being committed to the care of hospitals who are suffering from kinds of insanity that formerly were passed by. Also, the old word "asylum" is passing out, and it is no longer regarded as a disgrace to enter a hospital for mental diseases. The patient is ill — like any other patient. So more people who need care are submitting themselves voluntarily. This adds to the totals.

A third factor needs inspection. Alienists point to the alarming increase in the percentage of foreign born who are admitted to asylums. At the Matteawan, N. Y., state hospital for the insane, in 1923, 47 per cent of those committed were immigrants. A similarly high percentage holds for most communities with a large foreign-born population. It is well to remember that it is easier to commit an immigrant, alone and friendless, than to commit a native born resident who has the means and the friends to fight for his freedom. Undoubtedly, far too many insane immigrants are getting through Ellis Island, but we need to check the figures in the light of all the factors.

Making all allowances — and allowance must be made if we want the truth — it remains that insanity is one of our most important and most insistent problems. On the most charitable interpretation of the figures — purposely presented here — we are no more than holding our own in combating insanity, if we are doing that. Such a condition is not satisfactory. We ought to be cutting down the rate of necessary commitments. And we are adjured that wherever the insanity problem enters into immigration, social relief, marriage regulations, education of youth, crime and general living conditions, we must attack the problem more earnestly than we have done heretofore.

—Milwaukee Journal.

Do not let us waste our time in wishing that we were like others—that we had the things God has given them—we cannot have these. Each must use what God has given him. Let us be content to live day by day as God leads us, making good use of every moment, without looking beyond it.

—Selected.

THE VALUE OF A LIFE

In the ninetieth Psalm Moses says, "So teach us to number our days, that we may apply our hearts unto wisdom." We often fail to consider how brief our lives are. The days go by, some of them wisely spent and some of them wasted. Do we understand the value of our lives, the value which our lives ought to have in the sight of God Who can bless us and make us a blessing?

Some earnest Christian men and women on their death beds have longed to live their lives over again, have desired to live a few years more that they might live differently. Why were they not able to give the testimony of the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Surely it must be because they did not see the value of their lives and God's purpose in their lives.

The value of our lives is priceless because *God has called us to be a blessing, first to be blessed by Him and then to be a blessing to others.* The Lord said to Abraham, "I will bless thee, and thou shalt be a blessing." Then Abraham had to go God's way. He was not without mistakes, but his life was one of obedience. He obeyed God. His will was bent to God's will.

If we are yielded to God, if the will of God has become our will, He will be able to use us for His glory. What possibilities has a life purged by the blood of Jesus, a life yielded to God, our bodies a living sacrifice as the Apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) It is sometimes hard to be bent to the will of God and let our will go, but we surely come to find that God's way and His will are best. Lot lifted up his eyes and chose the plains of Gomorrah, but he did not know that they were doomed to be burned. Lot chose, God did not choose for him.

Have you found God's purpose for your life? Have you chosen God's way for you that you might be a blessing? It is never too late to yield to God entirely, to let Him come into your life in His fulness, and make your life a channel of blessing for others.

— G. P. Raud.

UNTO THY NAME GIVE GLORY

When Dr. Adolph Monod, one of the saintliest men that ever lived, came to die, he gathered about his bed the believers to whom he ministered, for words of parting counsel. On one occasion he said, "There is a verse of Scripture, which I have always felt could not be true of me, however true it might be of others. It is this: 'We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another' (Tit. iii:3). But now, my friends, standing on the shores of eternity, and in the light of God's presence, I must testify that it is true of me, and true to the fullest extent of its

meaning." So all real saints have said when the glory from the throne has fallen upon them. They see the evil of their hearts as they never saw it before, and as one of them expressed it, they cast overboard their preaching, their praying, their good works, their experiences, that they may swim into the harbor on the plank of free grace. For ever and ever our song will be, "Not unto us, O Lord, not unto us, but unto thy name give glory" (Ps. cxv:1). — Selected.

FROM OUR CHURCH CIRCLES

Pastor's Anniversary

A jubilee anniversary not so common in our circles was celebrated by St. Paul's Congregation of Tomah, Wis., when they celebrated with divine services the twenty-fifth anniversary of the labors of their pastor, the Rev. J. G. Glaeser, in their midst. The celebration was held on the fourteenth of January, the date of the pastor's installation twenty-five years ago. Following an invitation from the congregation Prof. Aug. Pieper delivered the sermon in the German language, basing his remarks on Isa. 40, 2. The congregation had also kindly invited the Southwestern Conference, of which Rev. Glaeser is a member, to celebrate with them and to hold its winter session in Tomah at the same time, so those of the brethren who were not hindered in some way, were also present. The undersigned spoke in the English language. Mr. C. B. Drowatzky spoke in behalf of the congregation. The pastors A. Berg and E. Abelmann spoke briefly in behalf of their congregations whom Rev. Glaeser served for a number of years from Tomah. To further show their love for their pastor and their appreciation of his work among them checks were handed to him by the congregation, the Ladies' Guild and the Young People's Society.

May God be with the St. Paul's and their pastor in the future as he was in the past.

H. R. Zimmermann.

Central Conference

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

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

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

Early announcement is requested.

Theodore Thurow, Secretary.

Southeastern Conference of Michigan District

The Southeastern Conference of the Michigan District meets as a Delegate Conference in St. John's Church at Wayne, Mich., on February 17th and 18th.

Papers: Exegesis, 2 Tim. 1 — Maas.

Sermon to be read — Lederer.

Woman Suffrage in the Church — Richter.

How shall we regard church societies in the light of Holy Scripture and how are we to direct them where they are in existence? — Wenk.

Sermon — Lederer, Eckert.

Confessional address — Gauss.

Announce! H. H. Hoenecke, Sec'y.

Pastoral Conference of Northern Michigan District

The Pastoral Conference (including teachers) of the Northern Michigan District meets February 17th and 18th in Salem Congregation of Owosso (Pastor A. W. Hueschen).

Sermon: G. Wacker (A. Westendorf).

Confessional address: K. Krauss (F. M. Krauss).

Papers: Exegesis of John 1, Pastor K. Rutzen.

Evolution: Prof. W. Schaller.

Early announcements desired.

Louis B. Mielke, Sec'y.

Winter Conference of Twin Cities and Vicinity

The Winter Conference of the Twin Cities and Vicinity, God willing, meets February 17th to 19th, in the church parlors of Trinity Church (A. C. Haase, pastor), St. Paul, Minn.

Papers on topics of general interest have been prepared by the following: E. Sprengeler, R. Ave-Lallemant, Carl Seltz, Th. Kohn.

Confessional address: W. Schulze (E. Gade).

Wm. F. Pankow, Sec'y.

Change of Address

Rev. W. F. Beitz, 714 S. Main, Rice Lake, Wis.

Rev. T. J. Sauer, 306 N. Morrison St., Appleton, Wis.

Rev. F. M. Brandt, 306 N. Morrison St., Appleton, Wis.

MISSION FESTIVALS

Detroit, Mich., Church of Our Savior, Hugo H. Hoenecke, pastor. Speakers: O. Peters, G. Luethe. Offering: \$68.00.

Phoenix, Ariz., Zion Church. Speaker: W. Beitz. Offering: \$128.43.

ITEMS OF INTEREST

Leader Urges Flaming Sword Knights Resign

CHATTANOOGA, Tenn.—Dr. Roy E. Davis, royal ambassador of the Knights of the Flaming Sword, in a "royal proclamation" issued here Sunday night, called upon all members to withdraw from the order, declaring it has no place in American institutions, because the movement is "dedicated to the one proposition of accumulating millions for private, personal and greedy individuals."

Dr. Davis reviewed the organization of the knights by Col. William Joseph Simmons of Atlanta, following the latter's banishment from the Ku Klux Klan. He said that he had been led to believe Col. Simmons was one of America's greatest Christian statesmen and the Moses of the present order of things, but that while the organization had been announced

as an eleemosynary institution not one dime of the \$150,000 appropriated by the Klan to Col. Simmons or of the money he had derived from the Knights of the Flaming Sword has been given to justify this doctrine.

"Fraternalism is an unknown quantity of this organization, in that practically every worker in the field for Col. Simmons has had to resign because he could not get what money was due him." —Milwaukee Leader.

Belief in Witchcraft Holds in Devonshire

A Countryman, in The Daily Mail, London.

A case cropped up at Cullompton, Devonshire, in which a man was sentenced to a month's imprisonment for assaulting a neighbor by attacking her with a pin. The man's excuse was that the woman has "ill-wished him and bewitched his pig," and he was obviously of opinion that instead of punishing him the authorities should have laid hands upon the "witch." "The magistrates tried to persuade him that there was no such thing as witchcraft, but he persisted in his belief," adds the report.

Of course he did. In rural England the belief in witches and witchcraft is as prevalent as ever. And rustic opinion will be wholly with the Cullompton man, for did he not do exactly as tradition enjoins in order to get the spell lifted from him?

Having found the witch, he "drew blood on her with a pin," and that, as any countryman will tell you, is the only way to make a witch powerless to harm you further. If you also dance upon her doorstep, so much the better. That makes your antidote more effective, but drawing her blood is the main and indispensable thing.

Country folk not only believe in witches—they rely on them. Treat a witch properly and she can do all sorts of good for you, from making your crops flourish to curing warts and rheumatism. And she does it all so easily. A few passes with her hands, a muttered spell or so, and the business is accomplished.

Of witches there are—or so says rustic belief—two kinds: the white witch, who uses her magical powers benevolently, and the black witch, who does the opposite. There are two tests which enable one to distinguish the one from the other: first, weighing the witch against the church Bible, and, second, throwing her into the water to see whether she will drown. If the Bible tips the scale the witch is black so she is if she does not sink after being hurled into the water.

All this may sound very fantastic, medieval, and out of date, but I know places where both these tests have been applied almost within living memory. Also I have known several reputed witches myself. —Milwaukee Journal.

Preaching the Word

The Lutheran Bureau recently received a telephone call from the religious editor of one of New York's dailies, which reports every Monday a sermon of the day before. This particular editor, reputed to be the best of any large newspaper in the United States, asked that the Bureau suggest some Lutheran Church for obtaining the sermon for the following Sunday, adding in a very positive way, "Our reporters have been getting sermons on the events of the day and the opinions of the preachers. I want to hear a good sound sermon on some Biblical subject. I do not know where I can find this more surely than in the Lutheran Church."

May the preachers of the Lutheran Church ever remain true to the reputation which the world concedes to them.

—Lutheran Standard.

Colorado Bill Bars Sacramental Wine

DENVER—A bill described as one link in the proposed legislative chain to be forged at the request of Gov. Morley was introduced at a night session. It provides for repeal of a law which legalizes the use of wine for sacramental purposes.

—Milwaukee Leader.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Increase of Liabilities in 18 Months — \$18,232.92

Collections From	July 1, 1923 Jan. 1, 1925 16 months	Budget Allotments 16 months
Pacific Northwest	\$ 1,356.24	\$ 2,284.22
Nebraska	12,520.17	10,429.12
Michigan	34,988.86	42,408.49
Dakota-Montana	14,951.13	13,496.82
Minnesota	71,461.77	63,958.79
North Wisconsin	76,146.80	109,004.01
West Wisconsin	93,112.76	115,353.61
Southeast Wisconsin	68,511.42	99,912.74
Total from Districts	\$373,029.15	\$456,847.80
Remittances direct to Treasurer	\$ 9,413.32	
Transferred to Sem. Bldg. Debt	5,000.00	
	\$377,442.47	
REVENUES: Institutions, Funds, etc.	\$ 93,991.94	\$ 99,149.94
	\$471,434.41	\$555,997.74
Less collections for Debts	\$ 3,498.36	
	\$467,936.05	
Seminary Bldg. Coll. remitted	\$ 1,317.84	
Total Budget Cash	\$466,618.21	\$466,618.21
		\$ 89,379.53
Total Disbursed	\$561,539.91	*5,542.17
Deficit	\$ 94,921.70	\$ 94,921.70

*Budget exceeded.

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$140,859.00	\$ 53,213.87
Educational Institutions	156,334.06	265,645.43
Home for the Aged	5,224.01	9,767.59
Indian Mission	42,407.99	56,486.99
Home Mission	86,081.26	137,915.63
Negro Mission	19,661.50	19,661.50
General Support	16,030.39	18,850.90
	\$466,618.21	\$561,539.91
		\$466,618.21
Deficit		\$ 94,921.70

Statement of Debts

Debts on July 1, 1923	\$289,508.05	
Received and paid thereon:		
From Seminary Building		
Committee	\$ 47,840.41	
Direct Debt Collections ..	1,243.36	
	\$ 49,083.77	
Sale of Bues Farm	\$ 45,000.00	
Paid off on "Old Debt" ..	\$ 94,083.77	
Remaining "Old Debt"		\$195,424.28
"New" Debts incurred		
since July 1, 1923		112,316.69
Debt on Jan. 1, 1925		\$307,740.97

Analysis of "New Debts"

Deficit as per statement	\$ 94,921.70	
Borrowed for Church Extension	20,481.92	
Other Outstandings	1,441.01	
Total Excess Expenditures	\$116,844.63	
Paid out of Capital Fund	\$ 4,527.94	
1923-1925 Debt as above	\$112,316.69	
Cash Balance, July 1, 1923		\$ 9,459.61
Sale of Assets		75.00
Total Capital Cash		\$ 9,534.61
Disbursed		4,527.94
Cash Balance, January 1, 1925		\$ 5,006.67

THEO. H. BUUCK, Dep. Treas.

REPORT OF THE SEMINARY CAMPAIGN
TO JANUARY 1, 1925

Total Receipts

\$245442.05

Disbursements

Pamphlets	\$ 2772.73	
Freight on Pamphlets	70.35	
Postage on Pamphlets	664.27	
Postage on Letters, etc.	230.69	
Filing Cabinet, Folders and Card Index	72.50	
Books of Account	14.25	
Envelopes, Receipt Books and Pledge Cards	149.13	
Traveling Expenses F. W. Gamm ..	228.70	
Traveling Expenses Rev. R. Siegler	126.72	
Traveling Expenses Rev. Hass	6.75	
Telephone	31.88	
Interest on money borrowed	44.84	
Stenographer	125.00	
Other Wages (students)	56.00	
Box Rent (two years)	20.00	
Discount on Liberty Bonds	1.43	
Miscellaneous Expenses (Twine, Wrapping Paper, etc.)	21.91	
		4637.15
Net Income		\$240804.90

Distribution

Remitted to Mr. Theo. H. Buuck, Deputy Treasurer, before the meeting of the Synod and before the amount of debt was established..	\$ 23351.23	
Remitted after the meeting and to January 1, 1925	56917.07	
		\$ 80268.30

For New Seminary

Payment to architect	\$ 3000.00	
Survey of Van Dyke Place	45.00	
Labor on Seminary Grounds	12.00	
Remitted to Mr. Ernst Von Briesen and invested by him	157479.60	
		160536.60
		\$240804.90