

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.

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"IN THE TENTS OF KEDAR"

("Woe is me, that I sojourn in Mesech; that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Psalm 120, verse 5)

I dwell in tents of Kedar,
A pilgrim here below,
For Adam's fall decreed it,
And sin ordained it so.
The mighty Prince of Darkness
Rules with an iron hand;
The blissful peace of Eden
Has fled from Kedar's land.

I sojourn on, a wand'rer,
By countless ills oppressed,
A thousand fears o'erwhelm me,
And sorrows mar my rest.
Foes hold me in derision,
Friends oft misunderstand,
A pilgrim and a stranger
I pine in Kedar's land.

Sharp arrows of the mighty
Pierce me in bitterness,
Deceitful tongues assail me,
And lying lips oppress.
The hate of Kedar burneth
Like coals of juniper, (verse 4)
And my poor spirit feareth
The darts of Lucifer.

The while I dwell in Kedar
The Curse of Law assails,
Before Jehovah's thunders
Awakened conscience quails!
My strength, so frail and feeble,
Doth fail me in the fight,
And world, and flesh, and Satan
Oft conquer in their might.

Here all is ceaseless tumult,
And clamor, turmoil, strife.
I long for peace and stillness,
But war is Kedar's life! (verse 7)
O Lord, my God, I pray Thee
Hear me in my distress, (verse 1)
Deliver me from Mesech,
From Kedar's wretchedness!

(Deliverance)

But One has come to rescue
My soul from Kedar's death,
My Savior, my Redeemer,
The Christ of Nazareth!
From Heaven's throne descending,
This sin-cursed earth He trod;
To purchase my salvation
He died, the Son of God!

Divine, untainted, sinless,
He hung upon the tree,
That from all condemnation
I might delivered be.
He fought the foe infernal,
He conquered death and hell,
The Shiloh long-expected,
The blest Immanuel!

All that I lost in Adam
The Crucified regained,
And from the Law's dread judgments
My ransom He obtained!
He justified me freely
Through His unbounded grace,
Saved by His Blood so precious
My homeward path I trace!

His Word and Spirit guide me
Through Kedar's vale of tears.
His Sacraments sustain me
Through all my wand'ring years.
He comforts me in sorrow,
He pardons all my sin.
Let Kedar roar in tumult,
I have His peace within!

I seek a better country,
Jerusalem above!
The realm of "many mansions"
The dwelling-place of love!
My Father's House awaits me!
When ends my weary roam
I'll fold the tents of Kedar
And enter Home, sweet Home!

ANNA HOPPE,
Milwaukee, Wis.

(Suggested by the Sylvester Sermon delivered at St. John's Lutheran Church, Milwaukee, New Year's Eve, 1921.)

Jan 22
ev. C. Buenger
65 N Ridge

We Will Not Serve Thy Gods

Dan. 3: 18

Read the entire story of Shadrach, Mesach and Abednego. It makes good, wholesome reading for our age of weak and wavering faith, our age of compromises.

These men were sorely tempted. Nebuchadnezzar had made an immense golden image which all the people were to worship on an appointed day. Perhaps he had done this to defy the prophecy of the downfall of his and of all other earthly empires before the kingdom of God.

As officers of the court these three men had to be present. They too were to fall down before the idol. Their stand had to be made publicly, in the presence of the entire nation. They had to decide between the continuance of their promising career and death in the furnaces of fire. All their associates would surely worship. They actually owed the king gratitude for the consideration and the favor he had showed them until this day. They remembered how their people at home had frequently joined the Gentiles in their idolatry, how even so-called good men had done so.

And then, it was not really expected of them that they renounce entirely the service of Jehovah; their bowing down before the image would be considered merely an act of respect for the king, a courteous accommodation to the people of the land in which they lived as strangers.

"O king, we will not serve thy gods, nor worship the golden image which thou has set up"—they refuse—at once—with emphatic decisiveness. That was the voice of faith. "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." They are safe in the hands of their God; in His name they defy the mightiest of the mighty, who are only dust and ashes before Him.

They continue: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Here is where their faith rises to its greatest height and where, at the same time, its roots are disclosed. They do not know the plans of their God. Perhaps he will suffer them to be burned in the fiery furnace and thus apparently to go down in defeat before the heathen king and his people. But this they know, and they know it without the shadow of a doubt, that He now is and that He ever will remain to them the gracious Father who deals with them according to His divine mercy and who will carry them through in safety to His eternal home. Their heart is rooted in the saving grace of God which the prophets preached and which the many ceremonies of their worship constantly pictured to the faithful soul. God's grace is certain to them and sufficient for them. "Whether we live, we live unto the Lord; and whether we die, we die

unto the Lord; whether we live therefore, or die, we are the Lord's."

Yes, a glorious victory, their rescue from the fiery furnace; a glorious triumph, the confession of the true God wrung from the lips of the proud heathen king; but the real victory of faith, its most glorious triumph is this, that it overcomes all the doubt and fear of our heart and in the face of the fact of our sinfulness and in spite of all contrary appearance, clings to the gracious promises of God and claims the love and the home of the Eternal Father for the unworthy sinner, in this triumphing over sin, satan, death and hell. That is not man's victory, but the victory in the heart of man of Him who from the abyss of hell, where he lay forsaken by the Father on account of our sins, rose up in faith to the Father and claimed Him as His Father and as Father for the sinful children of men.

That faith confesses boldly; that faith does not cringe before the mighty; that faith does not fear majorities; that faith knows no compromises; that faith makes strong to suffer and to die.

"Lord, I believe; help thou mine unbelief."

J. B.

COMMENTS

Morality By Restraint Meddling does a world of harm. Many a clock, at first but in need of a little oil applied with a feather, goes to the clockmaker for heavy repairs because its owner started to "fix" it with his little screw-driver. Auto mechanics could, no doubt, tell interesting tales of their findings if they considered talking as much a part of their business as auto repairing. Tom Tinker has grown to be quite an ubiquitous fellow: he has served his apprenticeship, as it were, and is now a journeyman. His workshop is the wide world and with his little wrench and screw-driver he sallies forth in his quest for adventure. His strength lies not in his capacity and ability but rather in his whole-souled, intense desire to "fix" things. None of your tame oil and feather manipulations for him! For what purpose does he carry the wrench and the screw-driver? The more intricate the maze of wheels and cogs that meets his eye, the louder the challenge to him to "fix" it. What if the old thing is still running after a fashion—he'll fix it so that it runs **better**: so many more revolutions, so much less friction, so much less noise! He leads a merry existence, does Tom, always devotedly busy at his self-appointed task of "fixing" other people's things.

The moral machinery of the world is just now taking up a deal of Tom's time. There seem to be a number of things going wrong; there's too many revolutions, too much friction in parts, some of the smaller wheels still play too prominent a part, the balance seems to incline too much in one direction, etc. This

job seems to call out the best there is in Tom. He has removed his coat, he has put his lunchbox well out of the way where he will not trample it, his flask is—where he can find it: figuratively, he has blood in his eye for this task, he's going to see this thing through! He has almost succeeded in getting the thing apart; then comes the less important part of putting it together again. What if it should not function? Perish the thought! It must function! Why Tom has his trusty wrench and screw-driver and these are LAWS. Who ever heard of laws failing of their purpose? There is only one remote possibility of failure and that is so remote that it is not to be thought of in this case: the absolute worthlessness of the material on which he is working. If this fatal lack should appear he would of course first try a little more Law; if there is no response to the most stringent application of it, why, then Tom will leave the old thing in a heap, gather his belongings and look for other fields to conquer.

We've passed Tom at his work so often of late that our interest had begun to wane; we do not call his sincerity or his thoroughness into question, but we lack faith entirely as regards his ability, his authority, and above all his—tools. An observant bystander, by his skeptical valuation of Tom's labors, again directed our attention to the toiler. The bystander is the Nation (for January 18) and this, in part is what he says:

We are threatened with a State or even a national censorship of the stage. . . . There are unfortunately plenty of farces and comedies that are cheap and nasty. But if the public opinion and the self-respect of actors and playwrights do not eliminate them a censorship will not. . . . The censors would necessarily be men and women who entertain a common and dangerous fallacy concerning the nature of the moral life. That fallacy is that the moral life can be the product of a series of prohibitions. But nature itself forbids that. The world is full of things. An over indulgence or a wrong indulgence in any of them brings disaster. But abstinence from them means death. There is not an instinct of man that cannot be perverted nor an activity that cannot be abused. The risk must be taken. The moral world is an experiment and an adventure; it is neither an incubator nor a hospital ward. Temptation and danger are the price of its victories and Milton's fugitive and cloistered virtue is as futile as it ever was. It is indeed, no virtue at all. It is useless and sterile and once freed from its cloistered condition becomes the most deadly of vices through ignorance and lack of exercise.

In commenting on the above we, of course, would warn against any indulgence in that which is "cheap and nasty," though it would seem to promise an easy opportunity for gathering experience and "victories." Every such indulgence works harm, though he that indulges may consider himself immune. Nor is mere non-indulgence to be classed as a true victory. Here the motive is the decisive moment: you must avoid sin for its own sake, not for the harm it is calculated to work. That is true morality. It does not come as "a product of a series of prohibitions," but is God's

answer to the prayer: "Create in me a clean heart, O God, and renew a right spirit within me." This prayer comes only by the promptings of the Spirit of Him who said: "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." G.

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Pressing the Church Into Politics

It is an undisputable fact that attempts are constantly being made by certain Protestant churches to press the church into politics by committing themselves to the solution of economic, political and international problems. Recently the Federal Council of Churches in America, in session at Chicago, gave out an alleged Protestant political programme, covering Panama Canal tolls, the Irish question, the use of submarines, the cancellation of debts of foreign nations to the United States, and kindred topics. Such action on the part of churches not only is diverting the church from her divine commission, but it is also a clear case of usurpation on their part in making demands upon the national government. What business have church-bodies to work out programmes for political and economic reconstruction and to bring a bearing on the government? Yet it is just this that principally during the war government officials have brought about, and which these religious bodies so willingly agreed to, to make them a political agency. Such action is due to that conception of man and the church which regards both as a product of evolution through environment. Both man and the church are to be corrected and advanced, by external, political, and economic influences, and not by inward divine influence through the Word of God. But to attempt to make of religious bodies political blocks and to commit their membership on political questions is one of the best methods that could be devised of inflicting irreparable injury upon the cause of religion. Let churches of all creeds be kept free from political activities. J. J.

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Too Bad The movement among certain churches to bar wine from the communion table is to be commended. Many of the evangelical church have long ago settled this question. They have not permitted fermented wine to be used for a generation. The Woman's Christian Temperance Union brought this to pass.—Western Christian Advocate.

Too bad that the Son of God did not have these excellent women to advise Him in the days of His sojourn here on earth. He would have been saved from many a grievous mistake. But the thought strikes us that in the blessed sacrament He is the host and that men are his guests. It would to us seem the proper thing either to permit Him to settle this question according to His mind or to decline His invitation with thanks. J. B.

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The Queen of Sheba A motion picture entitled with that name is being shown in all the principle cities of our country, drawing millions of the fickle and amusement loving every day. The writer of this had the occasion to see this motion picture recently and takes this opportunity to offer his criticism from a Christian point of view.

One versed in the writings of the Old Testament knows no more of the queen of Sheba than what is mentioned of her in the first book of Kings, chapter 10, verse 1-10 and in the second book of Chronicles, Chapter 9, verse 1-9. In both of these passages we are told that she came to Jerusalem to witness the fame of king Solomon and prove him with hard questions. And when she had seen all of king Solomon's wisdom and all his glory, she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me; thy wisdom and thy prosperity exceedeth the fame which I heard. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice." Other scriptural records of the queen of Sheba we have none. It is claimed for the motion picture that it is based on Scripture, Josephus and other authors. Josephus does not deviate in the least from the scriptural record we have of Queen Sheba, and all the departures from Scripture and Josephus we find in the motion picture the Queen of Sheba must have their origin in the other authors which we are not able to examine as to their authenticity. Be it sufficient to state that their imagination must have gotten the best of all authentic authority, unless there is some tradition of which we are ignorant.

The Queen of Sheba is a mixture of Scriptural truths, misrepresentations of Scripture, sensationalism, intrigue, suicide, murder, adultery, in a typical licentious Oriental setting. The suicide of Sheba's sister in a pool of Armud's harem, the murder of Armud by Sheba, the adulterous advances of Adonijah to-

wards Sheba, Sheba visiting Solomon in his bed chamber in the dead of night, are clearly portrayed. Other features of an immoral character are subtly concealed, thereby making them all the more evident. Among these is the illegitimate son David of Solomon and the queen of Sheba, who toward the end of the picture is supposed to be awakened from death by God through the intercessions of Solomon; scene, the tomb of the kings at Jerusalem.

What value has The Queen of Sheba? It has none. No religious value, no moral value. When a god can be called upon to place his stamp of approval upon sin and adultery and he complies with such request, this God surely can not be the God of Israel in whom Solomon trusted and whom the queen of Sheba of Scripture lauded, this surely can not be our God.

A. B. K.

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Are the Elks A Religious Organization? This question is repeatedly asked in our day, not because the answer is so extremely difficult but because the membership propaganda is being carried to such a feverish pitch: on the evening of New Year's day one thousand new members were initiated in Milwaukee alone. Are they a religious organization? Perhaps many among this great number pondered the question. We are, by the courtesy of one of our readers, in a position to submit an answer given by a prominent Elk. The following clipping is taken from the Fergus Falls Journal (Minn.) and was sent to us by a reader because it is so timely:

"Mr. Divet was introduced by R. J. Angus, and delivered a most fitting address. He opened with the well known lines:

"Life is real, life is earnest;
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

"Mr. Divet said the Elks were a fraternal organization; fraternal in the fullest and truest sense; as an organization, the lodge is religious but not sectarian. Its religion is summed up in the sentence: 'There is a God and men are his children.'

"He spoke of the great mystery of death, and of the members of the order whose chairs are now vacant; who have solved the great problem that each must solve and solve alone.

"Men continue to love their dead; the beast forget theirs. There is no room in nature for love for that which is naught.

"The seeming contradiction in love for the dead is explained when we reflect that 'We love our dead because they are not dead; and they love us because we shall not die.'

"Following the address, the names of the departed brothers were placed on the tablets of the order and the exercises closed with the ritual and the benediction by Rev. J. Richmond Morgan."

Additional light on this subject is shed by the following, taken from the Christian Cynosure for January:

"We take from the California Missionary, of Los Angeles, California, November, 1921, an extract on the meeting in Los

Angeles of the Grand Lodge of the Benevolent and Protective Order of Elks, which was copied from the Los Angeles Examiner.

"The new Grand Exalted Ruler of the Order, Wm. W. Mountain, in his official address which was characterized in the Los Angeles Examiner as 'remarkable and a topic of constant conversation by the members of the Grand Lodge,' had something to say about the religious side of Elkdom. Here is one paragraph:

"We do not care whether he is a Jew or Gentile, we do not care whether he is Protestant or Catholic, so long as he believes in our God, the Supreme Ruler of the universe, so long as he belongs to and believes in our country—America—our Flag, Old Glory—and he has no other God, no other country, no other flag, and so long as his life proves his faith."

"So these Elks have a 'God,' and his name is 'The Supreme Ruler of the universe.' If there is anything in a name, and we believe there is, then this 'God' must be a different one from the one we Christians worship, for our God's name is 'Father, Son and Holy Ghost.' We grow quite skeptical when he says that a Jew, a Gentile and a Christian can alike believe in their 'God.' But hasn't our God given us strictly to understand that unless we become regenerated Christians we cannot believe in Him—'Except a man be born again he cannot see the kingdom of God,' John 3:3. Indeed, it makes a big difference with our God. If their 'God' is our God, why was it that at the Elks' Memorial Service in Ft. Wayne, Ind., several years ago they sang the Doxology thus:

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above for all that's good,
Praise God for our true Brotherhood.

Instead of 'Praise Father, Son and Holy Ghost,' as we Christians do? Was it not because their 'God' is different from ours and had they sung it as we Christians do some of their Jewish and Gentile brethren would have been offended?

"But Mr. Mountain, the Elks' Grand Exalted Ruler, has another paragraph. Note we are giving whole paragraphs and not only disjointed sentences and expressions. This one must sting every Christian ear to the quick—if there is any quick left in it:

"We do not want to make a church out of it, we don't want to preach sermons, but, my brothers and friends, the only thing God ever asked us to do was, not to pray, to join a church, or give our money, but to give ourselves to every fellow who needs us, and to the one who needs us most, to him we owe the most and it is only inasmuch as we obey this injunction that we can square our own account with the Real Boss."

"Here Mr. Mountain calls the Elks' 'God' the 'Real Boss.' Is that the name of the Lord of hosts of whom the angels in reverential adoration sang 'the whole earth is full of thy glory.' But, dear Christian reader, is that a fact that our God does not ask us to pray, to join a church, to support the church with our means, but first and foremost to help our needy fellow man; and has He ever given us the promise that if we do this last He will call things square and open the door of heaven for us? Alas, now there is no doubt about it and the Elks' 'God' and religion is a different one from ours. Our God says expressly, 'Pray without ceasing,' (1 Thess. 3:17). 'Not forsaking the assembling of ourselves together as the manner of some is,' (Heb. 10:25). 'Even so did the Lord ordain that they that preach the Gospel should live of the Gospel,' (1 Cor. 9:14), and 'He that believeth (on the Lord Jesus Christ) and is baptized shall be saved; but he that believeth not shall be damned,' (Mark 16:16).

"The religion of Elkdom, therefore, like that of practically all other fraternal orders, is in a nutshell this: Be a good fellow to everybody else, especially to your own lodge brother, and you are sure to get into the Grand Lodge above. But mark you well, dear reader, that 'Grand Lodge above' is not the heaven of which Jesus Christ said 'I go to prepare a place for you,' for Jesus Christ has never been allowed there. It is a 'heaven' which every faithful Elk, Mason, Odd Fellow, etc., prepares for himself. It is a man-made heaven which, you may rest assured, passes away with the maker thereof.

"How unspeakably sad that thousands and millions in our land are risking their soul's salvation on this religion of the lodge! And how clearly does not the above again disprove that oft-made statement. 'There is no conflict between the Church and the lodge.'" G.

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Moses Also Moses also is wrong, or rather, He who spoke through Moses at Mt. Sinai.

The aim of the prohibition leaders is not so much to secure perfect law enforcement as to get our temperance laws fixed in the minds and hearts of the people like laws against robbery and slavery. Prohibition must become the settled policy of the country, unquestioned by decent citizens.

—Western Christian Advocate.

Yes, the laws of the country should be obeyed, but there is a vast difference between not obeying an existing law and favoring the repeal of a law that one considers unwise. The Advocate here makes the use of intoxicant drinks a moral wrong, as he places it in the same class with robbery. He who calls Himself the Lord of our God does not call the use of wine or beer a sin. Is He, perhaps, less spiritual than they who profess to serve Him? J. B.

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Bringing the Negro Children to Jesus In a recent circular relative to our missions among the Negro children in the South the Jubilee Committee of the Board for Colored Missions makes the following appeal to the children of the congregations within its Synodical Conference:

"Our Church, the Synodical Conference of the Lutheran Church, will be fifty years old this summer. We are going to raise a collection for Negro Missions to celebrate this event. And our children can help celebrate. Just think what it would mean if our children could build **ten new schools** for the negro children in the South! This would cost about \$20,000. Much money? Yes, but when a hundred thousand children help to raise it, each has to give **only a few cents**. The arithmetic class can figure this out quickly. Now let every child give **one cent a week from January 1 to July 1**. If 100,000 children will give a cent a week for 25 weeks, how much will that be? I believe it will be more than \$20,000,—but figure it out!

"Will you do your share? Maybe your teacher will help you keep book on these pennies as they come in every week.

"Maybe you want to make your gift for this celebration in some other way. But let every child do just a little bit, and how much can we not do!

"And, really, should we do just a little bit for those poor negro children? Jesus did a great deal for them—He lived and died for them as well as for us.

"Do your share, children, and may God bless you!"

We heartily recommend the plan suggested here, and would ask each and every child of school age in our congregations to contribute one cent weekly until the Jubilee in July this year toward missions among the Negro children. A great and blessed work would be accomplished in doing this and it would not only mean a standing monument for but also foster the missionary spirit of our children. J. J.

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Another Arrival Our Brotherhood Zoo is rapidly filling up. We see by the Cynosure that there is now a Royal Order of Fleas. Witness, the following:

"One of the social features in connection with the union meeting of the fifth district of the New York State Dental Society and the Jefferson County Dental Society in the Black River Valley Club Friday and Saturday is the initiation in full form of candidates for the Royal Order of Fleas. About 20 candidates will be initiated into the Order."

The name could hardly have been adopted for the reason that all the other animal names had been claimed by royal Americans for their affiliations; for, if we mistake not, a few still await adoption. Probably the selection was due to some characteristic of the animal which the human wishes to emulate. Now, there's one or two we could mention from casual observation. There is attachment and tenacity of purpose. We had a dog once; his name was Tray. We were quite attached to him for some time, and some fleas were attached to him, also. Aside from his cosmopolitan pedigree which was a beautiful example of impartiality in selection and was worn all the year round, there was this other thing that stuck to him chiefly in summer: his Royal Order of Fleas. Sometimes they did make him sit up and mutter things under his breath. Attachment and tenacity of purpose ought to be a help toward 100% Americanism; maybe that is what this Order is working for, putting the word "royal" in their name merely as a blind to hide their patriotic purpose,—modesty, you see, so as not to shame the rest of our democratic citizenry.

The Royal Order of Fleas is another solemn warning to unattached Americans to seek attachment before all the desirable names and emblems have been adopted. G.

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Lacked Virility Jesus evidently also lacked virility, if the test of virility given in the Western Christian Advocate is to be the standard:

"The American church is making an impression upon the general public for virility. There is a growing conviction that it is becoming a dynamic force that all evil and selfish organizations must take into account. It is successfully bringing into operation another agency that is making the worldly section of society recognize it with a profound sense of trepidation. It is seeking to put its preaching into action and not leave that to the discretion of the individual or of the general public. A sermon which produces action is the one that amounts to something in daily life."

The Lord never intended by His preaching to compel the civil powers to force His teachings on an unwilling world by laws and penalties. The action He sought was that of the Spirit in the heart of the individual. J. B.

"WHAT'S IN A NAME?"

Under this caption one of our dailies writes: "Several women of 'advanced' views have lately achieved publicity by defying the old fashioned custom of assuming their husbands' names on getting married. The latest exponent of this peculiar form of feminine insurgency issues the following declaration of independence:

"Why should I change my name? There is no law to insist on it. It is only custom. If people can call me 'Mrs.' I will not make an issue of it, but I intend to keep my name for all legal matters, visiting cards and so forth."

Evidently women of this type regard it as a degrading sign of bondage, if they assume their husbands' names on getting married. They would maintain their name on the ground that a married woman is her husband's equal, both mentally and physically, civilly and politically. They will not concede the superior relation of man in the marriage estate. The ruling which God made at the ordination of this estate concerning the relation of the woman to her husband, saying: "thy desire shall be to thy husband, and he shall rule over thee," does not exist for them. Nor do the words of the New Testament: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be unto their own husbands in everything."

Of course it would be useless to argue with women of such "advanced" views as mentioned above. Yet for the amelioration of what constitutes noble womanhood we would briefly say this. We believe according to Scripture that man and woman are the same in nature and equal. To go back to the Scriptural account of the origin of sex in general and the origin of woman in particular, woman was made from the man by the direct act of God. He took a portion of the man and made of it a woman, so that she became bone of his bone and flesh of his flesh. Woman is therefore of the exact nature of man in every particular. A man and his wife are one flesh, and they must always be treated as such. Both are one, even to the extent of the powers to constitute a family. Man is endowed with such powers, and so is woman. Both are equal factors in matters pertaining to family life.

But while they are thus of the same nature and equal, they have different functions. And it is at this point that many fall into confusion. Because woman

is one with man in nature, they conclude she is one with him in function. This is the error of much of the thinking on woman in our days. It recognizes the oneness of man and woman in nature, but it fails to recognize the difference in function. Woman, it is true, is not a second man nor an imitation of man, but she is his counterpart, his correspondent, his helpmate. While the function of man, generally speaking, is as the representative of the family, the church and the state, and calls for public activities, the function of woman is concentrated in the home and is rather of private character. When each operates in the respective functions assigned, they make a strong combination, and all is well.

Hence, referring to the above question of woman's name in marriage, the answer affords no great difficulty. The husband being the representative of the family and the head of the wife, the latter assumes his name, not only for custom's sake, but as a natural result of the union between the two. Solomon, speaking of the virtues and functions of the wife, says in his Proverbs, Chapter 31: "Her husband is known in the gates, when he sitteth among the elders of the land." Surely the name of her husband is not distant to her, but one she takes pride to be called by.

J. B.

A MORE ACTIVE LAITY

In a recent issue of the Living Church we find the following words of Bishop Manning:

"The Church must now ask for more of her laity, men and women, a larger share of their thought, time, ability, in the daily work of the Church. The time has gone by for the laity to travel in the Church like passengers in Pullman cars, only showing their tickets occasionally for their final destination."

In fact, the time never has been when this was the God-intended attitude of the laity to the work of the Church. The Scripture calls the Church the invisible body of Christ in whose upbuilding every Christian as a member of the body is always active. Thus the position of the layman in the visible Church was never to be that of one who merely accepts the teaching and submits to the guidance of a ministry endowed with all authority and possessed of all that the soul needs for its eternal salvation. But it cannot be denied that the condition of which Bishop Manning complains obtains in every church body to a greater or lesser extent, and all will agree that this condition should and must be overcome. The layman should become more active in church work.

There are at present signs of an awakening. It seems that we are going to have a more active laity. That is cause for rejoicing, but only if it really means a more active laity and not more "lay activity." Unfortunately a distinction is frequently drawn between the church work of the clergy and that of the laity, almost as if the church had a secular side and a

spiritual side. The layman is inclined to feel that certain things should be left entirely to the pastors, while others belong properly to the layman. He easily confines his activity to the apparently external side of church life: he devotes himself to the solution of the financial problems of the church; he wants to undertake to defend the church against political attacks; or, he lays stress on the cultivation of social intercourse between the members of the church.

Not that these things should be entirely neglected, but we contend that they should not be considered first in order, and that they cannot be properly taken care of by men who are not actually living in the spiritual work of the church.

The business world is able to teach us many things about the orderly administration of our finances, but it is only the spiritually-minded man who can bring the methods of the business world into the church without at the same time introducing into the church the spirit of the business world. As members of the church we are at times compelled to meet the attacks (on our schools, for instance) of our antagonists, but we must be deeply imbued with the Gospel if we are to take the right stand, fight in the proper spirit and employ the correct methods and means. The only social intercourse between Christians that is of any value to them must be the immediate product of their spiritual contact with each other, of their oneness in Christ.

A wholesome and helpful activity in the church must flow from spiritual motives. "They were all filled with the Holy Ghost," is the explanation for the active service of the first Christians. Our calling is a spiritual calling; our work is spiritual work; our purposes are spiritual purposes.

"There are diversities of gifts, but the same Spirit. And there are difference of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all." 1 Cor. 12:4-6.

"That we may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the efficient working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

An increased activity would have to begin in the heart of the individual. It would mean a life in true repentance, a burning love for the Savior and a living hope for the life to come. It would mean the mortification of our flesh and keeping ourselves unspotted from the world.

The activity that is the result of the strengthening and deepening of our spiritual life will, naturally, be of a spiritual character. Let us look at the first Christians.

"They continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Acts 2:41.

"They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11.

"They took part in the first church council, where questions of doctrine and practice were decided." Acts 15.

"Whom when Aquila and Priscilla (tent makers) had heard, they took him unto them, and expounded unto him the way of God more perfectly." These two instructed the learned and eloquent Apollos.

Again and again we find the first Christians assembled to unite their voices in prayer, praise and thanksgiving. We find them filled with love toward their Lord and for His sake toward the brethren. We find them full of zeal for the spreading of the Gospel.

A more active laity should therefore mean a laity that is alive in faith, hope and charity; a laity that diligently searches the Scriptures and hears the preaching of the Word for its spiritual enlightenment and strengthening; a laity that is well grounded in the doctrine and that jealously guards the truth against its perversion in doctrine and in practice; a laity that is instant in prayer; a laity that is trained to assist in the edification of the brother; a laity that goes out after the straying ones and that raises up the fallen; a laity that strengthens the weak and comforts the mourner; in short, a laity that is trained to exercise the ministry of the keys in the sphere which the Lord has assigned it, that is more and more fully growing into the kingship and priesthood to which the Lord has raised it through Christ.

J. B.

(To be continued)

THE LODGE OF THE JUNIOR CONQUERORS

We find the above head in the Christian Cynosure for January and in explanation of it we read the following:

"On the 1st of February, 1920, I announced the organization of a Junior Society of Christian Endeavor. The night was rainy, only six were present. We proceeded to adopt our slogan 'From Six to Sixty Soon.' I proposed we organize after the character of a lodge. On October 31st we were 'over the top,' having 61 members. The Lodge of the Junior Conquerors is not a secret society, but has all the 'floor work' of a lodge. There are nine degrees, each covering a definite portion of Bible history. The degrees are: Endeavorer (or Leaguer), Patriarch, Commander, Judge, Ruler, Disciple, Ambassador, Herald and Conqueror.

"The first five are in the Old Testament, the last four in the New Testament. One of the Juniors delivers a lecture to the 'Candidate' after he has been initiated. The lecture covers the Period of the Patriarchs. The Candidate or Endeavorer is then given a list of questions and answers based on this lecture, which as soon as he has mastered, he is examined upon and the degree, Patriarch, is conferred upon him.

"The sixth, seventh, eighth and ninth degrees have dramatic sections. The sixth being The Shepherds of Bethlehem, and The Wise Men and Herod. This is a Christmas degree and it was given at the Christmas program. The ninth degree is The Conqueror degree and is an Easter scene. If the work is begun in the summer or about September 1st, the degrees will come right with the seasons. We wait until several are ready for these degrees before giving them.

"There are 39 speaking parts, but 12 boys and girls can take all the parts if necessary, as they are short. No trouble to get them to take the parts, everybody wants one. We have members from 8 to 14 years of age. Works nicely. There is none of 'the dear children' stuff. We hope to secure 100 by July 1st. I believe it will work anywhere, because it calls for action. Boys attend better than girls."

Directly following the above description and it would seem by way of comment we find the following:

"The ritual of this lodge which is to take the place of the Christian Endeavor, Epworth League, etc., gives the following as the list of officers:

"1. President; 2. Vice-President; 3. Secretary; 4. Chaplain; 5. Treasurer; 6. Senior Attendant; 7. Junior Attendant; 8. Conductor; 9. Associate Conductor; 10. Conductress; 11. Doorkeeper; 12. First Shepherd; 13. Second Shepherd; 14. Third Shepherd; 15. Mary; 16. Ruth; 17. Esther; 18. Angel; 19. Herod; 20. First Wiseman; 21. Second Wiseman; 22. Third Wiseman; 23. Attendant; 24. Peter; 25. James; 26. John; 27. The Demoniack; 28. The Leper; 29. The Man with Palsy; 30. Miss Jairus; 31. Miss Canaan; 32. Woman of Samaria; 33. Elder; 34. Scribe; 35. Centurion; 36. First Soldier; 37. Second Soldier; 38. Mary Magdalene; 39. Other Mary.

"There seems to be no obligation in connection with this lodge, but we note that the President commands the Vice-President to 'instruct the Doorkeeper to admit all members that are in possession of the pass, or visitors having permission from the Superintendent.'"

If the commentator, by his closing remark, wishes to indicate that he has exhausted his subject we must differ with him. We would say he has hardly begun and the beginning he has made is very mild and meek.

Constituting a body as the above "Conquerors" are described may in the abstract be entirely inoffensive, if it is highly fantastic; practically it is, however, a cheap imitation of lodge tomfoolery and mummery and you might argue the question from dawn to sunset as to one's freedom to adopt whatever form he chooses, the lodge-man would find in your choice of his form of horse-play an endorsement of his form and by patterning after him in this inconsequential detail you are at the outset queering your position with him when you wish to discuss vital differences.

Apart from that, this whole drift makes for poor citizenship. No nation on earth spouts so much about its "democratic spirit" and its fundamentally "democratic institution" and while we are spouting, at our work and at our play, even on the school-bench, we are busy drawing circles which shall guard our isolation in keeping others at a distance. It is a pity we cannot see ourselves as we are and enjoy a good laugh at our own expense. Now, the above-men-

tioned "Conquerors" are a twig off this tree; so, why encourage its growth?

There is still another aspect of the matter, which to the Christian ought to be of primary importance: the whole thing reads like a travesty on things sacred because they are contained in the Bible. When we read a catalog of some lodge's officials we mildly wonder, "How do they get that way?" or enjoy a good laugh; but this is no laughing matter, this touches where it hurts. The "Conquerors" may be a monument which somebody has reared to himself, but it speaks of an exceedingly bad taste, bordering on irreverence, and besides there is no good reason justifying its existence. G.

"THE SHORTER BIBLE" AND ITS AUTHORS

By Rev. Leander S. Keyser, D. D.

This work in its completed form has now appeared. The New Testament version was published in 1918, while the Old Testament has recently come from the press. The chief editor is Charles Foster Kent, of Yale University. His collaborators are the following: C. C. Torrey, professor of Semitic Languages in Yale University; Henry A. Sherman, head of the Department of Religious Literature of Charles Scribner's Sons; Frederick Harris, senior secretary of the Publication Department of the International Committee of Young Men's Christian Associations; and Ethel Cutler, Religious Work Secretary of the National Board of the Young Women's Associations. We want our readers to take special note of the last two names and the positions indicated.

After due examination of this recension of the Old and New Testaments, we are moved to give this judgment: Had the editors announced their work as "Choice Selections from the Bible," and treated the whole Bible as if it were divinely inspired, indeed and in truth one might welcome their production, and might not feel suspicious regarding it. But the trouble is, they give the impression that they have published those portions of the Bible that "are of vital interest and practical value to the present age" (see preface of the New Testament). Further: "About one-third of the Old Testament and two-thirds of the New Testament represent what is most frequently read or used by the average Bible reader. These passages contain the true heart of the Bible, that has proved the inspiration of past generations, and will in increasing measure be the guide of those to come." However, the first and last sentences above quoted do not appear in the preface of the Old Testament. Is this omission a proof that the editors have learned a lesson of prudence from the criticisms passed by evangelical scholars on their recension of the New Testament?

And why are evangelical people suspicious of "The Shorter Bible"? One reason is, Dr. Kent is known

here in America to be one of the most outstanding leaders of the liberalistic school of Biblical criticism. He accepts the partition and documentary theory of those archrationalists, Graf, Wellhausen and Kuenen, though he tries to "mediate" between them and evangelical Christianity. Refusing to draw the logical conclusions from the rationalistic premises, he thinks he can save "the true heart of the Bible" by picking out such parts of it as commend themselves to his reason and judgment, and letting the rest go. The Bible, he would hold, is largely human in its origin, and is made up of primitive ideas, traditions and folklore, and hence contains many errors and contradictions; but there is still enough left that is divine to guide men religiously and reveal to them the way of eternal salvation.

However, such a view of the Bible is so illogical, inconsistent and dangerous as to lead evangelical Christians to believe that it undermines confidence in the Bible even as a guide in religion. Thus, knowing Dr. Kent's main position so well, many good people cannot help believing that his rationalistic views govern him in the production of "The Shorter Bible." The representatives of the Y. M. C. A. and Y. W. C. A., whose names appear on the title-pages, are naturally regarded as training in the Kent school. They are compromised by the company they keep, and they, in turn, compromise the Associations they represent. It is conceivable that they are not aware of Dr. Kent's negative views of the Bible and the reputation for liberalism that he has won.

To our mind, the New Testament section of "The Shorter Bible" is very faulty and rationalistic, because it omits so many vital passages. As examples, the following do not appear in Kent's version: Matt. 24; all of II and III John; all of Jude; all of II Tim. 3; II Peter 1:12-21; all of II Peter 2; Rev. 22:6-9 and 18-21. Read over these passages and see if they are not vital to "the present age" and every other age.

In the treatment of the Old Testament, the negative and humanistic temper crops out everywhere. The editors cannot disguise it; we cannot say whether they want to or not. Let us specify. In the preface there is no hint or suggestion that the Bible is a special divine revelation; that it is God's Book. Here is the expressed purpose of the editors: to enable their readers "to secure a clearer picture of the origin and development of Judaism and Christianity and of the work and teachings of their great social and spiritual leaders." Observe the humanistic note in this statement. Genesis 1 (including 2:1-3) bears the title, "The Poem of Creation." And, behold, it is printed in poetic form! Do you not see the critical conception peeping out? A poem may be true, or it may be only a flight of the imagination. Why did not the editors call the first chapter of the Bible "The History of the Creation"? Because they do not accept it as a

history. But they did not want to say so plainly and honestly; so they deftly called it a "poem." Maybe innocent folk will not suspect the idea back of the caption.

The title for Genesis 2 (or the parts given) is: "The Provisions for Man's Physical, Moral and Social Development." Note the order of the adjectives; also that the chief matter is left out—"spiritual" development; for surely the outstanding feature of the Biblical history is God's relation to our first parents. The title for the narrative of the confusion of tongues at Babel is, "The Traditional Origin of the Nations and Languages." The word "traditional" is used to suggest that the narrative is not historical. "The Survival of the Morally Fit" is verbiage that gives an evolutionary cast to the Biblical narrative of the Noachian deluge. An evangelical writer would have used this title, or something akin: "God's Preservation of the Righteous." Nor can we avoid the impression that nearly all the headings connote the humanistic, not the supernatural, viewpoint. Strangely enough, there is one exception in the treatment of Genesis, and only one: "Jehovah's Sympathy with Outcasts," placed at the head of the story of Hagar and Ishmael. You can easily guess the *why* of this exception. Note, too, the ugly twist given to Sarah's conduct. For the true interpretation, founded on the Hebrew, read Keil's Commentary on Genesis 21:9. Such a gloss as Professor Kent here makes stirs one's righteous indignation.

Let me furnish proof positive that this abridgement of the Bible is based on rationalistic methods and conclusions. Not a word of Leviticus appears in the Pentateuch, where it rightfully stands in God's Bible, but parts of two chapters are inserted after Nehemiah: which means that it was composed after the exile. Yet the Bible teaches as clear as noonday that Moses gave the Levitical laws at Mount Sinai. Parts of Exodus and Deuteronomy appear in their proper places in the Pentateuch, but other parts come after Nehemiah; hence they, too, are post-exile. The historical parts of Daniel are placed after II Kings; the prophetic parts (very brief) are put last in the list of the prophets; hence they were composed long after Daniel's time. Evidently these "scholars" are not aware that Prof. R. D. Wilson's recent book (1917), "Studies in the Book of Daniel," has completely upset the theories of the dissecting critics of Daniel. Dr. John Fox, of Easton, Pa., informs me that only 68 of the 150 Psalms are found in "The Shorter Bible," "and many of these are mutilated." He continues: "Just thirty verses of the 176 in the famous 119th Psalm are left to tell the tale of how the editors love God's law." More than half the chapters of the Pentateuch do not appear. Both I and II Chronicles are dropped entirely; so are two of the minor prophets and four whole books of the New Testament. Thus

the book is built on the basis of the negative, or at least the "mediating," Biblical criticism, which sadly mutilates the Holy Scriptures.—The Presbyterian.

WHAT OTHERS SAY

Ears Clearly Visible

If consistency, as the sage asserted, is the hobgoblin of little minds, Mr. Robert G. Davies of New York, legislative counsel for the Lord's Day alliance—it is not fashionable to refer to reformers as lobbyists—would seem to be possessed of a twelve cylinder mentality.

Commenting on the numerous recent deaths from wood alcohol and other poisonous decoctions, which have distressed and alarmed the unregenerate portion of the populace, who regard wholesale slaughter as a serious thing, Mr. Davies airily remarked that "the public should not get nervous over the prohibition situation. Let all the drinkers of bootleg liquor die. The man who has so little moral fiber that he will drink this poison is of no worth to society. He is better off dead."

This is a magnificent intellectual and moral flight and one which should enlist the pleased interest of every citizen.

The basis of the entire prohibition movement has been to remove temptation from those who are too weak to resist it. Now, however, with prohibition an established fact, Mr. Davies blithely informs the world that the weaklings who can not get along without succumbing to temptation and take the desperate chances involved in consuming bootleg whisky, should be permitted to murder themselves with this poison for the benefit of society.

There is a delightful inconsistency and a deep and profound humanity in that statement which will no doubt go far toward endearing Mr. Davies and his organization to the public heart.

It is a notorious fact that among the patrons of the bootlegger are many persons who, before prohibition, never drank liquor. Young boys especially are prone to believe that it is smart and clever to obtain liquor, which in the absence of regulated sale is as easy for them as it is for adults.

Of course it might be a good thing for the world, although most of us would be reluctant to admit it, if all these boys and all the other citizens who are led to experiment with moonshine were to die off. Automatically it would clear the world of a lot of miserable and protesting sinners and bring a little closer the glad day when all life is to be regulated by the organized reformers. But somehow the average citizen with no pretensions to particular responsibility for his neighbor's personal habits, is likely to discover what looks like a flaw in Mr. Davies' argument and to feel that it would be judicious for the Lord's Day alliance

to replace its legislative agent at Albany with some person who does not suffer from a lack of control of the feet and mouth.

—Milwaukee Sentinel.

Church Members Do the Giving

A secular newspaper, the Boston Transcript, recently compiled the amount of the charitable gifts made by the people of the northern and eastern sections of the country. During a year the staggering amount was nearly a billion dollars. The names on the lists of donors were carefully scrutinized and it was found that seventy-eight out of every 100 names were those of communicant members of the churches, Jewish, Catholic or Protestant. When it is remembered that the communicant membership of the churches, Jewish, Catholic and Protestant, amounts to but 41 per cent of the population the figures become still more significant. Seventy-eight per cent of the givers were drawn from less than half the population; while 59 per cent of the population furnished only 22 per cent of the givers. It is safe to say that the givers who were not church members had for the most part a church-going ancestry.

—The Continent.

High Pressure Or Consistent Giving

The day of the drive is over, or at least its value is greatly diminished. Every pastor who is keeping close to his people and community feels this fact. We have had so many of these efforts during the war and since that men are weary of them and the psychology of our day is quite against them. I think that the financial drive should never have been anything more than an emergency method. In some cases, as during the crisis of the war, the drive may be useful and necessary. As soon as the emergency has passed, however, it ceases to have value and power. This is especially true of all of the causes and agencies which in the last few years have sought to secure their financial support by these methods. It is high time that we leave behind the high pressure, emergency and occasional way of financing our church program and get down to the steady pull of systematical and consistent giving.

This brings us to the fundamental objection to the drive as a method of money raising, especially from the Christian's standpoint. In the last analysis it must be classed with all other devices for getting money—bazaars, oyster suppers, etc. It is time that we put from our minds the thought that the ultimate object sought is an amount of money without much regard as to how it comes. The Christian gospel seeks to get life, and when life is secured other things come in their proper place. All Christian churches have had too artificial a notion of the meaning of religion, salva-

tion and the obligation of church membership. There has been little regular systematical emphasis upon the teaching and practice of stewardship as a necessary and regular manifestation of Christian faith fifty-two weeks in the year. The next great movement and emphasis of our evangelical faith will be along these lines and a generation from now we will find the requirement of stewardship, honestly and faithfully obeyed, to be one of the essential requirements for church membership. The drive serves its purpose as a spurt in an emergency, but to keep our missionary program going steadily and continuously throughout the years we must turn to the teaching and practice of fundamental stewardship principles. As a matter of fact we have not really begun to live the Christian life until we apply it to the possessions. Jesus' teaching on this subject of money is very illuminating. When the day comes that we put the emphasis where he did we will not need the drive for raising money, except in some occasional times of emergency which is its only proper place.

—The Baptist.

Union Theological Seminary Student Disarmament Movement

The following is an excerpt from an announcement sent out from Union Theological Seminary:

"A movement among the students at Union Theological Seminary, New York, in connection with the recent Disarmament Conference, illustrates the attitude which many younger ministers and students for the ministry are taking in regard to the church's responsibility for moulding public opinion on political matters. The movement in question was a spontaneous volunteer effort by Union Theological Seminary students actively to influence public opinion for the limitation of armaments. They say:

"While the church is active in philanthropic and social work of all sorts, it has not had a part in shaping policies in national and international affairs. We have the opportunity—as rising churchmen—to show what may be accomplished.' Although the seminary students are, for the most part, doing double work, there were forty volunteers out of a total student body of one hundred and sixty-six."

To this "The Presbyterian" makes the following well taken remarks:

"We admire the interest these young men have in the important civil and political questions of their times. But we believe they make two series mistakes: (1) They attempt, as students for the gospel ministry, to assume prerogatives which do not belong to their calling. The distinct function of the ministry, as set forth in the Word of God, is to speak the message which God bade them. This message does not include the management or instruction of the state acting within her own province. There are other callings to

deal with that. The message of the Christian ministry is one of life and death, of regeneration and perfection of character.

"It is the Gospel of Jesus Christ designed for the salvation and upbuilding in faith. The production of saved men through the use of the gospel, although indirect, is one of the very best methods of helping the state. 'Godliness is profitable both for the life that now is and that which is to come.' The production of such godly men is the function and purpose of the Christian ministry, and such godly men in the ministry and with the ministry will save the state, and it will not be saved without them. Every thoughtful man knows that the root of the present political and economical chaos is moral and spiritual. When, therefore, the ministry neglects its special function and chases after another mission, it weakens and disturbs the whole social structure. The young men of Union Seminary can make no greater mistake than to encourage themselves by a cross-cut and indirection to neglect their special work and to crowd it out and crowd it back by substitution of a work that belongs to others. Co-operation is good, but meddlesomeness is mischievous and pernicious.

"(2) It looks like presumption on the part of these young men to attempt the solution of such involved and complex civil and political questions, as the Far East, Disarmament, and Internationalism, which are confounding and defeating the ablest men of our times. Preaching the principles of God's Word is safe, but the attempt to divide and rule and instruct in matters of external details, left to the wisdom of men, is a big and perilous undertaking.

"This departure from the preaching of God's definite message of life, righteousness and holiness to men, and the attempt to substitute it with the conceptions, guesses and plans of men, is characteristic of modern rationalism, because rationalism has given up the divine message and has denied it. It therefore has nothing else to offer but its own wisdom, which is 'foolishness with God.' Since Union Seminary is professedly rationalistic, we cannot express surprise at this procedure under the direction of its professors. We again express our admiration for the ardor and well-meaning of these young friends, but we are confident it will lead to serious disappointment and failure both to themselves and those who follow them."

NOTED IN PASSING

The church at Ephesus grew by giving out. A religion not worth giving away is not fit to keep at home. The charter of the American Board of Foreign Missions was under the consideration by the Massachusetts legislature. A member spoke, "I am opposed to it; we have't enough religion for home use, much less to give to the world, to export to foreign lands." A wise man arose and replied, "Sir, I have this to say, when our religion is of this character, the more we export of it the more we have left of it; and the more we

believe in this Gospel and give it to all the world, the more do we believe in it and receive it as the bread of life at home."

—Lutheran Church Herald.

Many people are now talking about newspapers. The press does not command the awe it once did; instead of being the unchallenged moulder of public opinion it has become the subject of public opinion. Its circulation has increased, but its influence has not. The reason is that newspapers were once "Voices." Now they are properties. Signs multiply, however, that editors are discovering that the pen is mightier than the advertising contract or the bank account, if they only think so. Newspapers are being divided—good or bad. The distinction is full of promise. Like the stage, like art, the press has the choice of being low-down vaudeville and indecent portraiture, or of being high-grade, educational, inspirational, contributive to the social good.

—From Exchange—Henry Ford.

According to the latest available census, the Protestant churches of the United States can seat 53,500,000 persons. The Protestant church membership is only 25,000,000. Not more than 60 per cent, or 15,000,000 of these, attend church regularly. And this is about 28 per cent of the seating capacity. Thus 72 per cent of the capacity lies dormant. There is a waste whenever a pastor preaches to less than a capacity house. Earnest efforts should be made to eliminate the waste.

—American Lutheran.

A negro bishop at the Federal Council of Churches in Chicago said there was certainly no apostolic succession to be claimed for the colored churches—that Jesus and the apostles never thought of requiring Christians of a certain race and color to worship apart from other Christians. Has anybody any desire to debate that proposition with the bishop?

—The Continent.

I wish we could get rid of certain tedious falsehoods which crop up continually, no matter how often disproved or exploded. For instance, I read in a new novel (which is advertised as a brilliant satire in Swift's best vein) that the narrator has encountered multitudes of religious teachers who know the falsity of the old creeds but go on teaching them for fear of losing their jobs or shocking their congregations! Speaking with respect, I believe that is a lie. Whatever may have been the case in the days of Leo X, or the Savoyard Vicar, or Bishop Hoadley, it is blazingly certain in our generation and in our country that if a man ceases to believe the old Faith he can advance himself far more surely by publishing abroad his unbelief. If he does so while still sworn to teach the old Gospel, he will be all the more acclaimed as a prophet, a brave man, a courageous thinker; and if he is put out of the pulpit which he entered only after having taken the vow he has broken, he will become instantly a martyr of modernism. That priests and ministers do sometimes lose their faith is true; but that they conceal the loss and go on blasphemously pretending is too absurd even to contradict.

—The Living Church.

In his critique on *A Dictionary of Religion and Ethics* Preserved Smith says:

Most of the Protestant denominations are treated from their own point of view, and the article on Christian Science is signed by "The Christian Science Board of Directors." It is one of the least judicious statements that ever found the way into a respectable book of reference—partisan, unscien-

tific, and lightened with suppressio veri. From it we learn that Christian Science is "a scientific system of metaphysical or spiritual healing, discovered by Mary Baker Eddy in 1866," that it "is so called because of its exact and scientific nature. It implies a correct and demonstrable knowledge of God." If the abuse of language here is probably due to pure ignorance, what shall we say of the uncandid biography of Mrs. Eddy? We are informed that she "was a gentlewoman of culture and refinement" and that she "received a liberal education" including instruction in Hebrew, Latin, and Greek! Not a word is said about her three marriages, nor about her indebtedness to various quack healers whom she met. While the fact that she survived "fatal" injuries is set forth, her death is not mentioned; and were it not for her handsome tomb in Cambridge, provided as it was for some time with a telephone in anticipation of her resurrection, we might conclude that she had found the way of Enoch and Elijah to the next world.

—The Nation.

AN EPISTLE FROM ARIZONA

Published by Request of the Publicity Committee

"The Gospel in all the world bringeth forth fruit." When the chief of the apostles wrote these words to the saints at Colossae, he expressed a fundamental truth, that has ever since been a source of rejoicing to the Christians, a rock of offence to the unbelievers, and a subject of wonderment to both. He thereby declared that the Gospel of the infinite grace of God, as revealed in His dear Son to the lost children of men, was not a dead philosophy, but, rather, a power of God unto salvation, was spirit and life, and should accomplish **that**, which pleaseth the Master, and prosper in the thing, whereto He should send it, namely, to "bring forth fruit."

And the history of the Church is but an epiphany, a glorious manifestation of this truth that "the Gospel in all the world bringeth forth fruit." For, whether the blood-stained banner of the Cross was reared in the capital of the Caesars in Rome or among cannibals of the South Sea Islands, it never returned void. Though it was ever unto the stiff-necked, hard-hearted Jews a stumbling-block, and unto the highly "cultured," self-sufficient Greeks foolishness, it has always proved unto the Lord's chosen ones to be "the power of God and the wisdom of God," (1 Cor. 1:23 f). Though the Pentecost miracle of 3000 souls being swept into the kingdom as the fruit of one Gospel sermon on one day, has not been repeated, yet and still all heralds of the Gospel have found history repeating itself by experiencing, what Paul experienced on the Areopagus, "Howbeit certain men clave unto him and believed." (Acts 17.)

So it was **then**, when the apostle of the Gentiles made his three missionary journeys; and so it has been ever since, as the Gospel has come down the corridors of time: when its sound filled the plains and hills of Germany, or crossed the oceans and reached the islands of the seas; when it climbed the Himalayas, and traversed beyond the great wall of China; when it was proclaimed among "Greenland's icy mountains,"

or on "India's Coral Strand," in short, "the Gospel in all the world brought forth fruit." Ever and anon it has thus proved its spirit and life-giving efficacy, among whole nations as well as among single individuals.

And the true children of the Lord have ever remembered that the "Chief among ten thousand, and the One altogether lovely," who died for them, has said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:14. That is the reason, too, why our dear Synod has called the undersigned, to proclaim the Gospel in the wonderland of Arizona. The writer has been here since September last. Not because Phoenix happens to be the capital of the State, but because of its central location does the missionary reside here. Three days in the week he spends in Prescott, the "Mile High City," about 140 miles from Phoenix.

Prescott, a city of 6000 inhabitants, is advertised by tremendous sign-boards as "lying on the top of the United States," 5320 feet above sea-level, and is blessed with a healthy climate. There is little or no moisture here, and hence the air is clear as crystal. The U. S. Government, appreciating these wholesome climatic conditions, has established a hospital here, called "Whipple Barracks," about one and a half miles from Prescott, for veterans of the world-war, smitten with tuberculosis. About 650 T. B. ex-soldiers are here at present, housed not in temporary shacks as at Tucson, but in permanent up-to-the-minute buildings, five new ones being in course of construction right now; for the capacity of this U. S. health-resort is to be 1500. With the employees, doctors, nurses, aids, etc., "Whipple" at present forms a city of about 1000 inhabitants.

The Roman Catholics support two secretaries at the fort, who give their entire time to the soldiers, and spend an immense amount of money for free amusements for the soldiers, such as free boxing-matches, victrolas, rest-rooms, free magazines, free tobacco, free candy, chewing gum, etc. I fear, when we Synodical Conference Lutherans ceased collecting money for the spiritual needs of our boys in the army and navy, at the close of the war, we made a monumental mistake; we should have kept up the good work, and spent the moneys collected on the soldiers and patients in the various U. S. soldier hospitals and camps, somewhat like the Red Cross is still doing rather generously.

At Whipple the Red Cross has a graceful building of its own, with a large force of men and women; and the W. M. C. A. owns a school-building there, where different instructions are given morning and afternoon every week-day.

But, strange to say, though the Red Cross has mass every Sunday for their boys, no Protestant services whatever were held at Whipple, until the writer arrived last September. For once we Lutherans

were the first on the spot! I spent nearly a week among the sick, going from bed to bed through the twelve different wards, getting acquainted. Since then Lutheran service was held every Sunday in the Red Cross house at Whipple, with the exception of two Sundays, on one of which I was detained by preaching twice at the Mission Festival at Phoenix, the other time by being sick in bed with la grippe. The attendance has varied with the weather between 35 and 67. A few Lutherans from Prescott are always in attendance; sometimes also Lutherans from Kirkland (beyond the mountains) come, though it costs them over \$10.00 railroad and hotel expenses, to attend our services. As a rule, we have a congregation averaging about 50 or more every Lord's day, to whom we can break the bread of life. They do not come to display themselves or their clothes; some being too frail to dress, appear in their lounging-ropes. Others I have known to be in bed three or four weeks, get dressed merely to attend our Lutheran services, and go back to bed again. The wife of one of the doctors at the fort, Mrs. Collier, has been kind enough to volunteer her services as organist, from the very first service I held there, and has really beautified our worship with her very efficient playing, which all worshippers deeply appreciate. And "the Gospel bringeth forth fruit," also at Whipple Barracks: e. g., after preaching a sermon on the "Book of Books," five soldiers, (one a Philippino, another, who assured me he had been an infidel until now) ordered Bibles from me; and best of all, they read their Bibles, too. For, when I met them Saturday afternoon in the Y. M. C. A. building, where we meet regularly in class, they have all sorts of questions to ask, such as, what does "grace" mean, and "justification," and "inspiration," etc. From the interest shown in these Bible instructions, one can readily see, that most of those in attendance are not only soldiers of the U. S. but also soldiers of the Cross, who are deeply concerned about their soul's salvation. One Sunday, after having proclaimed the Gospel privately and repeatedly to a very sick soldier boy, one of whose lungs is gone altogether, and of whose other lung but very little is left, his relatives from Indiana, who were visiting him, came for me and told me he desired holy baptism at once. I had preached to him on the 23rd Psalm on that day. He was near death's door, but had learned enough about sin and grace for his salvation, and so there was nothing to hinder me from granting his request. After the doctrinal discussions on December 24th, with those soldiers that were well enough to attend, I visited those of our boys, who were not well enough to attend, among whom was the lad, whom I had baptized. He had been removed to Ward 10, the "kick-in-ward," as the boys call the death-ward. "He, who enters here, leaves hope behind." But, if you could have seen, how his eyes beamed, and how he

relished the glad tidings of great joy of the Savior's birth, that I told him, you would have rested assured that he had not left hope behind, but had taken it with him, on entering the death-ward. Unto eleven Lutherans could I administer the Lord's Supper on Christmas morning in Prescott. The sick soldier boys surprised me recently by passing a subscription-list among themselves and pledging to raise about \$40.00 a month in 1922 towards the expense of the missionary. Yes, verily, "the Gospel in all the world bringeth forth fruit."

Dear reader, dost thou belong to those followers of the Lamb, to whom He has said, "I have chosen you, and ordained you, that ye should go and bring forth fruit"? If so, then give also to the Mission in the sun-shine state of Arizona your interest, your prayers, and, last but not least, your donations, that the name of "the Fairest among the children of men" may be made known here, and that also this dry desert land may experience the truth of what the evangelist of the Old Testament prophesied, "The wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Is. 35:1.)

JOHN C. SCHMIDT.

FROM OUR CHURCH CIRCLES

Winter Conference

The Annual Winter Conference will meet, D. v., February 21 and 22 at Trinity Church, cor. Wabasha and Tilton Streets, St. Paul, Minn. (Rev. A. C. Haase.) Papers: Rev. K. Reuter: Outlines for Lenten Sermons. Dr. Th. Schroedel: Palestine of To-day. Rev. Haase: Theses of Intersynodical Committees. Rev. H. A. Gamber: Acts 2: 38-39 in its bearing on infant baptism. (Rev. L. Mauss.) Confessional address: Rev. P. Beck (Rev. P. Gierke). Sermon: Rev. W. Stolper (Rev. F. I. Mack). All attending the conference must secure their own board and lodging.

A. H. KUNTZ.

Eastern Conference

The Eastern Conference meets on February 14th and 15th at Wauwatosa, Wis. (Rev. Herm. Gieschen). Papers will be read by the Pastors Wojahn (Exegesis on 1 Tim.); Monhardt (Doctrine of the Church according to 1 Article); Schulz (Difference between Lutheran and Calvinistic Preaching). Preacher: G. Gundlach (Karrer).

W. Keibel, Sec'y.

Rhineland Conference

The Rhineland Conference will meet February 21st and 22nd at Eagle River, Wis. (Pastor J. W. Krubsack.)

Sermon: H. Heidel (H. Huth).

Confessional Address: B. O. Richter (J. Henning).

Papers will be submitted by the Reverends W. Huth, B. O. Richter, B. Kupfer, J. Henning, J. Krubsack.

JOS. D. KRUBSACK.

Northern Conference

The Northern Conference of Michigan (pastors and teachers) will meet February 21st and 22nd at Flint, Michigan. (Pastor A. Westendorf.)

Sermon: E. Rupp (A. Sauer). Confessional address A. Sauer (K. Rutzen).

Papers: Sermon (a reading), H. Hoenecke. Our Schools, Prof. E. Berg. Creation, teacher A. Zimmer. Exegesis: Gal. 5, Past. Th. Hahn; Gal 6, Past. A. Kehrberg; Joh. 1, Past. K. Rutzen.

Street car connections: Guests arriving on Grand Trunk or P. M. R. R.'s board the Wager or Grace Lawn car to Parkland St. Such as arrive on the Interurban from Saginaw get off at Parkland St.

L. E. MIELKE.

New Parsonage Dedicated in Prairie du Chien, Wis.

On the 28th of November the St. Peter's Church of Prairie du Chien, Wis., dedicated its new parsonage. This was a day of great rejoicing for every member of the congregation. For many years past the delapidated antique parsonage should have been supplanted by a new dwelling, but the membership of the St. Peter's congregation was too small for so great an undertaking. God, however, has blessed this congregation so wonderfully, and has so increased His small flock, that in the past year we were enabled to erect a most splendid edifice. Every heart was filled with a spirit of gratefulness toward the Giver of all Good, which manifested itself in the willingness and eagerness with which the work was begun and successfully ended.

The dedicatory service was held on the first Sunday in Advent. The Rev. Jul. Gamm of La Crosse delivered the sermon. This service was conducted in the English language. Although the weather was unfavorable this service was well attended, and a goodly collection of \$108.81 was raised to defray part of the debt on our newly erected dwelling.

When the words of David were spoken to the Christians of the St. Peter's congregation: "Who then is willing to consecrate his service unto the Lord," the result was too: "they offered willingly," and voiced the confession of David: "but who am I, that I should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have I given Thee." (I Chron. 29:1-19.)

May the Grace of God abide with this congregation for ever.

I. M. BRACKEBUSCH.

Installation

The Rev. R. P. Korn was duly installed by the undersigned in the St. John's Church of Arcadia, Wis., on the 3rd Sunday after Epiphany. Address: Rev. R. P. Korn, Arcadia, Wis. A HANKE.

Acknowledgment and Thanks

I received gifts from the following society, school, and persons: The Ladies Mission Society of Zion Luth. Church, Elroy, Wis.; Mrs. Alb. Lewerenz, Mrs. Wergin, and the Misses G. Cramer, E. Oehler, and V. Huebner also from Elroy, Wis.; Mr. Wm. Mueller and his sons Robert and Donald from Appleton, Wis.; Luth. St. John's School, Oakwood, Wis.; Miss Ella Schlegel, Benton Harbor, Mich.; Val. Ruediger, Prior Lake, Minn.

These gifts have been distributed to the baptized Apaches and their immediate families in my district. And I take occasion to thank these friends for their generous gifts, without them we surely would not have seen the happy faces of our needy brethren at our Christmas celebration. GUSTAV J. SCHLEGEL.

Card of Thanks

With grateful appreciation we wish to acknowledge the many kind expressions of sympathy shown in the bereavement of our dear husband and father, Dr. F. W. A. Notz. THE FAMILY.

ITEMS OF INTEREST

Report Shows State Divorces On Increase

While marriages in Wisconsin increased materially from 1910 to 1920, the divorce mill also was busier during the period.

These facts are revealed by an interesting statistical report just issued by the census bureau at Washington. The report covers the "marital condition of the population 15 years of age or over.

In 1920 the report shows there were in Wisconsin 531,148 married males, an increase of 2.9 per cent in ten years, and 359,883 single men, a decrease of 3.1 per cent since 1910. There were 517,771 married women, an increase of 1.9 per cent, and 261,200 single, a decrease of 2.5 per cent in ten years.

Turning to the divorce columns, there were 5,475 divorced men and 5,858 divorced women in the state, an increase since 1910 of one-tenth of 1 per cent in each case.

Widows totaled 82,642 and widowers 41,590.

The total number of males, 53,900,431, included 36,920,663 men and boys of 15 and over. Of the latter number 12,967,565 were single, 21,849,266 married, 1,1758,308 widowed, 235,284 divorced, and the remaining 110,240 unclassified.

Females totalled 51,810,189, including 35,177,515 women and girls of 15 or over. Of the latter number 9,616,902 were single, 21,318,933 married, 3,917,625 widowed, 273,304 divorced, and the remaining 50,751 unclassified.

The largest portion of married men, 62.8 per cent is shown in Mississippi and Arkansas, and the smallest, 45.9 per cent in Nevada. The largest proportion of married women, 70.5 per cent, appears for Wyoming, and the smallest, 53.2 per cent for Massachusetts. The proportion of married women in the District of Columbia, 47 per cent, is considerably smaller than in any state.

An increase in divorces was shown in every state, the report shows. —Wisconsin News.

Methodists Ask Tithe

Under a Detroit dateline of January 15th, the following news dispatch was sent out to the papers of the country:

"The Christian stewardship program of the Methodist Episcopal Church is intended to persuade 1,000,000 members

of the church to offer one-tenth of their incomes for religious purposes, Dr. Luther E. Lovejoy of Chicago, secretary of the church's stewardship movement, told Detroit Methodists in an address here tonight.

"The basic coin for church and Sunday School purposes still is the red cent," the speaker said, "Churchmen today are giving but a trifle more than their grandfathers did for religion despite the fact that the aggregate wealth of the country is forty times as great. A man still may be a respected member of a fashionable city church, ride in an \$8,000 automobile and pay twenty-five cents a week for his religion. The Christian people of America have been treating their Creator with less consideration than that which they accord to their waiter in a restaurant."

"The campaign to bring about greater observance of tithing will begin throughout the country next month, the speaker said.

Pope Gives Nephew Estate

Pope Benedict left his property Pigli, in Liguaria, to his nephew, Marquis Giuseppi della Chiesa, says a Central News dispatch from Rome Monday. Objects in his private apartments were bequeathed to his successor. There are many bequests to relatives and servants. —Milwaukee Journal.

BOOK REVIEW

Topics for Young Peoples' Societies by Prof. M. Reu, D. D. Wartburg Publishing House, Waverly, Iowa. Single copies 15 cents; single copies per year 60 cents; ten or more copies at 50 cents per year.

The Topics are to be issued in the form of a quarterly, each issue to contain twelve sketches; the last issue, intended for the summer months—vacation period with most societies—will be somewhat shorter. The Topics are to treat a wide diversity of subjects. In the first number we find: **BIBLICAL TOPICS**—1. Adam, the Type of Man. 2. Cain, the Slayer of His Brother. 3. Enoch, the First Witness for the Conquest of Death. **MISSIONARY TOPICS**—1. The Reformation and Missions. 2. The Swedish Lutheran Church and the Beginnings of Lutheran Foreign Missions. 3. Justinian von Weltz, the Herald of Foreign Missions in Germany. **HISTORICAL TOPICS**—1. The Fulness of Time. I. 2. The Fulness of Time. II. 3. The Gospel Among the Jews. I. **DOCTRINAL TOPICS**—1. There is a God. I. 2. There is a God. II. 3. God is a Person.

The field covered is so wide and the material furnished plentiful enough to allow of a selective use of the quarterly, if one so desires. Beside the thorough treatment of the topic in hand and Bible references, wherever it serves the purpose, the Topics furnish bibliographic suggestions for collateral reading which will be of special value to such as conduct more advanced classes. We believe the Topics are just what we need for our Bible Classes today and heartily recommend them for the use of our young Christians. G.

Synodalbericht. The report of the proceedings of our Joint Synod at its last convention in St. Peter's church, Milwaukee, Wis., August 17th to 23rd, 1921, has left the hands of the printer and is being distributed.

We recommend it to all members of the synod for thoughtful perusal. This report is in the German language; an English report, beyond what was printed in this paper, has as yet not been forthcoming, nor can it hardly, at this late date, be still expected. The Synodalbericht is intended for free distribution in our congregations; expenses incurred in the preparation of it are supposed to be defrayed by collections taken up for this special purpose in each congregation; we

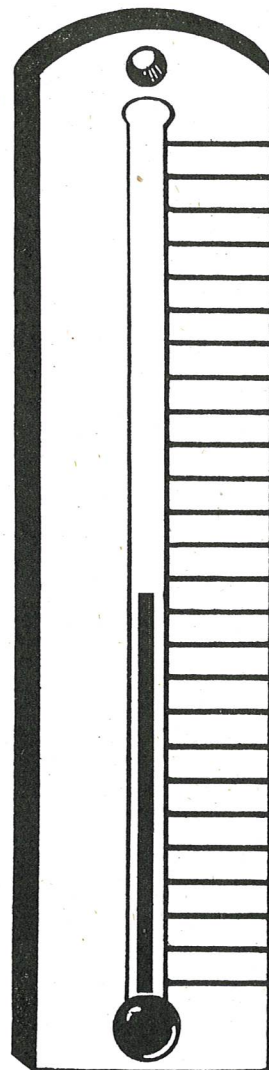
take occasion to call attention to this obligation at this time. Extra copies of the Report may be obtained at the Northwestern Publishing House, 263 4th St., Milwaukee, Wis., for the price of 15 cents. G.

The Conservative Character of Martin Luther by George M. Stephenson, Ph. D. 7½x5, 143 pages, cloth. The United Lutheran Publication House, Philadelphia, Pa.

The purpose of this book is to set forth within the compass of a few pages the more permanent elements in the work of Martin Luther. An effort has been made to single out in a life crowded with great events and minor incidents the conservative thread running through it. In this he has succeeded. The book presents the life and work of Luther at a glance. We do not, however, like the expression, "Luther's slavish adherence to the literal words of the Bible," on page 111. J. B.

Synodical Barometer

To be raised by collections according to Budget from July 1, 1921—July 1, 1922 (see Synodical Report, page 120) \$255,175.00



260,000
250,000
240,000
230,000
220,000
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190,000
180,000
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Received by collection from July 1, 1921—January 1, 1922—\$127,070.91

To be raised by collections according to Budget \$255,175.00
Receipts since January 1, 1922 127,070.91

To be raised by July 1, 1922 \$128,104.09

W. H. GRAEBNER, Treas.