

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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THE HOLINESS OF CHRIST

(Which of you convinceth me of sin?" John 8:46).

O First-born of Creation,
Incarnate Son of God,
Who for the world's salvation,
This vale of tears hast trod;
Though carnal minds conceive not
The wonders Thou hast done,
Thou art, though men believe not,
The Father's Holy Son.

Though in Thy manhood lowly,
No splendors Thee adorn,
All Heaven hails Thee holy,
O spotless Virgin-born!
Thou, Who ere earth's beginning
In holiness didst reign,
Art free from human sinning,
Untainted by its stain.

"Before Abraham
was, I am."

Begotten of the Father,
His glory Thou didst seek;
His own Thou cam'st to gather,
His holy Truths to speak.
Thou camest, as expected,
To do His Holy Will.
Although by men rejected,
The Father owns Thee still!

"I seek not
mine own glory."

How Abraham in gladness
Rejoiced Thy day to see!
How Zion in her sadness,
Messiah, pined for Thee!
Thou Virgin-born Eternal,
Art still the Truth, the Way,
Before Thy Light supernal
All darkness flies away.

"Your father
Abraham re-
joiced to see
my day and
was glad."

O pure and sinless Savior,
Thou spotless Lamb of God,
Grant us Thy blood-bought favor,
As through earth's vale we plod;
O blest and holy Jesus,
Thou bearer of our sin,
From all its guilt release us,
And make us pure within.

Thy promise, still unbroken,
Upholds us in the strife,
Thou wilt, as Thou hast spoken,
Grant us eternal Life!
Our hopes of Heav'n are centered,
O Crucified, in Thee!
Where Thou, dear Lord, hast entered,
Thine Own shall follow Thee!

"If a man keep
my saying, He
shall never taste
of death."

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the Fifth
Sunday in Lent, or Judica.

"GREAT IS THY FAITH"

Matt. 15

"O woman, great is thy faith."—How hopelessly un-modern the Savior is! The modern mind would have regarded her from an entirely different viewpoint. It would have found here human nature at its best, mother love that shrinks from no sacrifice, a mother heart that is willing to be trampled upon for the good of the beloved child; just as it would have seen in the centurion (Matt. 8) chiefly a man unspoiled by his position of authority, a man with a social mind; or in the leper of the same chapter the incurable optimist who simply will not give up hope while life lasts; and, perhaps, in Abraham (Gen. 12:4) the man who is not afraid to take a chance.

But it is faith that Jesus sees and extols, just as he chides unbelief: "Why are ye so fearful how is it that ye have no faith?"

"Thy faith."—Had she at first come, knowing indeed some of the promises Israel held concerning the "Son of David," but with her immediate need, the misery of her daughter uppermost in her mind and the saving of the daughter her chief desire, then she was by the actions and the words of Jesus speedily driven to the fundamentals, How can a dog expect to share the bread of children, how can an unclean, sinful person hope for any blessing from the hand of God?—Down in the dust before the Savior, owning herself a dog, an outcast who has no claim whatever on the love of God,—by **her faith** she lays hold on the grace of God revealed in the "Son of David" and claims that grace for herself whose smallest crumb is sufficient for the greatest sinner. **Her faith** is childlike trust in the revealed grace of God towards sinners.

"Thy faith"—her faith, as it lives in her; not because it is a product of her soul, an achievement on her part. If that had been the case, Jesus could not have declared her a person without a claim on God, nor could she have admitted it humbly saying, "Truth, Lord." No, that faith is a gift of God to her through the Word that preaches the Son of David into the hearts of men.

"Be it unto thee even as thou wilt."—Her faith has overcome the Savior, who is only too glad to surrender to the sinner who claims for himself His saving grace. "Thy faith hath made thee whole." "According to your faith be it unto you." "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

"Verily, verily, I say unto you, He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Lord, increase our faith!"

J. B.

COMMENTS

Withdraws from Council By the action taken on February third by the Synodical Committee of the Iowa Synod, this synod has withdrawn from the Lutheran National Council. The "Kirchenblatt" explains that the Committee had participated in the organization of the Council only with the clear understanding that the program of that body should include nothing that would presuppose full church fellowship between the constituent bodies. This attitude of the Iowa Synod had been clearly expressed by its representatives, and, on the motion of Dr. M. Fritschel, approved by the meeting.

"Now," says the Kirchenblatt, "the situation has been somewhat changed. The program which the Lutheran National Council intends to carry out in Europe includes not only activities that presuppose full church fellowship between the synods in the Council, but also others that could not be undertaken without a complete change of the basis on which the Council rests. The amendment adopted on the motion of Dr. M. Fritschel has been abandoned. If the Council, for instance, contemplates to found and support chairs of theology or theological seminaries, and do other things of similar nature, in France, Poland and Alsace, this presupposes church fellowship between the Council and those church bodies in Europe, and this again, full fellowship between the synods united in the Council. Incidentally we wish to call attention to the fact that the Council, even in the case that all these presuppositions were correct, would have no authority to do those things before it had received instructions to that effect from the constituent bodies. Under these conditions the Committee could not do otherwise than it has done." . . . "Now it has become a matter of conscience, and we cannot co-operate in carrying out a program which presupposes conditions that do not yet exist."

"It has become a matter of conscience"—the Word must prevail. By its public testimony the Iowa Synod has rendered the Lutheran Church a signal service.

J. B.

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Only a Model of Style? An eminent English critic—perhaps the most authoritative of our day—

Mr. J. C. Squire, has concerned himself much with the truly great prose of the language. He comes to the conclusion that "there is an established, an inevitable, manner into which an Englishman will rise when his ideas and images lift into grandeur; the style of the Authorized Version." Even

an amateur can verify this conclusion. Every bit of great English prose is a proof; it hardly requires the examples he gives in his book. But is that merely a national habit?

We have heard much of the dignity and impressiveness of the style of the Authorized Version. It is almost an axiom that this version, and not Shakspeare and Addison and the other great stylists, has given direction and body to the English language.

We are forced to come to similar conclusions in the case of the other great version into the vernacular, Luther's translation of the Bible into German. If anything, Mr. Squire's observations on English prose are even more strikingly exemplified in the case of German prose and Luther's version. Is that also only a national habit? Sharing with Luther's translation the dignity and sublimity of lasting beauty is the great body of the German church hymn, especially the hymn of the earlier epochs of the church. Unconsciously the German mind in its moments of highest exaltation falls into the style of these records, more often into their very words. Is that also one of the peculiar national habits that are only to be explained on the ground of "unerring" popular taste?

There is a far more reasonable explanation. When the Bible, intelligently translated into the language of the people, is read by any reader, be he highly educated or educated not at all, he is in the presence of God. Even the words that convey to him the Gospel truths become hallowed; they are forever associated with that which alone is good. It is not a matter of style, it is a matter of content. When the great orator or the essayist conceives his ideals and his images, his mind, perhaps unconsciously, slips back into the neglected and half-forgotten words of the Bible where all that is good and true was said once for all. His own ideas and images are but faint and feeble compared with the lofty originals of the Eternal Word and it may be that he has even perverted them to the very opposite of their true grandeur but his mind cannot deny to those exalted originals the tribute of his imitation.

When Mr. Squire and others make much of the beauty of style of the Authorized Version they but confess that they are content with the husks and have missed the true heart and kernel which give value to its beauty. It is always a sign of decadence when man is chiefly concerned with the form and judges things by their externals forgetting that form is nothing if it lack content.

It is the content of the Authorized Version and of Luther's translation that make them memorable and unforgettable. It is the unwilling tribute to God's truth when even such that know not the glory of the Word slavishly imitate its "style" under the delusion that the borrowed form will give life to their still-born ideas and images.

H. K. M.

Looking for Proof "Some one has discovered a letter 'written by a Roman official at Jerusalem' describing Christ's personal appearance, fair hair, fair beard, serious face, etc."

When we read the above words in the editorial section of one of our dailies we sat up, for our evolutionist friend was at the wheel and we wondered: "Well, where in the world is he going to take us on this trip?" You see, he is a long-distance traveler, he just seems to thrive on distances—the greater the better; why, we have been in the car with him, figuratively speaking, when we made millions of miles in a few minutes. But that is nothing compared to what our friend does to time; he annihilates distances, but what we call time is entirely beneath his notice, generally speaking. We have made mental flights with him where only ages, aeons, millions of years were registered at all, and even these rarely came singly. Knowing him as we do, we were curious to hear what he would have to say about this letter. Well, here it is:

"And this is seized upon eagerly as proof that Jesus really lived, as though **proof** were necessary.

"No volcano or earthquake ever split a mountain as Christ's words split and destroyed forever the old order of the world.

"To seize eagerly upon a letter 'describing Him' as proof of His existence is like calling in a child to prove the existence of a volcano at Martinique. Christ's life is proved by every hour of history for nineteen hundred years. And creatures without imagination look for '**proof**' that He lived."

Is not this a wonderful utterance for a man of his position? Of course, he says nothing of Christ being the Savior of sinners; but he argues that Christ was, for "Christ's life is proved by every hour of history for nineteen hundred years." This he can see, but for the glorious proof of God the Creator he is blind! Truly, "the heart is deceitful above all things, and desperately wicked: who can know it?" He says: "Creatures without imagination look for **proof**;" imagination is sometimes the obstacle which hinders us from accepting the plainest proof. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. G.

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Only 488? In every age it is the occupation of the young to shatter the illusions of the old—and as they grow older to embrace them. The young have their spokesmen, just as the traditions and conventions carried over from the past have their earnest champions. Most of us, young and old, stand aside and watch the battle of the protagonists with rather detached interest—until some of our own pet delusions are assailed. Then we become, if not active combatants, ardent supporters of "our side." It is

always amusing to watch such battles and sometimes profitable. It is usually the keener wit that seeks the sparse laurels that crown the iconoclast. The baser, though more thrifty, energies choose the golden mean of complacent mediocrity as a background for the rearing of their fortunes.

We are reminded of this as we note a new book that comes from the pens of two of our brilliant younger American authors. They have collected 488 popular fallacies that Americans solemnly repeat as truths and that almost everyone accepts.

The average man scarcely has 488 different ideas in a lifetime. Presumably the authors have collected them in the way a dictionary collects words; a few hundred is all the average man ever uses but the other thousands in the dictionary are for reference. So most Americans will find their stock ideas in this catalogue of 488, and in the majority of cases will find the pet fallacies of their neighbors by way of reference. The first dictionary contained comparatively few words. This work is also of the pioneer sort; succeeding collectors will doubtless amplify the list and keep it up to date, for every day a new fallacy is born. Even now the number 488 seems woefully small in a field that is almost infinite.

If future lexicographers of man's folly ever make an appendix of the fallacious assertions about religious questions we are sure they are in for a stupendous task. There alone 488 would scarcely be a beginning.

Perhaps it is a good thing that we seldom think of the hopeless stupidity of the human race in everyday matters. If we ever realized how little the average man knows and learns in spite of schools and vast educational programs designed for him we would lose heart in our efforts to learn. But perhaps a full realization of our limitations would be less of a handicap than our inflated notion about knowledge we do not possess. It is the mistaken notion of man about the excellence of his intellect in his own affairs that leads him to think that "the preaching of the cross . . . is foolishness." By all means tell him that he has 488 foolish ideas that he deems wise, and if you find 4,000 more, tell him about those. But all that will help him nothing until he reaches the height St. Paul reached when he said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

H. K. M.

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Favors Co-operation The Pennsylvania Lutheran Pastors' Conference has declared itself in favor of co-operating with the Interchurch World Movement. According to the Interchurch Bulletin, the following resolution was adopted:

"In view of the enlarged opportunities for service and our responsibility as a great Church, it is the sense of the Luth-

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eran Pastors of Pennsylvania, assembled in denominational conference in Harrisburg, Pennsylvania, February 20, 1920, in connection with the Pennsylvania Conference of Protestant Ministers, gathered at the Interchurch World Movement Convention, that the district synods of the Lutheran Church of Pennsylvania be memorialized to urge the General Convention of the United Lutheran Church in America to affiliate the United Lutheran Church in America with the Interchurch World Movement."

This resolution was received with great enthusiasm by the Pastor's Conference of the Interchurch World Movement. No wonder, for this means a breach in the ranks of the Lutheran Church, for so far Lutherans have refused to co-operate. We hope the General Body will not be influenced by this petition. For does the Lutheran Church want to become involved in the many things that will be undertaken under cover of this movement? Can it, and remain true to the Truth of God? Here are a few things we picked at random from the Interchurch Bulletin:

"New Role to Play"

"And why not? Why should not the Church of God be alive and aware to the conflagrations, the industrial unrest, the enormous social gestures that are big as the earth? Although it is unquestionably a new role for the church to play, there seems no real reason why the church should not play a militant in this New World which men are building. All of the construction cannot be done with mere machinery.

"Selfish investigating committees, bloodless probes, the round of the courts, the law's delay, the insolence of antagonists; these have constituted the machinery of the past that has seemed to grind out new quarrels, new litigation, more unrest. Why not let the Church of God oil the machinery with loving kindness? Why not let the Interchurch World Movement tally and test the grievances of Labor and Capital with the fine ethics taught by the Master?"

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"TO UNITE YOUNG PEOPLE OF ALL DENOMINATIONS"

"The Various Societies May Form Interchurch Organization Shortly"

"A committee to confer with leaders of young people's societies of all denominations on the advisability of inaugurat-

ing some form of interdenominational organization for young men and young women of the church, similar to that of the Centenary Cadets of the M. E. Church, was appointed by the Executive Committee at its meeting February 3.

"The committee was appointed in view of the marked success of the Centenary organization and the statement from J. Campbell White of the Life Work Department that requests from boys of other denominations than Methodist to share in its privileges had been numerous.

"The Cadet organization, which was begun at the Centenary Celebration at Columbus, June 20 to July 13, 1919, has grown from 750 to 3,300 members. Boys of many denominations are now members. The idea is to inculcate efficiency ideals in church work. Members range in age from 16 to 21. "For God and country" is the cadet motto.

The committee appointed to look into the matter, together with denominational representatives and representatives of the Boys' Work Department of the Y. M. C. A., includes John R. Mott, J. Campbell White, Daniel A. Poling and S. Earl Taylor."

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"Acknowledgment Sunday"

"Palm Sunday is to be termed 'Acknowledgment Sunday' in the Sunday Schools. It is recommended that on that day all the members of the Sunday School be given an opportunity to declare themselves on the proposition of openly acknowledging their allegiance to Jesus Christ. According to the statistics quoted only 25 per cent of the members of the Sunday Schools are members of churches." J. B.

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"El Butini" Jerusalem suffered severely with the rest of Palestine in the latter days of February when it was visited by a snowstorm. The fury of the winds uprooted trees and broke others. One of the oldest trees of Gethsemane suffered this fate. Our age is hopelessly superstitious. Such an event must be surrounded with the proper background. Out of the forgotten lore of the country a suitable legend was uncovered. This tree was considered the oldest of the olive trees of the garden. It was even asserted that it was one of the original trees of the garden and that it was the very one under which Our Savior kneeled in His great agony. Its age and its sacred associations marked it out from the rest, and somewhere, sometime the saying arose: "When falls 'El Butini,' falls the Turkish Empire." El Butini was badly scarred by the ravages of time; worm-eaten, splintered, bowing under his own weight, it was necessary to support him with iron braces. For years he continued to bear in this artificially prolonged existence and brought his caretakers great revenue. The oil gained from his fruit was sold at fabulous prices and the pits of the olives were gathered and strung into much desired rosaries. As for the prophecy concerning the fall of the Turkish Empire—well, El Butini has fallen in spite of the iron braces.

H. K. M.

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A Sample In one of the above comments we heard the utterance of a man whom I call the "evolutionist" and as I cast my eye over the pile

of clippings which I have gathered for "treatment" I find one which will serve as a fair sample of what my friend "evolves." It follows:

"Miss Peggy Marsh, mother, unmarried, of a rich man's son, says:

"In a few years the necessity of a marriage ceremony will be done away with."

"More profound thought will make the lady realize that it has taken the human race a thousand centuries to get marriage fairly started and it will take at least another hundred centuries to make men fit for marriage."

"If Peggy Marsh could remember incarnations in which she lived in a cave and was hitched to the plow by her master when a younger lady appeared she would know that marriage means a great deal to women and has helped to civilize men."—News.

This is a sample of the kind of rot to which the human mind turns in preference to accepting the Bible story of creation. Elevating, isn't it? And this kind of drivel is served up to the public so untiringly, it is spiced and seasoned and garnished in so many different ways to disguise its rottenness that the thoughtless, from very repetition, come to look upon it as the accepted thing. If it "has taken the human race a thousand centuries to get marriage fairly started and it will take at least another hundred centuries to make men fit for marriage," then how long will it take man to find the Truth and God? "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." G.

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A Crook on Crime Modern science and research is based on experience, we are assured. That is what makes it so "reliable." Those scientists who have studied the morals of men and their crimes and criminal tendencies can hardly have done so on the basis of much personal experience. Here remains a field of pure theory as far as human knowledge is concerned. Now and then we get a reformed criminal to tell about his former unregenerate days, but usually his record is unintelligible by too much awareness of his conversion. In retrospect he blends his former criminal failings with his later better intentions and the picture he presents becomes blurred. Too often these penitents are under the guidance of new friends who naturally rejoice over the return of their prodigal brothers and in deference to their opinions the repentant criminal adjusts his reminiscences to conform to the prejudices of his generous rescuers.

In one of our widely read weeklies a former confidence man tells about his experiences. In the course of his confessions he is constrained to take into account the theories on crime propounded by the sociologists and reformers. What he says is not new but he says

it well and calls attention to obvious flaws in the accepted theories of the day. He says in part:

"In the ranks of the criminologists—the theoreticians of this family—are many who hold to the economic hypothesis. They and most others are now quite convinced that the major breaker of laws is not generally a congenital defective. Taking the extreme opposite side in the outworn debate between the advocates of heredity and environment as the determinants of human conduct and character, these crime students set up the postulate that poverty is the general cause of crime. They have made elaborate statistical studies in many countries and are able to adduce much evidence.

"In the main they are quite right, especially when they assert that most criminals come from the lower levels. Since most geniuses and most mediocrities must be assigned to the same origins, I doubt the value of the demonstration. That, however, is not the point here. No doubt poverty and want induce men to lawbreaking. It is certain that famine and panic years in all countries show unusually long crime lists. But here is the insect in the unguent: The last two years in this country have revealed that overprosperity breeds crime much more rapidly than does stringency. Feast is worse than famine.

"Never have there been so many forgeries, bank and safe burglaries, housebreakings, holdups, sneak jobs, common larcenies. (The author mentions a long list of other crimes.) . . . The great demand for (luxuries) owing to general prosperity has brought about this condition. Finally, nothing but the prosperity of the people, and especially their little hoard of Liberty Bonds, has been responsible for the titanic growth of frauds, swindles and related crimes. When fat sheep are plenty the nests of the vultures are full."

The author is quite right, not environment, not heredity, not liquor is the cause of crime. If anything heredity comes nearest to it, the inborn willingness to yield to one's desires and appetites. And that may find a stimulus in poverty or in prosperity. In one word, there is crime and sin because all men are born in original sin. Any condition will bring it out. The students of crime miss their mark because they fancy the criminal differs from his fellowmen in basic matters. The criminal knows better; he knows that all "are brothers under the skin," that is, brothers in sin. For that reason the accomplished confidence man never hesitates to bait the hook for his intended victim by offering to make him a partner in some scheme to get rich quick. Their only failures happen when the chosen victim reluctantly declines the opportunity to make easy (criminal) gains because he is afraid of the consequences or more rarely because he was fleeced by the identical design once before.

The victims rarely call for the police because they are too deep in the mire themselves to court the inves-

tigation of the law. The criminal prospers because the respectable and lawabiding citizens are their willing accomplices. The bootlegger has no trouble to dispose of his contraband wares unmolested until, perchance, some of his victims fail to survive the effects of his vile concoctions.

Confidence games are built upon a solid foundation: all men are steeped in sin. H. K. M.

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Sweet Harmony Disturbed A Massachusetts court has just found that one set of directors of the Christian Science corporation is acting without the law in exercising control over certain Christian Science activities. When Mrs. Eddy (or her Boston lawyers) began to see the possibilities of the cult she established, a system which was thought to be as holeproof as any set of articles under which similar corporations were ever established. But the business grew. The publication society alone handled funds that went into a million each year. As some of the defeated directors say, "the discernment, steadfastness, and unity of Christian Science have been tested before," but it remains to be seen if a breach caused by such very material matters as the handling of financial resources can ever be healed.

The case will not rest. The beaten directors will carry their troubles to the supreme court.—When Rome got to be a power in the affairs of the earth, Christendom was humiliated by the spectacle of two, three, and more rival popes contending for the headship. The affairs of Christian Science scarcely concern Christendom. They should be of interest to the business men that must keep up to date on Boston finance.

H. K. M.

CONFIRMATION IN THE LUTHERAN CHURCH

(Published by request of the English Lutheran Conference.)

WHY?—Confirmation as practiced by the Evangelical Lutheran Church is not a divine institution. While we have the direct ordinance of God instructing us to baptize and to celebrate the Lord's Supper, the ceremony of Confirmation was devised and introduced by leaders of the Church. It became an established custom, because it was soon observed that the ceremony, with the careful religious instruction preceding it, is remarkably beneficial, to the Church no less than to the person so admitted to its membership.

WHAT IS IT?—When we speak of Confirmation, we usually mean a solemn ceremony, performed according to certain long-established forms, before the congregation assembled for public worship. The choice of the day lies entirely with each separate local church. The Confirmation of children's classes heretofore was almost everywhere set for the Sunday before Easter, known as Palm Sunday; but at present

a later date is frequently preferred. The persons to be confirmed are called **catechumens**. On the appointed day they are assembled before the altar of the church where their Confirmation is to take place. The ceremony proper always consists of **two distinct acts**, one to be performed by the catechumens, the other by the minister of the church. The catechumens are called upon to make public confession of their faith, and to give a solemn promise that they will abide by their confession until death. Then the minister, speaking in the name of the Church, makes a declaration to the effect that thenceforth these catechumens, being recognized as voluntary members of the Lutheran Church who can give an account of their faith, are admitted to the fellowship of the Sacrament of the Altar. In addition, the catechumens are individually blessed by the pastor with a prayer that God may preserve them steadfast in their faith. They also receive a certificate setting forth that they have been duly confirmed.

INSTRUCTION.—This solemn rite is never performed by a conscientious pastor unless he has previously satisfied himself that the person to be confirmed has acquired a fair understanding of the fundamental Christian doctrines as taught from the Scriptures by the Evangelical Lutheran Church. In order to make sure of this understanding it is necessary, as a rule, that some measure of instruction be given to the catechumens. In fact, this very name designates them as "those who receive instruction." Even for children who have been educated in Christian schools it has been found profitable that the pastor give them his special attention during a period of six months or more before the day of Confirmation, in order to review and clarify their knowledge of the Catechism, and to impress them with the importance of the step which they are to take on that day. Such instruction is naturally even more important and practically indispensable for older children and for adults who have never enjoyed the blessing of a thorough training in Christian Truth, and who therefore have little or no knowledge of the Gospel of Salvation. Would it be honest for them to confess a faith and pledge adherence to it unless they have first learned to know it, and have experienced its spiritual power in their own hearts? Would it be fair to the Church to admit to its fellowship any person who is ignorant of the Word of God upon which the Church is founded? Recognizing the extreme importance of this work, conscientious pastors will devote much time and tireless energy to the proper instruction of their "confirmation classes," and the congregations rarely fail to appreciate these efforts at their real value.

THE TEST.—The pastor, being responsible to his Church as to the Christian character of those whom he admits to the fellowship of the Sacrament, he finds it needful to secure witnesses to the fact that his catechumens have acquired sufficient knowledge and un-

derstanding of the Christian faith. For this reason it has become customary that the catechumens give proof of the knowledge they have acquired, before an assemblage of Christians. Catechumen classes consisting of children are required to undergo a public interrogation in open meeting of the church, either on the day of Confirmation, or on a Sunday preceding that day. To make public testimony in this manner would likewise be the most gratifying way for grown persons to join the body of professing Lutherans. But as such persons frequently fear the embarrassment which might overwhelm them in a public function of so solemn a character, the pastor will be found willing to arrange for a private colloquy by which they may make their profession before two or more witnesses, usually chosen from among the deacons of the church.

THE REAL CONFIRMATION.—Comparing the spiritual value of the religious instruction received by catechumens on the one hand, and of the beautiful and impressive rite of "Confirmation Day" on the other hand, every Christian will readily see that the real **confirmation** of catechumens is not performed during the brief ceremony, but by the instruction preceding it. In fact, the rite of Confirmation is only the culmination of that confirmation in Gospel knowledge which is the aim of the pastor's instruction work. The ceremony of "Confirmation Day," for all its unforgettable impressiveness, remains no more than a beautiful memory in after years; but the knowledge of the divine truths acquired by instruction continues forever to be an inexhaustible store of spiritual life and energy. Hence some one has said with good reason that "whoever is not confirmed (in the knowledge of faith) **before** confirmation (the rite), is not confirmed when he is confirmed."

THE BENEFIT.—It is plain that catechumens of the Lutheran Church thus derive an immediate, lasting, and invaluable personal benefit from their instruction and confirmation, if only they seize and improve the opportunity with due eagerness. They will profit because they come to know something of that divine Truth which is the only dependable truth revealed to mankind, the Wisdom of God by which He makes us wise to the Salvation of Jesus Christ. Blessed indeed is the human heart which has been enlightened by this knowledge! At the same time the Church derives notable benefits from this institution which we call Confirmation. It may be presumed that those who take the vow of Confirmation are sincere in their profession of faith and can be counted upon to become reliable and efficient members of the Church who take a vital and abiding interest in its constant growth and spiritual upbuilding. Thus confirmation in all its features has come to be an important factor in that system of Christian education by which we aim to secure the continuity of our Church, trusting in the promise of our Lord, that His Word, the Gospel, "shall

not return to Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it." (Is. 55:11.) J. SCHALLER.

RELIGION IN THE SCHOOLS

The question of religious instruction for children is one of the oldest in the world. We may assume that it was Mother Eve's first concern when she saw the childish mind of her firstborn unfolding and filling itself with impressions of its surroundings. Old as it is, the question has never been finally and universally solved. When the cycle of changing habits brings the recurring period of unbelief and spiritual neglect, the old question arises again in its original form. But as time goes on it is further complicated, not by the new conditions which surround us in our highly organized civilization, but by the incapacity and spiritual impotence of those who would be the new religious instructors and who would formulate the rules for the instruction of the children.

The anxiety for the spiritual welfare of their children is largely the outgrowth of the modern parent's disgust with himself and with his contemporaries. It is a confession of failure, but it is rarely admitted. The fault with all attempted cures for the evident evil is that they are based on purely negative experience. Like a bankrupt business man advising a new concern that by repeating his mistakes with slight corrections of detail they can insure success.

Here and there a gleam of light shines through the darkness. In Illinois a state convention is debating the provisions of a new constitution. It seems that the question of religious instruction in public schools is being discussed. Various church bodies of Illinois have expressed their opinions on the subject, not always in agreement with the suggestions offered at the convention. A protest resolution passed by the Hyde Park council of churches throws light on the affair. It says:

"It is the judgment of the Hyde Park council of churches that it would be unwise to seek any provision in the state constitution requiring religious instruction by or in the public schools, and, further, that nothing in the constitution shall prohibit or prevent a co-ordinate arrangement in any community by which public school children shall receive instruction in religion in the churches. We express our opinion that it is highly important that provision be made to enable the churches to carry out a more adequate program of week-day religious instruction."

We find the gleam of light in the closing words of the resolution; but it is only a gleam. Why not state clearly: the constitution of the state must secure the right to conduct private, or parish, schools. That would preserve for those who value it the opportunity to instruct their children in religion properly; and those who would get along with less would be just

about where they were before. A "more adequate program of week-day religious instruction" should only mean one thing: an independent parish school.

How feeble a substitute the method of instructing religion in the public schools may be, is exemplified in Evanston where the half hour from 8:15 to 8:45 is set aside every day for instruction for such children whose parents desire it. The teaching is in the hands of public school teachers. We assume that there is some arrangement whereby children of a certain denomination are taught by some teacher who is not entirely ignorant of the teachings of that denomination, though right here would be one of the insurmountable difficulties for anyone who had any real convictions in the matter of religious instruction. Before the system was inaugurated there were many protests that it was done without giving proper notice to the public. In other words, it will be discontinued as soon as the opposition gets going. In the meantime other protests have been heard. Evanston does not like the early hour. "Evanston mothers can't get up that early," said one of these admirable parents who profess such great concern for the spiritual welfare for their children.

When parents are properly instructed the question of religious instruction for their children will solve itself as it has solved itself in conscientious Lutheran congregations. Until such time, God have mercy on the souls of their unfortunate offspring and on their own.

H. K. M.

THE MOUNT OF OLIVES

A Descriptive Letter Written by Elisabeth Charles
in Pre-War Days

(Concluded)

About half way up the Mount of Olives we branched off from the road to Bethany to the tower whose owner had so hospitably offered to receive us. It was a rough, narrow tower, something in the style of one of the small Border fortresses, or like a tower in a vineyard, a lodge in a "garden of cucumbers." The lower story was a kitchen and a stable with a mere loophole to admit light. Outside the door of this a stone staircase led to the first floor, where were the bedroom in which we slept and the sitting-room looking toward the city. Above were two small bedrooms, and then the flat roof, commanding a very fine view. There we were domiciled for two most happy days, richer in recollections to me than any we spent in the Holy Land, except two or three by the Sea of Galilee. It is difficult to convey their impressions to others. It was just being there, and that is much to remember, although little to say.

We took the Sunday literally and conscientiously as a Sabbath—a day of rest—in consideration of fatigues past and future.

In the early morning we saw the first sunbeams from the eastern sky behind us light up the walls and white domes and housetops of Jerusalem, and creep slowly down the sides of Moriah to the valley of Jehosaphat. Then, alone, we wandered quietly up to the top of the hill, to look across the wild hills we had traveled over between Jerusalem and Jericho, to the Dead Sea, glittering at the foot of the mountains of Moab. Afterwards we descended Olivet by the footpath to Bethany, by the bright green wild fig trees, and the grey olives which shade it here and there, to the valley of the Kedron. We saw the Greek church which is said to contain the tomb of the Virgin, and the white walls of the Latin Garden of Gethsemane, near which the Greeks are establishing another Gethsemane in order that their pilgrims may have equal advantages with those of the Latin Church. How quickly we passed by these things, which, if possible, would reduce these sacred scenes to the level of Loretto or the Holy Coat of Treves, you can imagine. They were soon lost sight of, and when we were alone again in the quiet valley, in some retreat of which Gethsemane most certainly was, perhaps in the solitary nook where we sat out of sight, though within sound of the city.

There we rested under the shade of the old olives, with their gnarled black trunks and light leaves. Pomegranates, with their scarlet blossoms, and fig-trees, were scattered here and there; and perhaps the garden whose name is so sacred to us was little more than that.

As it was chosen for a retreat—a place of rest and solitude—it seems more probable that it would be in some winding of the valley such as that we were in, out of sight of ordinary passers-by, that at the junction of the roads where the white walls of the Latin traditional Gethsemane rise. But such discussions did not disturb our minds, as we rested there alone on that bright Sunday morning. We were too surely near the place where, "being in agony, he prayed the more earnestly," and said, "Not my will, but thine be done," to think of anything but that.

We reascended the hill, across its terraced sides, to our tower, to rest from the heat of the noon-day sun under the shade of its thick stone walls. There we dined alone on cold meat, and dried fruits we had brought from the city, and had a delicious, quiet time, reading in the Psalms, and Prophets and the Gospels all we could find about the scenes we were in the midst of and thinking of all at home. We wrote letters, also, to some schools at home, in which we thought the children would attach a special value to a few words actually written on the Mount of Olives; and as we talked and wrote, or sat in happy silence, Jerusalem rose before us across the valley of the Kedron, whilst beneath us fell the sunny slopes of Olivet, dotted here and there with grey olives, fresh

green fig-trees, and bright, blossoming pomegranates, each casting its own distinct and individual shadow on the warm brown earth, and silently photographing Gospel narratives and parables on our mind.

From the window we watched, also, for some time, a shepherd slowly pacing down across the hill before his flock, with a staff in his hand. It was a mixed flock of sheep and goats, and as they strayed hither and thither, though never far from his footsteps, or lingered to crop the scanty herbage, or the lower leaves of the shrubs, from time to time he would call them on, and the "sheep knew his voice and followed him." It was as if the words of the parables had suddenly become things, and passed in a series of living pictures before us.

In the evening we walked to the heights above Bethany with the rest of our party, who had returned from Jerusalem to the sunset reflected on the hills of Moab. The point which we reached was a breezy, rocky point which in England would be a grassy heath, just beyond the summit of the Mount of Olives, out of sight of Jerusalem, and overlooking Bethany, so that many think it peculiarly corresponds to the two facts mentioned to determine the scene of the Ascension: "He led them out as far as to Bethany," and "then returned they to Jerusalem from the mount called Olivet." If so, it was here on these quiet, breezy heights that the great miracle was wrought which, as has been said, in its majestic simplicity makes even the pomp of Elijah's fiery chariot poor in comparison:—One in human form, by His inherent power overcoming all the laws of the planetary systems, and rising untouched and unattended into the heaven He left to save man.

Bethany was little to the disciples then. Their eyes were far above its olives and white-roofed houses, strained upward to pierce the cloud which hid their Master from their sight. The Gospel history is finished. No longer was Nazareth, or Bethany, or Jerusalem, or Olivet the abode of Jesus, but heaven. The Gospel histories were finished, and the history of the church was beginning. "Why stand ye gazing up into heaven?" sent the disciples back to Jerusalem to live that foundation and type of all Church history recorded in the Acts of the Apostles.

On our way back to the tower we met a shepherd carrying a sick lamb on his shoulder; and with this second parable, our Sunday in the Mount of Olives closed.

Early on Monday morning we went once more alone to that sacred height above Bethany, to see the sun rise once more behind the hills of Moab, and to sketch. I feel as if I knew Bethany and the heights around it quite well. Beautiful, breezy hills they are, with slabs of rock tufted with herbage, reminding us of English downs. The valley on the slopes of which Bethany stands is really lovely—full

of grey olives, among which the few pomegranates and figs which grow here and there look like the fresh green forest trees in spring amongst dull firs and evergreens. Beyond surge the desolate hills between Jerusalem and Jericho; and beyond again, like a sapphire wall at that early hour, rose the hills of Moab, with the bright line of the Dead Sea just visible at their feet.

The village is very wretched. The dark, rough, flat-roofed hovels looked little like homes. Dogs barked furiously at us from their roofs when we passed through. They are, however, not more miserable than some of our home land, and, at all events, there are no pigs, and there is no mud from rain. But certainly there is not a house one could imagine to have been like Martha and Mary's, or one in which you could fancy they could have made our Lord a supper. Yet here that supper was made, one of the few feasts our earth had for her Lord, where Martha served, and Lazarus, "which had been dead," sat at meat, and Mary broke the alabaster vase of precious ointment, which perfumes her name and the name of Bethany, to all generations, with the fragrance of gratitude and love, so rarely lavished on Him.

Still the hills, and the quiet valley, and the distant mountain range, and the breezy paths over the rocky slopes of Olivet are the very same. An old ruined castle stands at one entrance of the village, built partly of very large, ancient stones. Perhaps these belonged to some of the houses of the old Jewish village; perhaps even to the house whose sorrows and joys are so familiar to us. In all the Holy Land there cannot be a place of deeper and happier interest; and we may well be content that the stones of the earthly dwelling should be scattered, we who hope one day to see its blessed inmates, and to dwell with Martha and Mary and Lazarus in the city which hath foundations,—in the home of "Him who is the life indeed."

SAINT JOAN OF ARC AND THE BLESSED PLUNKETT

In May Joan of Arc will be elevated to sainthood by solemn process of the pontifical commission appointed for that purpose. Rome has many strings to its bow. When the means first at hand do not serve there are others that may prove more efficient. It is not necessary that Rome's proceedings be marked by consistency; that is true all the more because Rome has time. The proud title of Eternal Rome was gracefully appropriated from the ancient Caesars by their successors in power, the popes. And though "eternal" may be too large a word for mortal use, papal Rome comes nearer to living up to its boast than did its heathen originators. Centuries may pass before the pope again picks up some forgotten, unfinished task and proceeds to carry it out as though he had but been interrupted yesterday. Five hundred years have

passed since the Maid of Orleans saw the light in the little Lorraine villege of Domremy, next May the pope will write The End under the last chapter of the book of her life. And he will have shaped the whole book and the end to his own purposes. We cannot withhold our admiration of the patience which persistently clings to even doubtful material and by the alchemy of subtle and untiring suggestion changes it into a metal suitable for papal coinage.

Many influences have converged to make Joan of Arc an outstanding figure. The romantic interest more than any other has survived ridicule and charges of blasphemy and has always preserved a real basis for a revival of interest.

When her last unfortunate campaign made her a prisoner of her English enemies she was judged and condemned by them to be burnt at the stake for heresy. It was a church trial conducted by English Romanists. But that did not prevent the French from having the pope by proclamation remove the stigma of heresy from her name in spite of the retraction which was forced from her by her English judges during the trial in which she confessed that the "voices" she heard were not from Heaven but were the voices of evil spirits. Later she revoked this forced confession and when she died she maintained her original assertions regarding her divine mission.

After a few centuries the French began to make much of their heroine. So much that the cynic Voltaire ridiculed the Maid and her admirers unmercifully but without affecting her popularity. She began to be used as classic material for historical and poetic work. Perhaps nothing has established the cult of Joan of Arc more firmly in the modern mind than the drama of Schiller's in which she is the heroine.

The Roman church has always calmly turned to its own use any advertising material that seemed worth while. In this case the French peasants, especially of her own neighborhood, were encouraged cautiously to note and report her manifestations. They were soon forthcoming. Some time ago Joan was formally declared to be in the state of blessedness, which is a stage in the development of Roman saints. At this step certain localities are permitted to consider her a saint and to appeal to her for saintly offices. Now she is to become a fullfledged and unlimited saint which all the world may worship.

In our country we were cleverly prepared for this development by the really beautiful poster spread broadcast by the publicity committee of one of the Liberty Loans. A popular song hit appealed much to the public fancy. We predict that Joan will be a favorite saint not only in France but also in America and very probably in England, too, though the English were her executioners. The English are almost as "eternal" as the Romans are. England waits and reverses its former verdicts with the same calm assurance

that characterizes the changes of front in the Vatican. When the rebel Washington may become a toast at official dinners in London one may anticipate that "protestant" England will not have any unsurmountable scruples against the canonization of Joan of Arc. It was suggested some time ago by some prominent Englishmen to present the French nation with a heroic statue of the Maid to be erected at Rouen, the scene of her execution. That would be a touching tribute and a handsome atonement and surely would be graciously acknowledged by the pope.

It is expected that a vast number of French and other pilgrims will swarm to Rome when the time for the canonization comes. It will be a great spectacle. It will do much to turn the tide of the tourist back to Italy, where its absence is now so sorely felt. Oh, Rome, "wise as serpents"—we'll stop the quotation there.

But the French are not alone in receiving the benevolent attention of the Roman court. There is that other daughter of Rome, Ireland; more loyal than France but hard beset and persecuted for its loyalty. It cannot be utterly neglected. Especially since it is so excellent an avenue of approach to the powers that be in the United States.

Among the beatifications announced to precede the great spectacle of Joan's canonization is the name of the Irish patriot and churchman, Bishop Oliver Plunkett, bishop of Armagh and primate of Ireland in the seventeenth century. For generations Plunkett has been a name to conjure with in loyal Ireland. Putting this Plunkett on the road to sainthood by declaring him blessed will cement anew the bonds that ally the Irish patriot with the holy father at Rome.

H. K. M.

"OTHERWISE UNKNOWN"

I have come from the courthouse, where I went in the interest of some of our Italians who wanted to be naturalized, and underwent the ordeal more readily by having me present. The judge has been on the bench but a short time, and is solemn and sagacious, as new wearers of the ermine are apt to be. One of the men who took out his papers is a well-to-do and quite ambitious owner of real estate, who went forward to the clerk's desk and presented his first papers with quiet confidence.

"Your Honor," the clerk declared, "this is Pietro Rupe, otherwise known as Peter Rock."

"What?" the judge asked. "I do not like this alias business! I do not want any man to come before me with an 'otherwise known' sandwiched between his real name and some nickname!" Then to the man he said, "What is your name?"

"Pietro Rupe," the man began, and was about to say that in English it is Peter Rock, when the judge

stopped him and proceeded with the questions and other formalities.

As I came away from the court-room, and walked with Peter, he referred to the incident.

"I was thinking," he said, "of how Judge O'—says that he does not want to hear about anyone being 'otherwise known'!"

I do not think that I made any reply, and he went on—

"And he is a Catholic!"

"Yes."

"He and millions of souls who are trusting in the great blasphemy are to be pitied. Thank God, I came out into the light! Listen! I heard a priest say what many priests, all priests, say, 'The pope is a sacrament for us. He is the Jesus. So when the pope speaks, his words are the words of Jesus Himself. He is—oh, the blasphemy!—Pope Benedict, otherwise known as Jesus Christ, or Jesus Christ, otherwise known as Pope Benedict!'"

Since I have returned to the office this man's words have been ringing in my ears. He, as a Protestant, knows what he is talking about. Before me on my desk lies a newspaper in which is published a report of a sermon by one of the Catholic bishops, "On the triple reincarnation of Christ." According to it he believes that Christ was thrice incarnated—first, in the womb of the Virgin Mary; second, in the Holy Supper; and third, in the pope.

I have taken from a shelf a little Catholic tract in French, brought from "over there" by one of the A. E. F. boys. Let me copy its concluding words, as freely translated:

"All the honor to which the light of our faith can direct us with respect to Jesus, the Priest, the Shepherd, and the Father, finds in honor to His Holiness the Pope its climax in both reality and operation.

"If a person adores the angels, let him consider that the pope is the visible angel of the entire Church.

"If a person adores the saints, the pope is on earth the source of sanctification, and is called 'His Holiness.'

"If a person would honor Holy Scripture, the pope is the living and speaking Bible.

"If it is our duty to honor the sacraments, is not the pope the sacrament of Jesus Christ, since he is His substitute?"

"Otherwise known!"

The pope the living and speaking Bible! That is indeed a revelation. We have been accustomed to think and say that he and his Church prohibit the free circulation of the Bible; but in the light of this sentence we will have to admit that we are wrong, for if he is the Bible the Catholic Church has him, and it is to be supposed, reads him! Let us see how that reads:

"Pope Benedict XV, otherwise known as the Bible,"

or "The Holy Bible, otherwise known as His Holiness, Pope Benedict XV."—W. H. Morse, M. D.—The Lutheran.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

In submitting our third monthly report we are happy to state that at last we have received notice from Germany that our shipments of bacon have been received. We hope that the other goods will also arrive safely in the hands of our Lutheran brethren in Germany.

There are at present on the way \$1,200 worth of food supplies purchased from Armour & Co. to be shipped to the needy districts in the "Erzgebirge," directly from the warehouse from Amsterdam, and 54 bales of clothing shipped from St. Paul.

All shipments are handled very carefully and we have the written promise of the forwarding agents that goods will be safely delivered into the hands of our distributing agent in Germany, Rev. Willkomm at Niederplanitz.

We hope that our friends will not forget to help us in this work in the future.

The financial reports follow.

A. C. HAASE,

President of the I. R. S. o. t. N.-W.

OFFICIAL MONTHLY REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST FOR THE MONTH OF FEBRUARY, 1920:

RECEIPTS.

John Fischer, Winona, Minn.	\$ 25.00
Rev. H. Schaller, Menomonie, Wis.....	60.00
Rev. Oswald Theobald, Montello, Wis.....	5.00
Mrs. Ida Grahler, South Wayne, Wis.....	5.00
Jul. Linde, Smith's Mill, Minn.....	1.00
Otto H. Gerbing, Haven, Wis.....	10.00
Rev. G. Albrecht, Hutchinson, Minn.....	34.00
Rev. J. G. Glaeser, Tomah, Wis.....	10.00
Rev. H. A. Kuether, Zumbrota, Minn.....	75.00
E. W. Zutz, Treas. Nebraska Synod, Norfolk, Neb...	237.50
William Wolff, Mayville, Wis.....	10.00
John H. Weber, Sanborn, Minn.....	5.00
Beautler Grocery Company, La Crosse, Wis.....	10.00
Rev. F. Brenner, Hoskins, Neb.....	85.00
H. G. Molkenthin, Lakefield, Minn.....	6.00
Rev. Paul Froehleke, St. Charles, Minn.....	13.50
Rev. Arthur Fuerstenau, Alaska, South Dakota....	66.50
Rev. G. Vater, Prairie Farm, Wis.....	63.45
Rev. A. A. Sitz, Rib Lake, Wis.....	12.20
Mrs. Hugo Protz, Sparta, Wis.....	5.00
Mrs. C. Brinkman, Lake City, Minn.....	5.00
Irma Freis, Two Rivers, Wis.....	5.00
Rev. C. A. Lederer, Saline, Mich.....	15.00
Herman Polzin, Tacoma, Wash.....	5.00
Rev. Karl Brickmann, Plum City, Wis.....	36.00
M. Christiansen, Wadsworth, Ill.....	5.00
Rev. F. Brenner, Hoskins, Neb.....	30.00
Miss E. Walter, Appleton, Wis.....	3.00
Rev. J. G. Glaeser, Tomah, Wis.....	74.25

H. J. Heilmann, Redwood Falls, Minn.....	15.00
Mr. and Mrs. Paul Gaulke, Thiensville, Wis.....	2.50
Eddie Gaulke, Thiensville, Wis.....	2.50
Rev. H. W. Herwig, Lewiston, Minn.....	233.50
Rev. T. H. Albrecht, Osceola, Wis.....	31.00
Julius H. Wolff, St. Paul, Minn.....	318.75
Rev. H. E. Lietzau, Salems Lutheran Church.....	56.00
Rev. A. C. Haase, 14 Iglehart Ave., St. Paul, Minn...	49.75

Total cash receipts for February, 1920.....\$1,626.40

DISBURSEMENTS.

Paid over to A. H. Gerber, Treasurer of the International Relief Society of the Northwest, the following amounts:

February 20th, 1920.....	\$1,000.00
February 27th, 1920.....	626.40

\$1,626.40

Balance on hand February 27th, 1920..... 000.00

SUMMARY.

December receipts	\$2,293.90
January receipts	3,462.50
February receipts	1,626.40

Total receipts

\$7,382.80

Respectfully submitted by

ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the Northwest.

St. Paul, Minn., March 1st, 1920.

TREASURER'S REPORT FOR FEBRUARY, 1920.

St. Paul, Minn., March 1, 1920.

CASH ON HAND FEB. 1	\$4,054.84
REC. FOR FEB.	1,626.40

\$5,681.24

DISBURSEMENTS FOR FEBRUARY

ARMOUR & CO., PROV. DEL. FROM AMSTERDAM	\$1,200.00
O. H. Willkomm, 200,000 Marks	2,402.50
M. E. Brandtjen, Envelopes and Printing	26.50
A. C. Jefferson, Lumber	67.40
A. C. Haase, Express 90c, Postage 60c	1.50
G. A. Ernst, Freight and Express	244.50
G. D. Messing, Stencil Outfit	3.00
Moore Transfer Co., Freight to Depot	22.50
Ohmann & Lorenz, Freight Drayage and Storage..	36.85
Draft to Germany, Maria Stehr, 380 Marks.....	5.00
Draft to Germany, Maria Heicke, 380 Marks.....	5.00

\$4,014.75

Total Receipts

\$5,681.24

Total Disbursements

4,014.75

Balance

\$1,666.49

Respectfully submitted by

ALBERT H. GERBER,

Treasurer.

A LITTLE CONVERSATION AFTER CHURCH

John had just left church and was walking down the street when he spied friend Henry, a fellow-

parishioner, some distance ahead. He soon found that he had to travel "on high" if he wished to catch up with his fellow-member, and that he desired to do. Overtaking his friend after a somewhat strenuous effort, he remarked, midst labored breathing, "Well, Henry, you do seem to be in haste to get home!"

"Yes," came the answer, somewhat testily, "and it seems to me the service lasted entirely too long. There was too much singing to suit me, and the organist's preludes, interludes and postludes were too long. The pastor's sermon, too, would not have suffered any for a slight abbreviation."

"How you must have suffered!" exclaimed John. "But tell me, is there any particularly important business that claims your attention just now and makes you want to get home in such haste?"

"No, I can't say there is," replied Henry. "But my wife and I had figured on an early dinner because we have planned an outing for the afternoon, and want to get an early start. But then, aside from all other considerations, I do believe I'd enjoy going to church better if the services were not drawn out to such unnecessary lengths."

"Well, Henry," remarked John, "first of all, I want to give you credit for one thing. You remained in church until the service was over. Too many of our people get up and walk out immediately after the sermon, quite willing to forego the rest of the congregational singing, the prayers and the benediction pronounced by the pastor. In the case of certain mothers and housewives there may be the best of excuse, but why young people, in such large numbers, should see fit to leave church before the service is over, is almost beyond one. Don't their elders see it? Do they countenance such a thing, or is their authority no longer recognized? It certainly doesn't look right, no matter from what angle the matter is viewed."

"That's just how I also feel about the matter," concurred Henry. "I dislike to leave church before the service is entirely at an end. One way of improving matters would be to shorten the services. That takes us back to and bears out my statement made before: The services last entirely too long!"

"Yes," said John. "And to get back to the main question, just how long did this morning's service last?"

"Just one hour and twenty minutes," came the immediate reply.

"How well you seem to have kept tab!" exclaimed John. "But now let me remind you of a few things. Only last week you and I took in the Choral-Symphony concert and we sat in that hall for two solid hours. Your demeanor was that of a man intensely interested. Your face told me that you were revelling in an extravagance of joy and pleasure over the music the wonderful volume of which seemed at times fairly to lift the roof from off the rafters. I distinctly remember

your ecstatic comment on it all after the concert. Many a time have I seen you at entertainments consuming all the way from an hour and a half to two hours and a half, and never once did I hear you complain about this or that affair having lasted too long. Some few weeks ago you and I took a lake trip to Put-in-Bay, which meant the sacrifice of an entire day. On parting after our return to Cleveland you remarked that you thought the day well spent and that you had had a good time. Now, I could keep on multiplying such and similar instances, but those mentioned will suffice. Why, then, should you on a Sunday begrudge the Lord an hour and twenty minutes?"

"I don't believe," ventured Henry, "I'm begrudging the Lord anything."

"That's the trouble," replied John. "You don't bear in mind that, when you're in church, you're in the Lord's house. You're not thoroughly alive to the fact that the pastor is the mouthpiece of the saviour, who wishes to address you personally, who wishes to speak to you 'the words of eternal life,' words to strengthen and thoroughly ground your faith, words to cheer and comfort you. Ah yes! the Lord wishes to give and you shall receive. And if you yourself do not prevent it, you will never leave the house of the Lord unblest. Bear all this in mind, friend Henry, at your next attendance at divine worship and you will not think the service one whit too long."

"It's nothing new you're telling me, John," came the rejoinder, "but I will admit, as I honestly must, that I heretofore have been a rather thoughtless, inattentive and even irreverent attendant at church services. I realize I should not have felt and spoken as I did and I promise to follow your well-meant advice."

"Good for you, Henry!" joyfully exclaimed John. "Let us always remember what it's all for. Then our divine services will never fail to impress us with their beauty and glory, and they will never seem too long. Our church-going will then not be an irksome duty, or a mere matter of custom, but will be regarded a privilege for which we shall be truly thankful. We shall then also assuredly experience the blessing of the Lord and the hallowed and hallowing influence of our beloved sanctuary will follow and abide with us through the week, strengthening, comforting and cheering us also in the performance of our daily routine. But here's where you turn in, and I have yet a little distance to go. Good-bye, Henry! I hope you'll enjoy your visit this afternoon!"—Cleveland Lutheran Messenger.

JAPAN NEEDS CHRISTIAN SCRIPTURES

There is a great need for the Bible in Japan, according to the Rev. C. K. Harrington, D. D., who has an extensive article on Japanese translation of the Scriptures, in the December number of the Bible Society Record. "Practically the whole rural population still

waits for its message and the great industrial classes of the cities are well-nigh untouched."

His observation of the social, moral, and industrial conditions in Japan are most interesting:

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

"To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the country-side. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

"Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine strong qualities, to which moral and spiritual truth can make appeal."

A NEW NEIGHBOR

A pastor was collecting money for missions among the heathen. He came to a wealthy farmer and told him what he wanted.

"I have no money for foreign missions," said the farmer. "I should think we have enough to do nearer home."

"Yes, you are right," said the pastor. "That is just why we want this money, to bring the Gospel to your neighbor."

"But the heathen are far away. They are on the other side of the globe."

"Again you are right. So am I when I say that they are your neighbors."

"How can that be?"

"You own some land, Mr. Birk?"

"Yes, and many acres of it."

"How far down do you own it?"

"Oh, I never thought of that. I suppose, half way through."

"Exactly, and the man I want to help joins you down there."—Exchange.

SOMETHING STILL LEFT

It is an old saying that a penny held close to the eye will shut out sunshine, and certainly it often happens that little losses blind us to great blessings. A merchant who failed in business a few years ago went home in great agitation, a look of despair on his white face.

"What is the matter?" asked his wife.

"I am ruined; I have lost my all!" he exclaimed, pressing his hand upon his forehead.

"All!" said his wife. "No, I am left."

"All! papa?" said the eldest boy. "Here am I!"

"And I, too," said his little girl, running up and putting her arms round his neck.

"I'm not lost," repeated Eddie.

"And you have your health left," said his wife.

"And your hands to work with," said his eldest, "and I can help you."

"And your two feet to carry you about, and your two eyes to see with," said little Eddie.

"And you have God's promises," said the grandmother.

"And a good God," said his wife.

"God forgive me!" said the merchant, "I have not lost my all. What have I lost to what I have left!"

He took comfort and began the world afresh.—Exchange.

FROM MILWAUKEE, WIS.

Lenten Noonday Services will be held by the churches of the Synodical Conference at the Davidson Theatre during Holy Week. On Good Friday there will also be a service at the Pabst Theatre.

The schedule is as follows:

Monday, March 29.—Preacher, Rev. G. Schuessler, Chicago. Text—"God so loved the world that He gave His only Begotten Son."

Tuesday, March 30.—Preacher, Rev. E. Benjamin Schluter, Markesan, Wis. Text—"The Son of Man is come to save that which was lost."

Wednesday, March 31.—Preacher, Rev. H. K. Moussa, Jefferson, Wis. Text—"Christ hath redeemed us from the curse of the law, being made a curse for us."

Thursday, April 1.—Preacher, Rev. Henry C. Steinhoff, Chicago. Text—"As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He comes."

Friday, April 2.—Davidson theater, preacher, Rev. H. Grueber of Trinity church, Milwaukee. Text—"Behold the Lamb of God which taketh away the sins of the world."

Friday, April 2.—Pabst theater, preacher, Rev. Wm. Nommensen, Columbus, Wis. Text—"The blood of Jesus Christ, His Son, cleanseth us from all sin."

Saturday, April 3.—Preacher, Prof. E. Kowalke, Watertown, Wis. Text—"Neither is there salvation in any other."

The mixed choirs of Trinity and St. John's Churches and the male chorus of Trinity Church will sing special music at the services.

Members of the committee in charge are: Prof. Herman Meyer, the Rev. O. Hagedorn, the Rev. F.

Luley, A. Helmuth, Koepke, William L. Pieplow, Philip Lucas, Gustav L. Sangbusch and the Rev. Harry E. Olson, secretary.

Pastor Carl Gausewitz underwent an operation at the Milwaukee Hospital. He is recovering.

The Board of the Lutheran High School Conference at a meeting held on March 1 called Prof. Ad. Haentschel of Concordia, Mo., as director of the High School.

CONFERENCE NOTICES

English Conference

The English Conference meets in the parlors of the American Luther Association, 283 Eleventh street, Milwaukee, Wis., on Monday and Tuesday, April 5th and 6th.

There will be a conference service with Lord's Supper Monday evening at Messiah Evangelical Lutheran Church, Delaware and Meredith avenues. The sermon will be delivered by the Rev. F. Stern (the Rev. H. Woyahn, alternate).

R. W. HUTH, Secretary.

Arizona Conference

The missionaries of both the Inner and Indian Missions will meet in conference April 12th to 14th at Phoenix, to hear and discuss the following papers:

1. Exegesis of Eph. 4:1-16, by Rev. E. A. Sitz.
2. "Modern Millennial Teachings in the Light of Scripture," by Rev. H. Rosin.
3. "Socialism and a Christian's Attitude Toward It," by Rev. H. C. Nitz.

A. M. UPLEGGER, Secretary.

North-Wisconsin District

Following an invitation of the congregation of the Rev. Paul Oehlert, the sessions of this district will take place in Kaukauna, Wis., beginning June 16th.

Would also like to call the attention to the request of the Constitution that the credentials of the lay-delegates must be signed by the chairman and secretary of their respective congregations.

G. E. BOETTCHE, Secretary.

Hortonville, Wis., Feb. 21, 1920.

BOOK REVIEW

We are in receipt of the following books for review, and desire to give publicity to them:

1. **The First Gospel and Other Sermons.** Volume I. By Rev. L. Buchheimer. Rudolph Volkening, Publisher, St. Louis, Mo. Cloth, \$1.00.

2. **Sermons on Romanism.** By L. Buchheimer. Rudolph Volkening, St. Louis, Mo. Paper cover, 25c.

3. **Christian Warfare.** Sermons by L. Buchheimer. Rudolph Volkening, St. Louis, Mo. Paper cover, 25c.

4. **Prayers.** By Martin S. Sommer. Rudolph Volkening, St. Louis, Mo. Price, 25c.

5. **Vesper Sermons.** Forty-two Evening Sermons, by Forty-two Lutheran Preachers, on the essential doctrines of the Christian religion. Concordia Publishing House, St. Louis, Mo.

6. **American Lutheranism.** Volume I. Early History of American Lutheranism and the Tennessee Synod. By F. Bente. Concordia Publishing House, St. Louis, Mo. Cloth, \$1.25.

7. **American Lutheranism.** Volume II. The United Lutheran Church (General Synod, General Council, United Synod in the South). By F. Bente. Concordia Publishing House, St. Louis, Mo. Cloth, \$1.25.

8. **Spiritism.** A Study of Its Phenomena and Religious Teaching. By Th. Graebner. Paper covers. Concordia Publishing House, St. Louis, Mo. 60c.

9. **Distinctive Characteristics of the Lutheran Church.** By G. Luecke. Concordia Publishing House. 60c.

10. **The Doctrine of Election.** By a Layman. B. M. Holt, Barnesville, Minn. Pamphlet.

While we owe an apology to the publishers of the above named books and pamphlets for not having given notice to them at an earlier date, we have this explanation to offer, that, until issuing our paper in its present enlarged form, we have hardly found sufficient space in our columns to devote to book reviews. Book reviews, as we understand them, are to serve not so much the author or publisher of books, but rather the reading public. But if they are to be of any value to the reading public at all, it enjoins on the one who reviews publications the responsibility of carefully reading and analyzing them as to their contents, purpose, and merits.

We must confess that, owing to lack of time and overwork, we have been at a loss to review all the above named publications on the lines indicated. But what we have read of them not only meets our approbation, but affords us pleasure in calling attention to them as readable matter, in some cases as highly instructive. In a summary manner we would make the following remarks on some of these books:

No. 1 contains a series of edifying sermons on free texts, for the season of Advent to Easter, presented in an acceptable form, both as to thought and language. The sermons are worthy of perusal.

No. 4 is a neat little prayerbook, suitable as a gift-book for Confirmation or Sunday School. It should be in the hands of every young Christian.

Nos. 6 and 7 are volumes of scholarly research in American Lutheranism, of absorbing interest to the reader, written in a popular language. It is an authoritative work, a valuable book of information on the Lutheran Church in America, to every intelligent lay member desirous of studying its historical past.

No. 8 is a thorough presentation of the phenomena and religious teachings of Spiritism—this Satanic and most destructive propaganda in our days, to which particularly since the war thousands of people are falling a prey. The book is a voice of warning, and should be widely read.

No. 9 is a handbook which fills a long-felt want, presenting in a concise form the distinctive doctrines of the Lutheran Church, the Confessions, the distinctive practices and customs, and the organization of the Church of the Reformation. A popular volume of this kind in the language of our country will be welcomed by many of our English speaking Lutherans. May it be widely read, thus "leading Lutherans to a fuller appreciation of the glorious heritage of their Church, and convincing others of the claims which the Lutheran Church has upon their consideration."

J. J.

"Our memories, corrupted by the Fall, are often like those ponds where frogs live and the fish die."—Cripplegate Lectures.

ITEMS OF INTEREST

The Holy Ghost Cult

Durham, Me.—Deserted by their leaders who have moved to a land of plenty, 500 members of the "Holy Ghost and Us" religious cult, Monday night were reported to be on the verge of starvation in their colony on the bleak, snowbound sand hill of Shiloh, just outside Lisbon Falls.

The "infidelity" of several emaciated children, who stole out of the settlement, begged food from farmers and ate it ravenously like animals, led to the discovery of the starving condition of the colony.

The Rev. Frank M. Sanford, "Elijah" of the Holy Ghost and Us, and his family, except one married son, have moved to Boston for the remainder of the winter, while Moses Holland, one of Sanford's disciples, and his family, are reported to be living in something akin to luxury on a farm at Pleasant Point, Me., overlooking Merry Meeting bay, near Bath.

Left in charge of the Holy Ghost and Us camp is John Sanford, son of "Elijah" Sanford, and the son's wife, the daughter of Holland. The young couple are both under 22, but are rigidly enforcing one of the rules of the religion, "lay not up for yourselves the treasures of the earth."

This rule is said to have been responsible for the present famine in the camp, as its observance prevented the members from storing a winter's supply of food.

Elders Tupper and Gleason are said to be the only older members of the governing circle who remained in camp and they are subordinate to young Sanford and his wife.

Although the grown up members of the cult seem to be staunch in their faith the children have been weakening. Since one 14 year old boy turned "infidel" and begged food at the kitchen door of Elisha Beal's farm house near sand hill of Shiloh, other half-starved children have been going on daily foraging expeditions. The other farmers of the neighborhood heard the case and are doing all they can to lure the little ones out of the camp so that they may feed them.

The pioneer "infidel" told Beal that the regular daily ration for all hands in the camp is two black biscuits a head and a

small amount of split pea soup. As the adults are required to walk seven miles a day as a religious rite, this ration has not been enough to sustain them in good health through this particularly severe winter.

Young Sanford is preaching daily sermons on the text "Lay Not Up for Yourselves the Treasures of the Earth."

The cult was founded several years ago by the elder Sanford.

As a tragic reminder of the frightful pilgrimage upon which Sanford took a large following of men, women and children, just after the organization of the cult, there lies in the harbor of Portland an old schooner known locally as the "Messiah ship." She sailed for the "promised land," turning back from a point off the African coast and arriving at Boston with many dead on board from starvation. Among the dead was one of Sanford's own sons.

Leaders of the Holy Ghost and Us at that time were tried and sentenced to terms of varying length as a result of the starvation cruise, the longest term being ten years in Atlanta prison.—Milwaukee Sentinel.

N. Y. Rural Churches In State of Decline

Rochester, N. Y.—More than half the rural churches in New York state are in a state of decline, one in every nine literally dead and three in every nine dying, according to Henry S. Huntington, editor of Christian Work, in his presentation of the rural survey of the interchurch world movement before Monday night's session of the opening day's meeting of the state pastors' three day conference here. Close to 2,000 clergymen of about thirty denominations have arrived.—Sentinel.

Turk Situation Delays Palestine Emigration

London—The British Zionists have all the plans ready to better the foundation of a Jewish state in Palestine as soon as the status of that territory is decided under the Turkish treaty and the immigration restrictions are removed, Secretary Landman of the Zionist organization told The Milwaukee Journal correspondent. So far since the armistice, these restrictions have prevented Jewish emigration to Palestine.

"A great many of the Jews who will go to Palestine will be from central and eastern Europe where decent life is impossible for them," Landman said. "Middle-class young men and perhaps some women, with technical or administrative ability, will go to assist in building up the Jewish state."—Journal.

Magic Healer Sick; Calls 'Real' Doctor

New Carlisle, Ind.—Harry Mays, who several months ago was hailed as a "miracle man" because of his claim to cure disease by hand-rubbing, became ill with pneumonia. Instead of using his hefty hands on himself he lost no time in summoning a regular doctor and recovered within a short time to resume his "healing" business. His illness was kept secret.—News.

Railroads to Build Extra Chapel Cars

Chicago—Chapel cars, each equipped with living quarters for a minister and his family, with seating accommodations for 90 persons, will be built for every railroad out of Chicago, according to an announcement made by the northern Baptists. Seven such cars already are operating across the continent, the announcement said.—Journal.

Four Women Made Insane by Ouija

Martinez, Calif.—Arrested as insane suspects as the result of a twenty-four-hour seance with ouija boards, Adeline Bot-

tini, her mother, Mrs. S. Bottini, Mrs. Joseph Holdavini and Mrs. Edward Morro were committed to state hospitals for the insane by the superior court here yesterday.

The women were in a group of seven men and women who were arrested in a house at El Cerrito, near here, yesterday, after residents in the neighborhood had complained to the city marshal of their alleged peculiar actions. The police were refused admission to the house and were forced to break down a door before its occupants could be induced to surrender.

The three male members of the party testified at the hearing that they had tried to induce the women to cease the ouija seances, but without effect.

The men admitted that the last seance in which they participated had lasted for twenty-four hours and they were so devoted to the boards that they did not take time off to eat or sleep.

Insanity charges were placed against all seven following their arrest.—News.

Attempt Movie Reform

New York—Reform of moving pictures is planned by the Presbyterian Board of Temperance and Moral Welfare. It was announced Friday that a "white list" of approved pictures would be issued from time to time in an effort to condemn pictures characterized as a menace to child welfare and a cause of juvenile delinquency.—Journal.

One Thousand Churches Provide Daily Religious Instructions for Young Folk

More than 100,000 children attended Daily Vacation Bible schools last summer, according to a report of the American Religious Education Department, making a survey of facts for agencies who are building programs for summer Bible classes for children.

At present, 1,000 of the 175,000 Protestant churches in America have established vacation Bible schools and the number is reported as increasing. There are 16,000,000 American children, it has been estimated, who are of appropriate ages to attend these schools.

The Bible schools are of two types, one gives to church children, in summer vacation, a systematic, well-graded course of Bible instruction; the other offers to children of the streets supervised play, singing and Bible stories.

Presbyterians conducted 200 Bible schools and the Baptists between 300 and 400, in 1919. An interdenominational federation has charge of the work in Chicago, reporting for 1919, 110 schools. There are sixty-six vacation Bible schools in the New York Metropolitan area.—Interchurch Bulletin.

Confessions In Germany

In Germany it was always a matter of public interest to note the relative strength of the "confession", Protestant and Roman Catholic. This was natural because the Romanists were organized—and still are—as a separate political party. The peace of Versailles has reduced the size and population of Germany considerably but the reduction has not altered the ratio between the confessions that existed before to any great extent. If anything there is a net gain for the Protestants. Before the war there were approximately twenty-four and a half millions of Roman Catholics within the empire and forty-one millions of non-Catholics; the proportion of Catholics was 37 of hundred. The territorial losses took away mainly Catholics: 5,800,000 Catholics were lost and 2,250,000 non-Catholics. The Catholic strength is now somewhat reduced being 32.5 of hundred.