

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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I BELIEVE IN GOD THE HOLY GHOST

Article 3

In God's blest Spirit I believe
Who led me to the Savior.
My earthborn strength could not receive
The dear Redeemer's favor.
Conceived in sin, my carnal mind
Salvation's pathway failed to find, —
All vain my best endeavor.

He came, the precious heav'nly Dove,
The gracious Holy Spirit,
My carnal blindness to remove
That I might life inherit.
He led me on, my Light, my Guide,
To Christ, my Savior crucified,
And kindled faith within me.

Kept by His sanctifying might,
My heart in faith abideth.
With the Evangel's glorious light
The Church of Christ He guideth.
Saved, ransomed, pardoned, justified,
Sustained in faith, and sanctified, —
How blest the saints' communion!

The dead in Christ shall rise again,
To enter life eternal,
And join the angels' triumph-strain
In Salem's realm supernal.
Faith's goal attained! O joy divine!
Blest Comforter, what grace is Thine!
To God be all the glory!

Anna Hoppe.

THE FOURTH BEATITUDE

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5, 6

This Beatitude touches upon the most momentous term in Scriptures — righteousness, and while the preceding Beatitudes present a series of Christian experiences preparatory to the entrance of the Kingdom of God, this one opens the gateway to the same. This, however, hinges on righteousness, the pivot upon which all Christian religion turns. It is the Key to Scriptures, the one great term of salvation. No one can understand the Bible, no one will walk on the way to salvation, unless he understands this term rightly, and stands in the correct relation to it.

There are properly speaking only two religions in the world, both claiming to teach the only way unto salvation, but both being in their essence and teaching diametrically opposite to each other. The dividing

line of the two starts just from this angle — the totally different or contrary conception of righteousness.

The one holds that justification before God cannot be possible without inherent righteousness or man's own righteousness, and consequently teaches salvation by works. It includes the Jewish religion, and all heathen religions, such as the Mohammedan, the Buddhistic, the Hindoostanee, etc., down to Romanism, Masonry and lodge religion, as well as the liberal church of today. All these say, "Be righteous, and you will be saved," or as the liberal preacher, addressing his congregation on Sunday, will have it: "You people are very good; you respond to every appeal that looks to the welfare of the community. Now we have in the Bible — especially in the life of Jesus — something so good that we believe it is good enough for you good people." Such is not only modern preaching heard every Sunday in thousands of pulpits, but it is the essential teaching of every and all religions outside of Christendom. It is the religion of inherent righteousness teaching salvation by works.

The other religion, the true Christian religion, teaches salvation by imputed righteousness, that is, a righteousness imputed to us through faith in the merits of Christ; a foreign righteousness in which sinners alone can stand in the sight of God; not indeed the divine righteousness which Christ possesses as God from eternity, and which he shares with no man, save with the Father and the Holy Ghost; but a righteousness which has been subsequently acquired in the fulness of time by His obedience, and which Christ permits all justified sinners to share with Him. It is the righteousness which Paul so gloriously sets forth in the epistle to the Romans, Chapter III, 22-26: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The religion which propounds this righteousness, the righteousness of faith in Christ, the Redeemer, is the one and only true religion by which man shall be

Rec'd. N. Ridge
-change-
Jan. 21

saved; and while the religion which teaches salvation by inherent righteousness is man-made, this one is a revelation of God.

Hence we can easily see why our Savior pronounces His benediction, in the fourth Beatitude, on those who do hunger and thirst after righteousness. For it is this righteousness just described Christ evidently has in mind. Having pronounced His benediction on those that are poor in spirit, who recognize their own insufficiency and unworthiness, knowing themselves to be sinners; having pronounced His benediction on those that mourn because of their sins, eagerly desiring the forgiveness of sin; having pronounced His benediction on those who are meek, that is, who surrender themselves to the will of God, ready to accept whatsoever God is pleased to do with them — the Lord now pronounces His benediction on those that crave for that righteousness in which they may stand in the sight of God.

"Blessed are they which do hunger and thirst after righteousness." Think of the picture that that suggests — the ravenous desire of a starving man, the almost fierce longing of a parched throat. Is it not a picture of the intensity and depth of the desires which may fill the heart of man? As the hungry calls for food and the thirsty for drink, so does the soul of the quickened long for that righteousness which embodies all spiritual blessings, all that the soul needs in time and eternity, justification before God, the assurance of being acquitted from guilt, and of standing in the sight of God as perfectly holy and righteous, not indeed in one's own righteousness, but in the righteousness of Him who has acquired it by His obedience unto death. It is such hunger and thirst after righteousness we find expressed in the words of the Psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

A most striking illustration of such hunger and thirst after righteousness we find in Luther. It is worth while to hear him discourse on the great find which he was led to make, when digging deep in the gold-mines of God's Word. He tells the story thus: "I had, in truth a cordial desire and longing correctly to understand St. Paul's Epistle to the Romans, and so far nothing had prevented me, save only that one little word 'the righteousness of God' in the 17th verse of the first chapter, where Paul says, the righteousness of God is revealed in the Gospel. I hated this word 'the righteousness of God' intensely, and, as was the custom and practice of all teachers, I had not been taught and instructed otherwise than that I must understand it as the philosophers do, namely that it denoted that righteousness by which God is righteous in Himself, performs righteous acts and punishes all sinners and unrighteous persons,

which righteousness is called essential or active. Now, my condition was this: although I was leading the life of a holy and unblameable monk, yet I found myself a great sinner before God, and also of an anxious and disquieted conscience, having no confidence in my ability to reconcile God by my works of atonement and merits. Thus, I did not at all love this righteous and angry God who punishes sinners, but hated Him, and secretly I was angry with God in good earnest; frequently I would say: Is God not satisfied with heaping upon us poor, miserable sinners who, by virtue of original sin, have already been condemned to eternal death, all manner of misery and sorrow in this life, besides the terror and threats of the law, and must he still increase this misery and heart-ache by the Gospel, and by its voice and proclamation menace us still further and make known his righteousness and serious wrath? Here I oftentimes could wax hot in my confused conscience; still I continued my meditations on dear St. Paul, to ascertain what he would possibly mean at this place, and I felt a hearty craving and desire to know it. With such thoughts I spent days and nights until, by the grace of God, I perceived the connection of the words, namely in this wise: The righteousness of God is revealed in the Gospel: as it is written, The just shall live by faith. Thence I have learnt to understand that righteousness of God in which the righteous through the grace and gift of God live by faith alone, and I perceived this to be the meaning of the apostle, that by the Gospel is revealed the righteousness which is valid before God, in which God from grace and pure mercy justifies us, which is called passive righteousness. Presently I felt that I had been entirely born anew and that I had right here found a door wide open and leading straightway into paradise; moreover, now the dear Scriptures looked at me quite differently from what they had before; accordingly, I hurriedly ran through the whole Bible, prying into as many pages as I could remember, and, according to this same rule, I collected all its interpretations also with regard to other terms; e. g., that God's works means this, that God Himself works in us; God's power, that by which He makes mighty and strong; God's wisdom, that by which he makes us wise; also other terms: the strength of God, the salvation of God, the glory of God, etc. Now, as much as I had before hated this term 'the righteousness of God' in good earnest, as highly I now began to prize and esteem it, considering it the word dearest and most comforting to me, and this self-same place in St. Paul's verily became to me the true gate of paradise." (Quoted from W. T. D. Dau, Justification.)

It is a glorious thing — this righteousness of God. The day on which Luther discovered the meaning of the term is the birthday of the Reformation. To this day, every child of God, more or less, experiences in a

like manner such craving for righteousness, and blessed indeed is he who longs for it with all his heart.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "They shall be filled." Filled with what? With all the spiritual blessings flowing from the waters of such righteousness, and which the Lord offers us in these words: "Ho! Everyone that thirsteth come ye to the waters. . . . Come to me, and drink." Their hunger and thirst shall be satiated indeed. Longing as they do for that righteousness which is their sole trust and stay, being their pilgrims' fare, their manna and water, on their journey to the Canaan which is above; as well as the great sheet anchor of the ship of faith in which they are sailing heavenward across the tempest-tossed sea of this life — their hearts shall be blessed so abundantly that they will rejoicingly exclaim in words of old: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness," or as someone puts it so beautifully, "a robe that hides every sin, which in thought, word, or deed, I have committed. A robe which screens from the sword of justice, the curse of the law, and all the vengeance which my iniquities have deserved. A robe which adorns and dignifies my soul; renders it fair as the moon, clear as the sun, and meet for the inheritance of the saints in light."

"Blessed are they that do hunger and thirst after righteousness." This hunger and thirst, this longing of the soul leads to the acquirement not only of the righteousness of faith, but to the righteousness of life or sanctification as well. As hunger is a desire of food to sustain, so is sanctifying righteousness. And thus this longing leads to a wholesome circumspection, not only in putting away of all things offensive to God, in that the soul dies daily unto sin, through the grace of God, but lives more and more unto righteousness, until this hunger is perfectly satisfied as the Psalmist expresses it, "I shall be satisfied when I awake in thy likeness."

J. J.

COMMENTS

"This Waste Utterly Needless" Borrowing time has come for the missionary boards. It's that way every year. The churches don't send in much of anything for contributions in the late spring, and when summer comes, they send less; and since the outgo of the boards is steady for salaries and other expenses all the year round, there is nothing for it but to post off to the banks to borrow. Lucky for the missionaries that the boards have credit. Otherwise the starving season in most missionary households would last from shortly after General Assembly till well on into the first months of the next calendar year. But what's the use of the churches' making it necessary for the boards to employ their credit this way?

If Presbyterian givers would only do as they would wish to be done by, and local benevolence treasurers ditto, these things would be different. There is not a Presbyterian alive who

would enjoy working for an employer whose habit was to pay a few dribbles of wages in the late spring, nothing at all in the summer time, a few installments a bit more liberal in the autumn, and then a half year's earnings all in a lump in February and March. The employer might be proud of himself that he always (or at least, usually) managed to see that a fair-sized total compensation for the year was paid up before April 1. But the wage-earner wouldn't think very well of his method or hail with unalloyed delight his wonderful burst of generosity in the last two months of the fiscal year. And all that employes in such circumstances might say about the man who paid wages in his haphazard way, the missionary workers in Presbyterian missions have a right to say about the church that supports them. And they would say it, too, if the board treasurers were not adept in borrowing cash to anticipate a laggard church.

But it's costly business. The Foreign Board for instance through this summer and much of the fall will have to pay interest on \$1,000,000. Figure that at six per cent for four months or so, and see what the denomination is needlessly paying out to banks in place of missionaries. Why not save all that item and have so much more to do missionary work with? It could easily be saved if givers in the various congregations would pay their benevolent money steadily Sunday after Sunday on an even-paced, year-round scheme — and if the local treasurers would remit every month all that they have in their hands. This is such a simple reform; one would think, after all that's been explained about it, that there wouldn't be a benevolence treasury in any Presbyterian congregation in all the land that was not systematically emptied by remittances to the boards on every 30 date in the calendar. Or if that is really too much trouble, then every third month anyhow.

Just look at that million dollars again, and ask if there is any foreign missionary money on hand in your church that would cut down that interest bill. And after that, the same with and concerning all the other benevolent causes. With a little of this consideration scattered through the denomination in general, the borrowing season would be noticeably shorter.

— The Continent.

Substitute Lutheran for Presbyterian, change the \$1,000,000 to \$300,000, and apply to your own case.

J. B.

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The Pauper's Oath The Nation of June 13, 1923, contained the following among its comments:

At the annual exhibition of the Society of Independent Artists there was shown a canvas called "The Miracle of Cana." The picture represented Jesus as having just turned the water into wine, and Messrs. W. J. Bryan, Anderson, and Volstead pouring out the wine with every evidence of disapproval of both the wine and its maker. The painting was, to be sure, no masterpiece. But it had, as Mr. George Bellows points out, a perfectly legitimate caricature idea behind its indifferent execution. The picture, however, offended the partisans of the political gentlemen portrayed, the matter was brought before the courts, and Justices Daniel F. Murphy and Henry W. Herbert — Justice Clarence Edwards dissented — imposed a fine on the secretary of the society for exhibiting the picture. What for? That is the interesting question.

The whole thing is a sad mess. It's hard to say who cuts the worst figure. There are the "political gentlemen" who unconsciously posed, so that Mr. Bellows claims a legitimate caricature idea. There is the painter with his poverty of judgment. There is the exhibiting society with its lack of judgment. There

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are the complainants who carry a thing of this kind to court. There are the justices who took up the complaint. There is Mr. Bellows who defends D' Auber the painter. And there is finally the Nation which avers, "It is specious and absurd to argue that the painting wounded religious sensibilities." There is but one bright feature in the whole — Justice Clarence Edwards dissented; we hope his dissent went far enough. It were a profitless task to try to straighten out the muddle. The whole incident is significant to us as one of the gestures by which prominent people of our day betray that they have lost, or never had, what a Christian highly prizes, a sense for "the eternal fitness of things." Such doings as portrayed in the above account are in the nature of taking the pauper's oath regarding the higher things of life. G.

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The Great Dread Under the heading, "The Churches Stand Together," the Western Christian Advocate says:

When the different churches of America stand together they have an influence almost irresistible. They are increasingly active in this capacity. When problems confront the nation upon which they need to unify to express their convictions they are not hesitating to do so. They disagree in many ways, but not when the interests of humanity and prevailing Christianity are in jeopardy.

Recently Protestants, Roman Catholics, and even Jews joined forces in expressing their conviction that the committee of the American Iron and Steel Institute, which reported unfavorably on the proposed elimination of "the twelve-hour day" in the steel industry, was unwise in its conclusion and wrong in the premise of its arguments.

The church group is standing for an eight-hour day, with the information that the work in twenty-four hours can be easily handled by a three-section shift of eight hours each. There is every reason in the world why this should be discussed with frankness, for its influence touches almost every section of society, from the home and the child and the legislative bodies of the country.

It is a matter to be commended when the united religious bodies of the country are found to have convictions on subjects that pertain to the daily life of men. If they can get together

and issue their pronouncement, giving evidence that they have power to enforce their contentions, they will prove themselves to possess influence against which no commercial body of the country will dare defend its policies.

Every member of the church should take personal pleasure in this announcement, for the dread of the future, on the part of every follower of Jesus Christ, should be that there will come a day when the national life will go forward ignoring the existence of the church and its teachings.

On the other hand, it should always be a great fear on the part of believers, that there would come a time when the Christian faith would become encysted in the life of the nation; that is, so set about and hedged in that it would exist in the corporate body of the nation, making no contribution thereto, **receiving no special favors** therefrom, save those of permission to exist. When religion becomes a cyst pouch, held in the social or religious life of a people, it may be regarded as of no value to humanity. This should be the great dread of the leaders of any religion. When their particular faith becomes enclosed as a foreign body, which refuses to be assimilated into the prevailing universal life of the people, it had better be renounced and surrendered to the dead past, for it gives no hope; it exercises no influence, and its imprisoned life proves its shame and calls for its elimination.

Therefore when the religious faith of a people succeeds in exercising a continuous influence upon the national life of the nation it makes itself worth while and declares its superiority over the other institutions and enterprises that find themselves ever seeking for public recognition.

The above article should be read in conjunction with the comment on social service found in another column of this issue. Here we have a bald statement of the hopes and aspirations of many "religious leaders" in our land. This statement deserves the most careful consideration. If we would know whither we are drifting — here is the answer.

The writer rejoices in the fact that the representatives of various religious bodies took a united stand for an eight-hour day. We do not want to be misunderstood to favor a twelve-hour day, but, has the Church a call from its Lord to regulate the external affairs of men? How far will it go in this direction? Will it be united on all questions of this nature? If not, which of the parties to a dispute in that event represents the Head of the Church? Do the men who took that united stand in doing so actually represent their organizations? If all the Protestants, Roman Catholics and Jews were so minded, the question of a twelve-hour day would long no more have confronted our people. Is it, then, true that the churches stand together? No, the group that took a stand in this matter is a group of men who are individually of the opinion that a twelve-hour day should not be tolerated. Then their course is entirely proper, but they are not speaking for their churches. In these things which unite men in a church these men were and remained widely separated.

The church should work on its members and by the preaching of the Gospel lead them to love their neighbor and to serve and protect him. Mark this tone, however: "If they can get together and issue their pronouncements, giving evidence that they have **power to enforce** their contentions, they will prove

themselves to possess influence against which no commercial body of the country will dare defend its policies." This is an appeal to force that is entirely foreign to those who still are with Paul who says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

From the remaining paragraphs it is evident that the writer wants to see the Church recognized by the corporate body of the nation in a manner that would practically constitute the Church an earthly ruler. The social and religious life of a nation is regarded as a unit, and a religion that refuses to be assimilated by this unit is declared to be useless to humanity. It should be renounced and eliminated. That their church body should sink to this condition should be the **great dread** of the leaders of any religion. How about the religion of Elijah who complains, "I, I only am left." And about the religion of Jesus Christ, which most certainly was not assimilated into the prevailing life of the people of his day?

No, the **great dread** of every religious leader should be that his church should depart from the Living Word of God; that it should forget its true mission, the saving of souls by the preaching of the Gospel; that it should deny its spiritual power for earthly power and influence; and that it should in this manner become a salt that has lost its savor and is "thenceforth good for nothing, but to be cast out and to be trodden under foot of men." J. B.

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The Glory of Man "No chain is stronger than its weakest link." You have heard the solemn remark, perhaps. The human race is a chain. How weak is the weakest link in civilization? Read the news from South Africa:

Six savages, sentenced to death, burned alive a young man named Manduza, to please the rain goddess. Manduza, son of a chief, was accused of offending the goddess, so they burned him alive. Strange to say, the drought broke and rain fell just after he was burned.

The human race, that has in South Africa people burning each other alive to please an imaginary rain goddess, and that has in Washington, capital of this nation, perfectly sane white men, childishly pleased to call themselves "imperial potentate," has a long way to travel. —Wisconsin News.

Yes, and if that is childish, is it not idiotic to glory in the titles of "Owls", "Eagles", "Elks", "Camels", and other occupants of the Zoo? —A Reader.

Yes, truly; but when you stop to consider, is there any piece of childishness or idiocy of which the natural man is not capable? In his estrangement from God he has "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." In judgment God has given him up to do that which is

unseemly; nor is that the worst feature of his degradation that he should pride himself in bearing the name of a beast.

"If any man be in Christ, he is a new creature"; his highest aim will then be to grow more and more Christ-like, even as he glories with St. John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called **the sons of God.**" G.

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Works Both Ways The proof that radio broadcasting is an excellent means of propagating the Gospel and carrying the story of Christ and His teachings to persons who would never hear it otherwise, is found in the fact that the Observer, a Catholic paper, published in Pittsburgh, Pennsylvania, is complaining regarding "heretical service" by radio and the fear that the faith of Catholics may be contaminated or lost, writes the Lutheran Bureau.

Shades of the Inquisition! Is the "index Expurgatorius" to be applied to radio as well as to books? There is no question what Martin Luther would have done with this wonderful means of disseminating the Gospel had it fortunately existed in the days of the Reformation.

The following is the referred to item from the Observer. "Query: Is there any harm for a Catholic in his own home following through the radio service conducted in a Protestant church?—Interested."

"Ans.: There certainly is harm, and it is difficult to see that the practice is defensible. We are not permitted to take part in heretical services. One might, indeed, argue that listening in on the radio does not constitute presence at those services; but for all practical purposes and intents, one is vitally, though not bodily, present when he listens in on the radio. Moreover, no one is allowed to expose his faith to the danger of being contaminated or lost. Listening in on heretical services may easily constitute such a danger. It is the common teaching of theologians that active, material, public communication in heretical worship is forbidden under pain of grave sin, not only by the law of the Church, but by the very law of nature. They assign various reasons: The danger of perversion; the scandal given both to Catholics who may be tempted to do the same thing, and to heretics who may thus be confirmed in their error, the implied approbation of the heretical worship. . . Faith is a priceless gift of God and carries with it a grave responsibility. It may be forfeited, and no one is permitted to expose it to perversion. Listening in on the radio at heretical services, even if one is not bodily present, constitutes such a danger. Only the foolhardy will say that his faith is so strong that it cannot be forfeited. Any gift may be lost, and when the true faith is lost it is not regained." —Lutheran Church Herald.

We are able to understand that the Lutheran Bureau sees in the answer given by the Observer a proof that radio broadcasting is an excellent means of propagating the Gospel. But it must not be forgotten that broadcasting works both ways. It disseminates error just as readily and effectively as it spreads the truth. We cannot join the writer in holding the answer of the Observer up to ridicule. From the Catholic standpoint it is entirely sound. Would any Lutheran pastor advise his flock to frequently attend the services of errorists or to make it a practice to read their books? And does not the same hold good concerning the radio service? "Faith is a priceless gift

of God and carries with it a grave responsibility. It may be forfeited, and no one is permitted to expose it to perversion," says the Observer. We know this is true of the saving faith in Jesus Christ. Only too frequently do we find Lutherans who have begun to drift from their moorings through the influence of false teaching to which they had exposed themselves. An unsettled and unstable church membership is certainly not desirable. Lutherans may well take the Observer's reply to heart. They have the truth, while Rome has it not. Let them take heed lest they lose it. J. B.

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Social Service Our readers are not unacquainted with the subject of social service, as we have touched on it frequently in the columns of the Northwestern Lutheran. But the "gospel" of social service is being so persistently preached to the public that the witnesses against this error cannot remain silent. We are, therefore, glad to reproduce from the Kirchliche Zeitschrift an article written for the Watchman-Examiner by G. J. Rousseau. We print the article in full, confident that the writer will be correctly understood by our readers:

"The doctrine of social service is very plausible and attractive, and if Jesus were here today this side of his program would appeal to the better minds of the world with irresistible fascination (?). But it is a dangerous mininterpretation of the teachings of Jesus to assert that civilization and environment is Christianity. They are merely by-products. It is fatal misinterpretation to over-emphasize the responsibility of the mass, of the social ideal, and to under-emphasize individual and personal responsibility for holy living. Christianity is not a mass movement. It is the most individualistic thing on earth. We have had recent and bitter experiences in the exploitation of this fallacy (vide Interchurch Movement). — What, then, is the social ideal in its final analysis? It is briefly this: Surround the individual or community with a good environment and salvation will result. No greater or more insidious heresy ever issued from hell than this. I would not discount in the least the very beneficent aid of good surroundings, but in the name of every conscientious struggler for constructive Christian manhood I repudiate the fallacy of the environment idea. A good environment has never made a man good who wanted to be bad. Lucifer fell from heaven; Adam and Eve fell from their estate in Eden; Judas betrayed his Lord; the Apostles all fled in the critical hour; and the prodigal son left his good home to indulge in riotous living. On the other hand, a bad environment could never make a man bad who wanted to be good. Joseph could not be corrupted in Potiphar's house; Elijah was not affected by the corruption of the court of Jezebel; the corrupt and lascivious court of Herod left John the Baptist untouched; Daniel would not defile himself with the king's meat; Nehemiah, finding that it was the custom of governors in his time to fatten on graft, said, "So did not I"; and John Knox was never intimidated by the erotic court of Mary. Goodness or badness by their very nature cannot be manufactured from without. The fundamental of goodness in Christ is personal insight, personal contrition and repentance, personal surrender, personal love and personal devotion. The social ideal must be complemented by the personal ideal. Jesus did not resist temptation because of his rearing but by the power of his own creative will. A man achieves victory over the powers and principalities of the air, not because he

lives in a good home but because he has "resisted unto blood striving against sin." I am in sympathy with every good social movement, but I think it is a dangerous fallacy to regard such movements as Christianity. They are blessed by-products of Christianity, and an ultimately redeemed society must and can rest on nothing but redeemed men individually recognizing responsibility. "Let every man prove his own work, then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Gal 6:4-5).

"Out of this fallacy I think has sprung the greatest present peril of Christianity. That peril is the gradual forsaking of the doctrine that faith in, and acceptance of, Jesus Christ is the only essential to salvation from sin. When we abandon Jesus Christ as Savior and Redeemer we abandon all. The apostles on trial before the Sanhedrin were asked by what power or by what name they had wrought a miraculous healing. Their answer was: "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him. . . . Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts. 4:10-12). This great peril is accentuated because it is not outside but inside the churches. The world cannot be said to have rejected Jesus Christ, because it has not accepted him. It is in the church that we now hear such expressions as "an old theological dogma," "the spirit of the age," and "non-essentials."

"Christianity is today threatened with the grave danger of substitution — not the substitution of Christ, the Lamb of God, slain for the salvation of the world, but the substitution of the word of man for the Word of God; of human philosophy and speculation for divine revelation. Evidences of this fact abound everywhere. It is only necessary to have been a reader of many religious journals for a decade to note the change of front, of tone, and of emphasis today. Many great Christian denominations are seething volcanoes in the throes of shifting thought on fundamentals, and some have already come to eruption. When Jesus comes will he find faith in the earth among the elect, or will he look in vain as he did upon the rulers of Israel and pronounce the verdict: "Verily I say unto you that the publicans and harlots go into the kingdom of God before you . . . for ye believed not . . . but the publicans and harlots believed" (Matt. 21:31-32). Are we not in many ways and instances rejecting the stone which is the head of the corner. France did this in her revolution, and one of the bloodiest pages in history was written; Russia did this during the last few years and the official list of public executions for one year total 1,766,718. Robespierre said to the States General: "Gentlemen, it is imperative that you restore God in France." Some one will say the same thing to Russia before carnage will cease there. Is it too far-fetched a statement to assert that there is a great need for the restoration of God in our churches? If it is, then let some one point to the fruits of the Spirit in the constituencies of our churches. Where is the fear of God? What portion of them are zealously engaged in personal work for the exaltation of Jesus Christ and the salvation of the sinner? What proportion of them cheerfully spend forty cents for a seat in a moving picture show, but nonchalantly contribute a dime or a quarter for the propagation of the Gospel? What proportion of them regard a social or business engagement as binding, but have very little regard for the engagement made by Christ "to forsake not the assembling of yourselves together?" If Christ descended now could he deliver any other message to his church than the one he delivered to the church of Laodicea? Are these conditions in final analysis not due to the fact that there is an atrophied sense of the necessity of Jesus in our salvation, and a tacit questioning of his authority as author and finisher of our faith? These are questions which I think are well worth

pondering by the devout, and it should be the earnest endeavor of every Christian agency to call the people from present day vagaries and fallacies to this one fundamental: "There is no other name under heaven given among men whereby we must be saved. Neither is there salvation in any other." J. B.

THE NON-SEQUITURS OF AN EVOLUTIONIST

By Professor L. S. Keyser, D. D.

I

The evolutionist to whom reference is made in the above title is Edward Grant Conklin, professor of Zoology in Princeton University. He is a well-known advocate of the theory of evolution, and being a professional scientist, with many persons his conclusions amount to an authoritative dictum. Anent the present debate over evolution, he has come out with a leaflet, entitled "Evolution and the Bible," which has been issued by a publishing firm in close connection with the Divinity School of the University of Chicago. This leaflet is part of a propaganda to make liberalism in religion popular. A number of these leaflets are being issued at a few cents each, and are called "Science and Religion Leaflets," putting "science" first, just as Professor Conklin puts "evolution" first in the title of his production.

The leaflet now under consideration contains an argumentative defense of evolution, in view of recent attacks on that theory. We have read it with care, and while we admit that the author makes some "hits" in favor of his view, he also makes what we regard as some serious "misses." Whatever we believe to be true in this production, we shall certainly be glad to acknowledge. Of course, we shall be just as frank to point out what we think to be its errors.

A most serious weakness of this presentation is its lack of fundamental reasoning. One of its frequent logical fallacies (remember, we do not say sophistries) is the **hysteron proteron**, or mistaking the conclusion for the very premise that is to be proved. It amounts to the same thing as "begging the question," and then arguing from that viewpoint. It must be admitted that some scientists of great repute do not seem to have had very thorough training in logic, and that deficiency, we think, is responsible for a good deal of serious error in the realm of science today. As we proceed, we shall try to point out as clearly as possible our scientist's "drop-stitches" in logic which cause him so often to commit the fallacy known as the **non-sequitur**.

To begin at the beginning, he regards the present uprising against evolution as "a curious recrudescence of the old theological fight of fifty years ago." This is a historical misstatement. All along, from the days of Darwin, Huxley and Spencer, evangelical scholars have been opposing evolution and pointing out its scientific inadequacies; and this has been done over

and over again, as we might show from abundant citations. But their arguments have been printed in scholarly works issued, for the most part, by religious publishers, and so the evolutionists have either ignored them or have been ignorant of their existence. Thus they have gone on in their cocksure way until they have made evolution a popular fad in many quarters, have put it into many school-books and other books for children and young people, and have broadcast their theories over the world in the newspapers and popular magazines. This popular propaganda has naturally brought out the opponents of the theory into the public arena, including several well-known laymen of popular qualities. The present opposition to evolution is not therefore a "recrudescence"; it is merely a matter of publicity. The scientists, going along in their smug, self-confident way, were evidently all unaware of the existence of this powerful undercurrent of opposition to their teaching, until they were rudely awakened by the publicity given to it through the newspapers and magazines. Ever since the days of Gladstone's and Dean Wace's controversies with Huxley and other advocates, there has been a broad and deep current of opposition to evolution.

Our scientist thinks that the present "movement" against evolution is "partly due to the increased emotionalism let loose by the war." This is another wrong induction; for the opponents of evolution are not controlled by emotionalism; what they demand, above all, is sound empirical demonstration that evolution is a fact. For example, to point out two specific instances, they want to see actual proof of **spontaneous generation and the transmutation of species**. Their objections to the theory are largely **scientific**. In science, they want demonstration, not speculation or mere probable inference. If the theory of evolution is ever proven to be true, it will be time enough for Christian scholars to see whether they can adjust their theological views to the theory.

Another of our evolutionist's miscues is this: "Uncertainty as to the causes of evolution has been interpreted by the many non-scientific persons as throwing doubt upon its truth." This is repeated several times in his leaflet. But it is a plain case of missing the mark. Anti-evolutionists do **not** ask the advocates of the theory to point out the "causes" of evolution. That is not the **crux** at all, at all! What we demand is the fact, not the causes. To be specific, **we want just one clear case of living matter evolving from non-living matter**. If such an instance can be brought forward in the clear light of demonstration, we will not trouble any scientist to tell us what caused such evolution to take place. So also, **if an actual case of transmutation of species can be produced**, we will not demand of the scientists to define the causes; we will accept the scientific demonstration. To illustrate, theologians accept the doctrine of gravitation because

it has been sufficiently validated; but you do not find any of them disputing the doctrine because scientists cannot explain all the "causes." **No one can explain human life and consciousness, but no one goes about denying that we live and cognize ourselves.**

Professor Conklin expresses surprise that his scientific theory should be opposed on the ground that it is "not supported by certain literal and narrow interpretations of Bible texts." Here is another logical fallacy: the terms "literal" and "narrow" do not belong to the same logical category. An interpretation may be literal without being narrow. We are interpreting Professor Conklin literally, but not narrowly. So with the treatment of the Bible. More than that, we should like to ask whether a "literal" interpretation of the Bible is not the only **honest** interpretation. Is not that the way to interpret all literature? If a writer expresses himself in a literal way, we certainly ought to give a literal exegesis of his language. We have no right to read into his speech a meaning which he does not plainly say or imply; no right to make him say something that he never meant to say; no right to call that allegory which he obviously intended to be history. We believe in treating the early chapters of Genesis honestly, taking them at their face value, whether they can be made to coalesce with scientific speculations or not. We have no right to distort and twist them. We do not treat other books in that way. Thus Dr. Conklin aligns himself with the radical critics, who pervert and man-handle the Bible. Is it any wonder that evangelical believers are aroused?

Our polemicist speaks of "those who wield the sword of a militant faith against science." Several times he speaks of theologians as opposing "science," because they oppose "evolution." Here is another case of the **hysteron proteron**, that is, of simply begging the whole question. It is not true that evangelical theologians are opposed to **science**. They are lovers of science. Some of the most eloquent tributes to science that we have ever read came from the pens of evangelical theologians. But they are not convinced that evolution **is** science. They oppose only speculations which have not yet been established by scientific proof. The present writer has been a lover and student of natural science for over forty years; but he has been waiting all that time for the evolutionists to fill up the hiatuses and to find the missing links in their theory. We hope that scientists will have the acumen to discriminate between science and unproved hypothesis. A good old Latin motto is this: **Bene docet qui bene distinguit.**

We cannot sympathize with our evolutionist's tremulous fear of an Inquisition, an **Index Prohibitus**, or an **auto da fe**. There is small danger of evolutionists having to go to the stake, or suffer from thumb-screws, or endure the torture of broiling in a hot caul-

dron. It seems odd that, wherever liberalists and evolutionists are opposed with vigorous arguments, they straightway begin to raise the pitiful cry of "persecution." To say the least, that does not strike us as very brave and manly. As to the question of legislating against the teaching of evolution in our public schools, we cannot say that we approve of it. Perhaps it would be better simply to use arguments and persuasion to oppose and overcome this evolution fancy which has taken such a stranglehold on many minds. However, there is something to be said on the other side. Since it has come about that so many evolutionists set up their theory in opposition to the Bible, and either reject it altogether or reject such parts of it as do not agree with their views, and since a very large number of the people who support our state schools believe the whole Bible to be God's inspired Word, we would ask whether these believers have no rights; whether they do not at least have the right to protest; also whether, if religion dare not be taught in our state universities, irreligion and liberalism shall have free scope. Is this fair? Is not this also "a sword that cuts both ways"? Some state legislatures have forbidden the Bible to be used in the public schools. We have noticed no protest against **this** kind of legislation from Professor Conklin; but he does protest most vigorously against any legislature ruling the teaching of evolution out of the schools. Is not this a plain straw indicating which way the wind blows?

(To be continued)

THE TRUE PASTOR AT WORK

More important is the office of ministry than any other office that has to do with the preservation, advancement, and welfare of men. Earthly interests may concern us much, such as the work of the lawyer, the physician, the public officer, the educator, the builder, the farmer, the laborer; all of which are necessary for the advancement and progress of the world and civilization. But greater the need, and more necessary the work, of the ministry. We need food and raiment, homes and dwellings, intellectual development and public protection. But Jesus said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow, they toil not, neither do they spin." Yet they are clothed in array more beautiful than Solomon in all his glory. "For after all these things do the Gentiles seek." The minister's vocation is a higher calling, his work a greater occupation, and his profession superior to any secular business, art, or pursuit. The soul, alone, is truly great,

and in the light of its inestimable value all earthly values fade. No worldly enterprise can equal the mission of him who is called, and chosen, of the Lord to "testify the gospel of the grace of God," and, "to show unto men the way of salvation."

If then, the work of the ministry is eminently so important, what should be his qualifications? Piety alone is not enough; education and intellectual development will not equip sufficiently; conversion and experience, though ever so thorough, will not fully meet the requirements. God only can qualify one for the ministry. Special talent and endowments are necessary. Even Apollos, talented, eloquent, and devoted to God, required that he be taught more perfectly the way of God, that he might preach the truth efficiently. But whom God appoints to any work He duly qualifies.

Even the sons of the prophets, from Samuel on, furnish us with examples of those who were selected for religious services. These spent their time waiting their appointment in the exercise of diligent and prayerful preparation. Timothy, a New Testament preacher and example, talented, spiritually endowed, and blest with more than ordinary gifts, was instructed to avail himself of these natural and providential means. "Till I come," said Paul, "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The early apostles themselves, called the church together, and said, "It is not reason that we should leave the Word of God, and serve tables. But we will give ourselves continually to prayer, and to the ministry of the Word."

The pastor's work is a spiritual work. His obligations are unto God and His service; not to the world, and secular matters. A true pastor is not influenced by the love of money or gain. A support he should have, and any live and working church which recognizes the need will do its best, according to its ability, to care for his needs. A church that will not support its pastor has lost its first love, and manifests the fact by its negligence and attitude toward its pastor. For, "He that despiseth you despiseth me," said Jesus.

The pastor at work as a shepherd over the flock entrusted to his care. By a Christ-like disposition, he is prompted to serve the church; not by constraint, but willingly; not for filthy lucre, but of a ready mind, "moved with compassion" seeing the multitudes scattered abroad as sheep having no shepherd. Every moment he is exposed to the danger of becoming a prey to the "roaring lion, which goeth about seeking whom he may devour." He must "feed the flock." Provender and pasture he must furnish them; not

stale and moldy, parched and withered, but fresh and sweet, green and juicy it must be.

This sometimes requires great and strenuous effort, and more especially when the seasons fail and rations are short. And, if his lot should be cast in a dry California desert-like land, he may have to appeal to the powers of irrigation, pay the fee, and have the floodgates lifted, in order to obtain moisture sufficient to produce green pasture and growing crops.

The pastor at work, doing personal and individual work among the people. He must act the part of the good Samaritan as in Luke 10. In every community there are those who need special notice and care. Others may pass by, unheeded; but not so the pastor. He must give them care and attention. With wine and oil, he must mollify their wounds and heal their hurt. Relieved of their helpless condition, they must be brought to the inn (church) and cared for. A test of self-denial and sacrifice it may mean, but a soul rescued and saved is the pastor's joy and crown.

The pastor in the sick room. Here the work of the physician is required and the care of the nurse is needful, but more necessary and important is the work of the pastor. Here friends, relatives and loved ones come to express their sympathies, their hopes, and their fears, which may be very much appreciated, but none can take the place of the pastor, nor do his work. He has administered the word of life to them, prayed and cared for their souls when they were well. He watched over them as one who cared for their spiritual and eternal interests. Now he must stand by the bedside and continue to administer the Word of God, and whisper His promises to the dying. Here and now, when the world is fading, and the heart is failing, and the earth receding, and the shades of eternal night are falling, and the portals of eternity are opening, and the curtains of heaven are being lifted, he must stand, a faithful pastor, a ministering angel. He must be the embodiment of comfort and consolation, going right down to the river's edge, and the brink of the grave, as if to accompany the dying through the dark valley of the shadow of death, until the dread moment is past, the firm grip released, and the soul is gone to its maker.

—O. L. Flesher, in the Gospel Banner.

A POWERFUL ARGUMENT AGAINST A PUBLIC SCHOOL MONOPOLY

(Quoted by Executive Secretary Stellhorn in the School Board's Bulletin No. 5, from the Southern Lutheran)

J. Gresham Machen, assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary, says in the introduction to his little book *Christianity and Liberalism*:—

"The object of education, it is now assumed, is the production of the greatest happiness for the greatest

number. But the greatest happiness for the greatest number, it is assumed further, can be defined only by the will of the majority. Idiosyncrasies in education, therefore, it is said, must be avoided, and the choice of schools must be taken away from the individual parent and placed in the hands of the State.

"The State then exercises its authority through the instruments that are ready to hand, and at once therefore the child is placed under the control of psychological experts, themselves without the slightest acquaintance with the higher realms of human life, who proceed to prevent any such acquaintance being gained by such as come under their care." (Reference to the public school and their teachers.) "Such a result is being slightly delayed in America by the remnants of Anglo-Saxon individualism but the signs of the times are all contrary to the maintenance of this half-way position. Liberty is certainly held by but a precarious tenure when once its underlying principles have been lost."

Concerning the language situation in Nebraska, Dr. Machen says: "In other words, no foreign language, apparently not even Latin or Greek, is to be studied until the child is too old to learn it well. It is in this way that modern collectivism deals with a kind of study which is absolutely essential to all genuine mental advance. The minds of the people of Nebraska, and in any other State where similar laws prevail, are to be kept by the power of the State in a permanent condition of arrested development."

Dr. Machen views with grave concern all laws which would compel children to attend public schools only and thus wipe out of existence all Christian and private schools. He says:—

"Such laws mean, of course, the ultimate destruction of all real education. When one considers what the public schools in many places already are, — their materialism, their discouragement of any sustained intellectual effort, their encouragement of the dangerous pseudoscientific fads of experimental psychology, — one can only be appalled by the thought of a commonwealth in which there is no escape from such a soul-killing system. But the principle of such laws and their ultimate tendency are far worse than their immediate results.

"A public school system, in itself, is indeed of enormous benefit to the race. But it is of benefit only if it is kept healthy at every moment by the absolutely free possibility of the competition of private schools. A public school system, if it means the providing of free education for those who desire it, is a noteworthy and beneficent achievement of modern times; but when once it becomes monopolistic, it is the most perfect instrument of tyranny which has yet been devised. Freedom of thought in the Middle Ages was combated by the Inquisition, but the modern method is far more effective.

"Place the lives of children in their formative years, despite the conviction of their parents, under the immediate control of experts appointed by the State, force them then to attend schools where the higher aspirations of humanity are crushed out, and where the mind is filled with the materialism of the day, and it is difficult to see how even the remnants of liberty can subsist. Such a tyranny, supported as it is by a perverse technique used as the instruments in destroying human souls, is certainly far more dangerous than the cruel tyrannies of the past, which, despite their weapons of fire and sword, permitted thought at least to be free."

Surely the Princeton professor calls things by their right name. To learn that people outside of our own circles are beginning to recognize the great danger which is threatening the whole educational system of our country will encourage those of us who are battling for our parochial schools to continue the fight bravely and to spare no sacrifices in order to keep what we have. And those in our midst who are not interested in parochial schools, perhaps even are opposed to them, had better take to heart the lines quoted above, and arouse themselves from their dangerous apathy before it is too late. Lutheran Witness.—

THE WORLD LUTHERAN CONFERENCE

Our readers have, perhaps, already heard of the World Lutheran Conference to be held in August of this year. For their further information we reprint in part, without comment, an article from the Lutheran Standard.—Ed. N. W. L.

Origin

The World Convention of Lutherans to be held in Eisenach, August 19-26, had its origin in the work of the National Lutheran Council. The contacts of the European Commission with the Lutheran Churches in the European lands led to the conviction, on the part of that Commission, that one of the greatest services that could be rendered to world-Lutheranism would be to bring the leaders of the European Churches together, to discuss with representatives from the Church in America the things that they might have in common. The first report of the European Commission (1919) brought this matter to the attention of the National Council with the recommendation that that body move toward the gathering of such a convention.

In 1920 two American Lutheran bodies (the Augustana Synod and the United Lutheran Church) adopted resolutions favoring such a Convention, and in the same year the National Council, at its annual meeting, discussed the possibility of issuing a call for a World Convention. Because of certain objections that were raised against the proposal at that time and because of the recognized limits of the Council's powers, it was decided that the most that the Council could do would be to make plans for a Convention and leave to the Church bodies represented in it the decision as to

whether or not they would take part. A committee was appointed to draft tentative plans and to enter into negotiations with the Lutherans of Europe through the chairman of the European Commission.

In the Spring of 1921 a plan for such a meeting was drafted and laid before the two international Lutheran organizations in Europe, — the Lutherische Bund and the Allgemeine Evangelisch-lutherische Konferenz. The plan met with conditional approval and a joint committee came into existence, consisting of representatives of the Allgemeine Konferenz and of the National Council, representatives of the Bund holding a purely advisory relation to the committee.

In December, 1921, the tentative plans had been thoroughly worked out. They were drafted by the American Committee, and transmitted to the European Committee, where they were approved, with modifications. The American committee pressed for an early meeting, and suggested the Summer of 1922 as the proper date. It also urged that the Convention be held in some country that had been neutral during the war, suggesting either Switzerland or Holland. A meeting of the Joint Committee, at which the Council was represented by Drs. Morehead and Brandelle and Pastor Ernst, two important decisions were made, viz., that the Convention should be postponed until 1923 and that the meeting-place should be Eisenach. The American committee agreed to the first and yielded the second, rather reluctantly, on the ground of probable economic necessity. The economic necessity has become a fact. If the Convention were to be held in either Holland or Switzerland, or in any of the Scandinavian lands, the probability is that the central and east European nations could not be represented at all, in view of the progressive depreciation of the German mark.

By the Summer of 1922 the plans for the Convention had been perfected, the place of meeting fixed, the program agreed upon, and the call issued. With the issuance of the call the National Lutheran Council's part in the Convention arrangements came to an end. It had acted merely as the agents of the Church bodies and further it did not feel justified in going. The matter was placed in the hands of a new committee, composed of representatives of those bodies which have agreed to send delegates. The Norwegian Lutheran Church holds advisory membership in view of the recommendation of its Church Council that the forthcoming meeting of the body agree to have it represented. The bodies so far agreeing to participate are, — the United Lutheran Church, the Augustana Synod, and the Joint Synod of Ohio.

Membership

One of the most serious problems which the committee of arrangements had to meet was that of representation. It was perfectly clear that the American

Synods could be represented only by officially appointed delegates; it was equally clear that the European Churches could not be so represented, without jeopardizing the Lutheran character of the Convention. In the case of certain of these Churches there would, indeed, have been no difficulties, but certain of the State Churches and of the Churches that have but recently passed out of State Control are only historically and nominally Lutheran, and contain large elements that are not only not Lutheran, but that actually deny many of the things for which Lutheranism stands.

This difficulty was recognized by the European, as well as by the American committee. It was met by adopting a different method of selection of members in Europe, from that which holds for America. The Allgemeine Konferenz, which is an association of Evangelical Lutherans with members in all, or nearly all, of the European nations, issued invitations to individuals, asking them to be members of the Convention. These individuals were so chosen that every Lutheran, or nominally Lutheran Church in Europe would be represented, though unofficially, by one or more persons whose Lutheran character is recognized. The selection was so made that one invitation should be issued for every five hundred thousand baptized members in a given Church.

Delegates from America will note, therefore, that there will be a difference between them and the European members. The latter will be able to speak only unofficially for their Churches; the Americans will be able to speak officially for their Synods.

Purpose

This convention is planned as a great international "free conference" on matters in which the Lutherans of the whole world are most deeply and intensely interested. What those matters are will appear in the program. In the Lutheran Churches of Europe there are strong evangelical elements; there are also strong unevangelical elements. The Convention is planned in the hope, and with the distinct purpose, that by it the evangelical elements will be strengthened through the discovery that they have allies and sympathizers in all the lands.

A second, and highly important, purpose of the Convention is to bring together the leading representatives of evangelical Lutheranism throughout the world and thus enable them to form personal acquaintances and contacts.

Program

Aside from sermons and informal addresses the following subjects will be discussed:

"The Ecumenical (general, universal) Character of Lutheranism" by Dr. Ihmels of Saxony.

"The Confessions, the Indispensable Basis of the Lutheran Church" by Dr. Jorgensen of Copenhagen.

"That They All May Be One! What can the Lutheran Church Contribute to this End?" by President F. H. Knubel of the U. L. C.

"The Care of Emigrants from Lutheran Lands" (Diasporapflege) by three speakers, Dr. Ahner, Germany; Vice-President C. C. Hein of the Joint Synod of Ohio, and a Scandinavian representative.

"Foreign Mission Problems" by two speakers, Dr. K. Paul of Leipzig, and Dr. C. T. Benze of Philadelphia.

Life in the family is a preparation and a training for life in the larger social groups. . . . The social worship of God to which the children may become accustomed in the Christian family will lead them into larger fellowships of worship, such as the church, the whole community of believers, and will enable them to share in the ministry of worship. —The Continent.

WHAT OTHERS SAY

Commercialism or Stewardship

Stewardship is a living recognition of God's ownership and man's accountability to the owner of all life and things. Under God's plan of Christian accountability, every child of his is required to set aside the first part of all that is entrusted to him. Compliance with this requirement constitutes one great evidence of real allegiance to God.

Failure to comply with this requirement is a noticeable contradiction to the profession of faith in the Lord Christ made by the person. So far as money is concerned, the teaching is plain that the tithe, or tenth, constitutes the required minimum portion which should be set aside for gospel purposes. An outstanding evidence that there is something radically wrong with the teaching and training processes of our local churches is to be found in the failure of at least 80 per cent of our members to set aside and give this minimum of a tenth of their income for gospel purposes.

Ministers are underpaid, Bible schools are not planted in growing sections of our cities, the serving life of the church is hampered, church members are untaught, and large areas of the world are unevangelized because God's people fail to give proper account of their stewardship of money.

To make matters worse, churches failing to get money enough on a right basis, allow the members to go into commercial ventures in order to make profits with which to maintain the church, and its program of evangelization. Half our church members practically contribute no money for God's purposes.

We need to cease all church profit-making ventures and put the time, talent and energy of God's serving people into a real loving effort to produce every member as a good steward who renders a good account to

his Master. Commercialism in the church destroys spiritual dynamic, while stewardship creates great spiritual powers. Commercialism, in the long run, is a waste of church time and effort, while the program of stewardship is the sure road to spiritual conservation. Commercialism brings shame and ridicule upon the church of the Lord Jesus Christ, while an exhibition of stewardship causes the outside world to recognize the validity of a Christian profession.

We need to revive our work in the local churches so that in love and obedience the membership will all give to God the first fruitage of their productivity and then the need of, or taste for, commercialism will soon disappear from our activities. —The Baptist.

A "Sudden Pestilence"

I saw in a Junior Teacher's Quarterly of our church (the Baptist) the other day a statement saying that the killing of the first-born in the plagues in Egypt was probably a "sudden pestilence." Now is that the right way to lead people to believe and trust the Bible as Christ would have us to? By teaching that a miracle like the killing of the first-born by the angel, as the Bible plainly says, was a sudden pestilence? Would a pestilence take only one out of every family? How much more Christ-like to teach it as the Bible says, and so help the children to believe the Bible and God, instead of teaching them to doubt it all from childhood.

There is enough doubt taught in the world without teaching it in Sunday school. May our leaders live so close to Christ that they will not help the devil to get our children by putting doubts in their minds as to the Bible meaning what it says, is the prayer of one who has studied God's word and never had a doubt for thirty-five years; and Christ and his cause is dearer to me than it ever was.

May we each and all that know him be jealous of the teaching of implicit faith in him.

—Mrs. J. M. Elby in The Baptist.

Chilled

A Wyoming man was the proud owner of a new Ford car, but he knew very little indeed about handling the machine. One winter afternoon, with his wife in the car, he started out on a hundred-mile business trip. Everything went well for the first hour, then the wind began to blow and it began to get rapidly colder. Finally it began to snow. For another hour the machine made headway along the level road in spite of the storm and cold. Then in the gathering darkness the driver saw a long hill ahead. The machine climbed half way up the steep ascent and then it stopped. Backing it down to the bottom of the grade, another attempt was made to go to the top, but that also resulted in failure. So the driver again let the machine back down to the bottom of the hill

and there the two people remained for an hour or more with the prospect of freezing to death, for it was growing cold with the passing of time. The machine was in perfect order and there was plenty of gasoline in the tank, but the inexperienced owner could not get it over the hill.

An hour later the lights of another car appeared. To make a long story short — the newcomer was an experienced driver. He asked for a newspaper. When it was produced he put it in front of the radiator and in gallant style the car climbed to the top of the steep hill under the guiding hands of the newcomer. As he jumped out to go back to his own machine he said, "If you'd knowed much you'd oughter know that the thing was just chilled." Chilled! What a simple trouble, and how easily it was cured by one who knew about driving such a machine.

We wonder if the denomination is chilled. Years back it started to climb a steep hill, but has so far been unable to make the climb.

Is it chill that ails many of our local churches, because they also started up the hill, but have in many cases backed down? We fear that many individuals have been chilled, because they too have backed down instead of climbing up to the top.

We suggest the simple remedy that is needed in such a case. We must get fresh hold of God and in the warmth of his presence we shall conquer the chill.

—The Baptist.

Too Much "Unity"

"Do we not have a deal of eloquent mush about unity, especially interchurch and intrachurch unity? Let us be careful how we use the word, and let us be sure we are seeking the real thing. What passes for unity in most cases among the fervid brethren is a lazy and impossible, not to say utterly dishonorable, agreement to keep quiet about many things, whether important or unimportant, just because they make for difference of opinion and for controversy. Unity means, again, a goodly feeling toward one another, without any respect whatever for the fact, proved by every man's experience, that unless feeling be given substance by means of ideas, it is fat and flabby affection. For apart in thought cannot mean close together in fellowship.

"Some think of unity, also, as a mystical, vague, indefinable something that is peculiarly spiritual, a gift of God, which we need but acknowledge, and lo, all is lovely here! The unity extremists are like the pacifists. Unity at any price is as bad as peace at any price. . . .

"Compromise — there is the worst sin of the usual seeker of unity. It never gets its followers anywhere, or the churches anywhere, but into a bog. Unity is genuine and effectual when it is based upon agreements moral, spiritual, and doctrinal. So long

as there is disagreement upon a matter either essential or regarded as essential by either party, unity cannot abide. As a matter of fact, the standard is never unity as it is never peace. The standard is truth and right. Follow after these and ultimately unity may come. Unity is an effect, not a principle."

—Christian Register.

NORTHWESTERN COLLEGE

The commencement exercises at Watertown on Friday, June 22, marked the close of another year. It was a year devoted to hard work, free from the unrest by which so many colleges were marked just after the close of the war, free too of any but one or two cases of severe illness. It was a good year in every respect. But on the very last day that recitations were held one of the saddest accidents befell us that can befall such a student body as ours where most of the students live together in the dormitory like one large family. It had been terrifically hot all that Thursday, and in the afternoon a Junior, Linwood Goetz, together with a number of companions went to the municipal bathing beach to find relief from the intense heat. While swimming from one raft to another, a distance of perhaps 30 feet, he became exhausted. In spite of the efforts of one of his companions who noticed his distress and tried to help him to the raft, he sank and was not found until three hours later. An examination by a doctor showed that his lungs were not filled with water, and the supposition is that his death was caused by heart failure rather than by drowning.

Linwood Goetz was a brilliant student. He combined with excellent natural gifts a faithfulness and a capacity for work that made him one of the finest students we have had at the institution for many years. In another year he would have finished his work here and continued his studies at the theological seminary in Wauwatosa in preparation for the ministry. Through his untimely death the college and the church have suffered a loss that we shall feel keenly, not only because of his brilliant gifts but also because the class to which he belongs is a very small one. May God send us men as true as he and as devoted as he to take his place.

Out of respect for the memory of their fellow-student the students did not give the annual free concert the night of the accident, and on the next day, early in the morning, a service was held in the gymnasium for the students and the faculty members. The body was sent that afternoon to Riga, Michigan, accompanied by a student and a member of the faculty.

Two hours after the short funeral service for their fellow-student the graduating class received their diplomas. Thirteen Seniors were graduated with the degree B. A. They were Alvin Baer, Bowdle, S. Dak.;

Hilbert Engel, Chicago, Ill.; Otto Henning, Bloomer, Wis.; Edgar Hoenecke, Saginaw, Mich.; Henry Lehmann, Norfolk, Nebr.; Gerhard Marquardt, Watertown, Wis.; Elmer Prenzlöw, Woodland, Wis.; Traugott Redlin, Appleton, Wis.; Egbert Schaller, Milwaukee, Wis.; Hugo Schnitker, Minnesota Lake, Minn.; Gerhard Schuetze, Litchfield, Minn.; Erich Wacker, Pigeon, Mich.; Harold Pfaffenbach, Watertown, Wis. With the exception of the last named all of these graduates will enter the seminary at Wauwatosa next fall. The commencement orators were Edgar Hoenecke (English), Elmer Prenzlöw (Latin), and Gerhard Schuetze (German). The orators are selected for excellence in scholarship, not only in the language in which the oration is held but generally, in all branches, throughout their term at college.

There were four graduates from the business department: Aaron Fischer, Iron Ridge; Melvin Ringle, Mayville; Palmer Strache, Watertown; Oscar Roessler, Hustisford. Five girls received diplomas after having finished a four-year classical high school course. They were Josephine Gnewuch, Watertown; Bertha Holzhueter, Waterloo; Magdalena Kinkel, Watertown; Ruth Nommensen, Columbus; Josephine Sproesser, Watertown.

Professor George Mezger, professor at the theological seminary of the Missouri Synod at St. Louis, had been invited by the faculty to attend the exercises and receive at the hands of the faculty the honorary degree of Doctor of Theology. This honor was extended to him because of his many years of faithful and fruitful service as pastor and as professor of theology since 1896 and because of his well-known literary work.

The next school-year will open Tuesday, September 4. Pastors or parents should announce the coming of new students as soon as possible. If readers of the Northwestern Lutheran know the names of gifted, Christian boys or girls who might be induced to enter Northwestern College next fall, I should appreciate having their names and addresses sent to me.

E. E. KOWALKE,
814 Richards Ave., Watertown, Wis.

FROM OUR CHURCH CIRCLES

Delegate Conference of Winnebago District

The Delegate Conference of the Winnebago District will meet at Winneconne, Wis., (Rev. O. T. Hoyer) Tuesday, July 24th at 9 a. m. Pastors and Delegates are kindly requested to notify Rev. Hoyer whether they expect to attend the conference or not.

Herm. C. Klingbiel, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will meet in St. Martin's Congregation, Winona, Minn., on the first Sunday in August. Divine service at 9:30.

All Pastors and members of the congregations in this District are invited to take part in this conference.

All wishing for quarters for this meeting shall notify Rev. A. Sauer before the 20th of July.

Karl J. Plocher, Sec'y.

Joint Synod

The Ev. Luth. Joint Synod of Wisconsin and Other States meets August 15 to 21 at Bethesda Church (Rev. H. Knuth), Milwaukee, Wis. The lay delegates from the various congregations may present their credentials to the secretary on Wednesday morning, August 15th, before the opening of the session.

All requests concerning the assignment of lodging places are due the Rev. H. Knuth, 1114 Chambers Street, at an early date.

G. Hinnenthal, Sec'y.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College will begin Wednesday, September 5, at 9 A. M. The dormitories and dining hall will be open on the day before. The undersigned requests that announcements of new scholars be made as soon as possible in order that the necessary preparations can be taken care of in due time.

For information and catalogs apply to

E. R. BLIEFERNICHT,
213 S. Jefferson St., New Ulm, Minn.

Commencement Exercises

The thirteenth school year at the Michigan Lutheran Seminary, Saginaw, Mich., closed Thursday, June 21. The commencement exercises were held Thursday evening in the hall of St. Paul's Lutheran School.

There were ten graduates; the largest graduating class in the history of our institution. Nearly the whole class now has the intention to continue their studies with the view of finally entering the ministry.

The commencement exercises were very well attended by friends of the school, both from Saginaw and other cities of Michigan and Ohio. Rev. A. Westendorf read a scripture lesson and spoke the prayer and the benediction. The graduating class and the mixed choir of the institution, conducted by Prof. W. Schaller, sang several hymns; the Seminary orchestra, conducted by Gerald Hoenecke, our tutor, played appropriate musical selections at the beginning and end of the program. Erhard Rupp, Bay City, delivered an English, and Waldemar Jeschke, Hemlock, a German oration. Elmer Polzin, Bay City, declaimed an English poem; Oscar Stephani rendered a piano solo.

Rev. L. Linn, to whose congregation one of the graduates belongs, addressed the assembly. He directed his remarks mainly to the graduating class. He reminded them that they, on the eve of their graduation, had all reason to be thankful to God, especially for the gift of having received an education at a

Christian high school. "Education is like dynamite," Rev. Linn told the class. Both may be put to a good use, but on the other hand, be very destructive. Education without the knowledge of Christ works harm. Therefore, the speaker urged his audience, the splendid opportunity of having a Christian high school in their midst should eagerly be made use of by them. Even if their children did not intend to serve the Lord as ministers of the Gospel or teachers in our parochial schools, they should gladly send them to Christian high school, since they cannot give their children a better gift than a Christian education.

May the Lord bless Michigan Lutheran Seminary as he has blessed it in the past to the honor of his glorious name and the welfare of His church.

Otto J. R. Hoenecke, Dir.

Delegate Conference of the Nebraska District

The Nebraska District will, D. v., hold its sessions from the 23rd to the 27th of August, 1923, in the Trinity Ev. Luth. Congregation (Rev. F. Brenner) at Hoskins, Nebr. The Rev. Prof. W. Henkel will present a paper. Credentials of delegates should be signed by the president and the secretary of the congregation. Please, announce yourselves!

Ph. Martin, Sec'y.

Central Delegate Conference

Pastors, professors, teachers, and lay delegates of the Central Conference will meet July 31 and August 1 in the congregation of the Rev. W. P. Hass, at Oconomowoc.

Sessions begin at 10 o'clock Tuesday and close Wednesday noon.

Papers will be read by the Reverends: G. Stern, L. Kirst, A. Paap, W. Pankow, F. E. Stern, and J. H. Schwartz.

Services Tuesday evening. Sermon the Rev. A. Paap (the Rev. H. K. Moussa, alternate). Confession address the Rev. E. Dornfeld (the Rev. Prof. H. Schmeling, alternate).

Requests for quarters should be made in due time.

Theodore Thurow, Sec'y.

Corner-Stone Laying

Since faith, if it hath not works, is dead, being alone, therefore, the recently organized mission congregation at Aurora, S. Dak., consisting of ten voting members, decided to show their faith by building a house of worship. On the Sunday of Pentecost the laying of the corner-stone took place. The following pastors officiated: P. Spaude, W. J. Lindloff, E. Blakewell, pastor of the congregation. Christians from the neighboring congregations, Elkton, Ward, White, Argo and Brookings joined in the festivity. A more definite description of the church will be given after the church has been dedicated.

Wm. J. Lindloff.

Ordination

Authorized by President Rev. C. Buenger, the undersigned ordained Rev. Melvin Croll as Indian Missionary for Arizona on June 24th, 1923. May God bless pastor and work.

Address: Rev. Melvin Croll, East Fork Mission, Whiteriver, Arizona. K. Machmiller.

MISSION FESTIVALS

Third Sunday after Trinity

Wabasso, Minn., Edw. A. Birkholz, pastor. Speakers: W. F. Sauer, H. Lau. Offering: \$30.08.

Fourth Sunday after Trinity

East Farmington, Polk Co., Wis., Zion's Church, Louis Meyer, pastor. Speakers: O. P. Medenwald (English), W. P. Haar (German). Offering: \$151.00.

Burlington, Wis., St. John's Church, Chr. H. Sieker, pastor. Speakers: E. Ph. Dornfeld, Theo. Volkert, Victor Brohm. Offering: \$128.00.

Woodville, Wis., Immanuel Church, J. C. A. Gehm, pastor. Speakers: C. P. Koch, J. W. F. Pieper. Offering: \$118.00.

RECEIVED FOR THE LIQUIDATION OF DEBTS AND BUILDING OF THE NEW SEMINARY FROM THE FOLLOWING CONGREGATIONS

- J. H. Abelmann, Wilton: \$136.00 (1 payment); \$50.00 (2 payment).
- H. Albrecht, Hutchinson, Minn.: \$162.00 (1 payment).
- J. E. Bade, Belview, Minn.: \$127.31 (1 payment).
- Wm. A. Baumann, Elk Mound: Rusk \$80.00 (3 payment), \$20.00 (4 payment); Iron Creek \$264.63 (3 payment).
- Wm. Baumann, Winner, S. Dak.: \$75.00 (1 payment).
- A. Bergholz, Kewaunee: \$204.00 (2 payment).
- J. B. Bernthal, Ixonia: \$126.00 (3 payment).
- G. E. Boettcher, Hortonville: \$680.00 (1 payment).
- Theo. Brenner, New London: \$31.00.
- Brodhead: \$50.00 (2 payment).
- C. Buenger, Kenosha: \$2,500.00 (1 payment).
- M. Denninger, Haven: \$100.00 (2 payment); \$100.00 (3 payment).
- Chr. Doehler, Escanaba, Mich.: \$677.00 (1 payment).
- G. A. Dettmann, Appleton: \$537.50 (1 payment).
- G. Fischer, Hutchinson, Minn.: \$100.00 (1 payment).
- E. C. Fredrich, Helenville: \$1,050.00 (1 payment).
- J. Freund, N. Freedom: \$84.00 (3 payment).
- O. Frey, Saginaw, Mich.: 63.00 (2 payment).
- J. Frick, Winside, Nebr.: \$63.00 (1 payment).
- Chr. Germeroth, Rising City, Nebr.: \$200.00 (1 payment).
- J. G. Glaeser, Tomah: .60.00 (1 payment).
- F. Greve, Kewaskum: .692.00 (1 payment).
- W. Haar, Loretto, Minn.: \$50.00 (2 payment).
- G. C. Haase, Munith, Mich.: \$15.00 (1 payment).
- H. Hartwig, Hartland: \$156.00 (1 payment).
- W. P. Hass, Oconomowoc: \$580.00 (2 payment).
- W. C. Heidtke, Crivitz: \$48.00 (1 payment).
- E. C. Hinnenthal, Forestville: \$46.37 (1 payment).
- R. J. Janke, Clarkston, Wash.: \$7.00 (1 payment).
- S. A. Jedele, Wilmot: \$428.00 (1 payment).
- R. Jeske, Caledonia, Minn.: \$864.00 (1 payment).

C. J. Kaiser, Milwaukee: \$295.00 (1 payment).
 H. C. Kirchner, Mishicot: \$681.00 (1 payment).
 L. C. Kirst, Beaver Dam: \$178.75 (2 payment); \$169.00 (3 payment); \$143.00 (4 payment).
 Theo. Kliefoth, Juneau: \$81.00 (2 payment).
 H. C. Klingbiel, Malone: St. Paul's: \$1,285.87 (1 payment); St. John's: \$150.50 (1 payment).
 J. Klingmann, Watertown: \$281.35 (3 payment); \$25.00.
 W. H. Lehmann, Darfur, Minn.: \$151.00 (1 payment).
 M. Lehninger, Plymouth, Nebr.: \$300.00 (2 payment).
 P. Lorenz, Eitzen, Minn.: \$50.00 (5 payment); \$38.00 (6 payment); \$38.00 (7 payment).
 Alfr. Maas, Ann Arbor, Mich.: \$631.26 (1 payment).
 F. Manteufel, Balaton, Minn.: \$80.00 (4 payment).
 F. Marohn, Richwood: \$46.50 (4 payment).
 P. Naumann, Sterling, Mich.: \$30.00.
 H. C. Nitz, White River, Ariz.: \$10.00; Holbrook, Ariz.: \$0.93.
 N. W. College Students: \$133.40 (1 payment).
 P. Oehlert, Kaukauna: \$70.00 (1 payment).
 A. W. Paap, Johnson Creek: \$309.00 (1 payment).
 E. Redlin, Appleton: \$292.00 (1 payment).
 H. W. Reimer, Loganville: Lime Ridge \$160.00 (1 payment); Tuckertown: \$265.00 (1 payment)
 Chr. Sauer, Juneau: \$10.00 (1 payment).
 W. J. Schaefer, Colome, S. Dak.: \$222.00 (1 payment).
 G. J. Schlegel, Bylas, Ariz.: \$3.50 (1 payment).
 G. Schmelzer, Sebewaing, Mich.: \$381.00 (1 payment; \$117.00 (2 payment).
 G. Schoewe, Muskego: \$115.25 (3 payment); \$67.00 (4 payment); \$49.00 (5 payment).
 G. E. Schroeder, Menominee, Mich.: \$465.00 (1 payment).
 F. Schumann, Sturgeon Bay: Sawyer: \$115.00 (2 payment).
 A. P. Sitz, Rib Lake: \$136.00 (2 payment); \$80.00 (3 payment); Greenwood \$6.00 (2 payment).
 A. Spiering, New London: Personal, \$50.00.
 F. E. Stern, Watertown: \$20.00.
 B. Westerndorf, Flint, Mich.: \$100.00 (4 payment); \$70.00 (5 payment).
 W. Wietzke, Shickley, Nebr.: \$213.00 (1 payment).
 H. R. Zimmermann, West Salem: \$365.50 (1 payment).
 M. Zimmermann, Globe, Ariz.: \$25.40 (1 payment); \$5.00 (2 payment); \$1.00 (3 payment).
 Other contributions: N N., Milwaukee, \$15.00; Gertrude Schlueter, Watertown, \$50.00.
 Total\$19,015.13
 Previously Acknowledged\$19,730.79
 Total\$38,745.92
 Watertown, Wis. F. W. GAMM,
 June 22, 1923. Treasurer.

BOOK REVIEW

A Brief Guide in the Christine Doctrine for Adult Catechumens. By F. F. Selle, Milwaukee, Wis. Northwestern Publishing House, 263 4th St., Milwaukee, Wis. Price, single copies, 15c; dozen copies, \$1.20.

The first publication of this booklet dates some years back; the continued demand for it caused the writer to decide on a new issue in which certain parts would be given in an improved form. The book is designed to be a help for adult catechumens. The doctrine of the Catechism is set forth in 176 questions and answers and as an appendix nine questions are added on "Your Confirmation Vow."

We heartily recommend the book and think it is well fitted to serve its intended purpose. G.

Die Christusfeindschaft der Loge, a pamphlet by Rev. Paul Pieper, printed by request of the Delegate Conference of Milwaukee. 27 pages. Price, 10 cents per copy; 60 cents per dozen; \$4.00 per hundred.

Brief, concise, convincing. A valuable treatise on the lodge. Congregations should place a copy in every home. An English edition will follow.

Let France Explain by Frederick Bausman. Former Member of the Supreme Court of the State of Washington. 1922, 259 pages. Price \$3.25. London: George Allen & Unwin, Ltd. Ruskin House, 40 Museum Street, W. C.

This is a masterful work in which the author brings to light in a clear, well documented argument an astonishing array of documents relating to the causes of the Great War. We cannot enter into the details of the book, but we wish to quote a few statements the author makes in his preface. He says: "In the last three years there have been revealed about one thousand documents and diplomatic letters on the relations between France and Russia. All these with fatal uniformity show that between 1904 and 1914 the Government of France gave itself up to the dangerous policies of the infamous Court of St. Petersburg.

"Extraordinary though these revelations are, the world has heard almost nothing of them. Indulgent toward France, we have received them in silence. But her present Government drives Europe to desperation by claims based on outraged innocence. Nothing can be done to bring France to reason until the truth is known and her Government knows it to be known. . . .

"At the root of the international adjustments lies, in spite of everybody, the question of guilt. . . . People must learn the truth, that the Poincaré Government, exulting in the creation of the greatest standing armies that either France or Russia had ever had, and in the keen expectation of English aid, had their war party too. This party was in civil as well as military control.

" . . . France is a spoiled child, and a dangerously spoiled child. She must be reminded of her Delcassés, her Millerands, and her Poincarés. She and the people of the world must be reminded of those banquets at St. Petersburg in furtherance of an alliance the terms of which were kept secret so many years and which, after the Russian revolutionists made candour unavoidable, disclosed a really offensive arrangement by which Germany was so to be dealt with that she would have to defend "on both the east and the west at the same time.

"The world must be reminded of the extent to which France armed Russia, of the immense simultaneous preparations of both, and the reckless offensive conduct of French public men toward Germany during a whole decade preceding the war.

"Whatever may be the censure of recent French Governments and their pre-war policies in this book, no German suggested the work, no German contributed to it, no German ever saw the written page. It is the work of an American of stock long settled in the United States."

Without doubt, this is one of the best books written on the subject mentioned. The argument is carried out in such a scholarly and precise manner as only a member of a Supreme Court is capable of. We have not received this book for review, but we take notice of it here in order to call our people's attention to it. Let every American citizen read this book, and he will come to a better understanding of the situation resulting from the Great War and now confronting the world. J. J.