

The Northwestern Lutheran

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

8: 57.

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7.

HE IS RISEN

He is risen! My Jesus is risen!
My precious Redeemer,—my Lord!
He is risen! My Jesus is risen!
What joy this blest Truth doth afford!
The tidings on angelic pinions,
Are wafted o'er earth's vast domain!
All vanquished are Satan's dominions,—
The Crucified liveth again!

He is risen! My Jesus is risen!
The Savior, Who suffered for me!
He is risen! My Jesus is risen!
O wonderful truth! I am free!
Sin's fetters are broken, which bound me!
The Victor has burst ev'ry chain!
He lives, Who has sought me and found me,—
The Lamb, Who for sinners was slain!

He is risen. My Jesus is risen!
The promised Messiah and King!
He is risen! My Jesus is risen!
His praises the Seraphim sing!
In vain did the powers infernal
Against the Anointed One war!
The Virgin-born Godhead Eternal
Has broken the sepulchre's door!

He is risen! My Jesus is risen!
His glory divine I confess!
He is risen! My Jesus is risen!
His Righteousness now is my dress!
Forgiven is all my transgression,—
Removed is sin's every stain!
And over His blood-bought possession
The Lion of Judah shall reign!

He is risen! My Jesus is risen!
Languished on Calvary's brow.
He is risen! My Jesus is risen!
Where, grave, is thy victory now?
The conquering hero of Edom
Is wafting His banner on high!
He lives, Who has purchased my freedom,—
And never again will He die!

He is risen! My Jesus is risen!
The Paradise-gates swing ajar!
He is risen! My Jesus is risen!
Messiah has broken the bar!
Wide open is Eden's bright portal!
A child of the Father I am!—
And heir to the regions immortal,—
Redeemed by the Blood of the Lamb!

He is risen! My Jesus is risen!
I, too, shall arise from the dead!
He is risen! My Jesus is risen!

I'll follow my conquering Head,—
To regions of infinite splendor!
Redemption's sweet story I'll sing,—
And praises eternally render
My risen and glorified King!

ANNA HOPPE,

Easter, 1920.

Milwaukee, Wis.

CHRIST IS RISEN

Of the few things concerning which man can absolutely and assuredly say: I know it—this is one: Christ is risen. You might as well deny your own existence, as doubt the historical proofs that God has piled up in evidence of Christ's resurrection. Indeed, as a mere historical fact, we must deny the evidence of all history, if we question the evidence of Christ having risen from the dead. The following incident, related by a clerical friend in an Easter sermon, may prove interesting. "At the beginning of the 18th century Sir Gilbert West and Lord Lyttleton, two of the literary stars of England, determined on a master-stroke for the suppression of the Gospel. It seemed to them that the two greatest foundation rocks of Christ's religion were His Resurrection and the Conversion of St. Paul. Gilbert West agreed to write a refutation of the Resurrection of Christ, and Lord Lyttleton of the Conversion of Paul. At the conclusion of their work they met by appointment. Gilbert West asked, 'What is the result of your work?' The answer was: 'I have fully investigated the narrative of the Conversion of St. Paul, and am satisfied that this man, on his journey along the Damascan highway, really saw Jesus of Nazareth, and that this Jesus was the very Christ of God.' And said Sir Gilbert West: 'I have thoroughly investigated the Resurrection of Christ, and have come to the conclusion that He who is said to have come forth from the sepulcher of Joseph's Garden, was, as He claimed to be, the veritable Son of God.'"

The certainty of the Easter event is of the utmost consequence. It is the great pillar which bears all the weight of the Christian religion; and could the Samson of infidelity remove it, the whole fabric must fall to the ground. Not to be satisfied as to the certainty of Christ's resurrection is to forego all the rejoicing in the blessed fruits thereof. "If Christ be not risen," says St. Paul, "then is our preaching vain, and your faith is also vain." "Ye are yet in your sins.

Rev. C. Bengel
65 N. Ridge
Jan 21

Then they which are fallen asleep in Christ are perished." 1. Cor. 15: 14, 17, 18. In other words, the great seal and evidence of the victory of Christ over sin and death, as our surety, would be wanting. We would have no confidence in the efficacy of His death as a sacrifice for us. Life and immortality would be still in darkness. We would have no comfort in life's difficulties, no consolation in sorrow, no hope in death. Our hope would want its corner-stone, our faith its warrant. Every promise of the Gospel would lack the signature of Him who only can fulfil it. But, says the same Apostle, "Now is Christ risen from the dead and become the first fruits of them that slept." 1. Cor. 15:20. And hence spring all the lively hopes of the Christian, all the divine certainties and blessings in which he rejoices. Let us consider some of them.

1. Not to speak of the truth evidenced by His resurrection that Christ is the very Son of God, He who now can say: "I am he that liveth, and was dead, and behold I am alive for evermore," thus publicly declaring Himself as the victor over death and all His enemies,—the sufficiency and acceptableness of His sacrifice was hereby acknowledged beyond a doubt. Remember that Jesus became "obedient unto the death of the cross" as our surety, that He undertook to save us sinners from sin, death and eternal damnation by suffering the penalty of sin in our stead; it was to be a complete sacrifice for the sins of all the world, with no other sacrifice ever to follow, thus redeeming fallen mankind for all times. But where is the evidence of the sufficiency and acceptableness of this sacrifice we have before God? Suppose that after we have commemorated His crucifixion, in the solemn services of our "Good Friday," we had no resurrection to commemorate, in the customary praises of our Easter Sunday, what consolation would there be in the former? But, blessed be God, He is risen, that our faith and hopes might rise too. God, Himself hath brought again from the dead the great Shepherd of the sheep; and in raising Him from the grave who died as our substitute for our sins, God declared, in effect, that the ransom price was paid, the full penalty of the law which required death was borne, justice was entirely satisfied, reconciliation was made, and pardon and peace procured through the blood of atonement for all the world. "He was delivered for our offenses, and raised again for our justification." What a cause of joy for the Christian believer! How he may triumph with Paul: "Who shall lay anything to the charge of God's elect? It is God, that justifieth; who is he that condemneth? It is Christ that died, **yea, rather, that is risen.**" Rom. 8:33.

"Christ the Lord is risen to-day,
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heavens, and earth, reply."

"Love's redeeming work is done,
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more."

2. The resurrection of Christ is the cause of our spiritual resurrection from the death of sin to the life of righteousness. This is what St. Paul principally designed in that pious wish, "That I may know him, and **the power of his resurrection.**" Phil. 3:10. He was not satisfied to know a truth unless he also knew its power; unless he felt its influence upon himself. And this was the power of Christ's resurrection which he experienced, as do all Christian believers, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

Indeed, the work of Christ in rising from the dead was not, properly speaking, a revelation of the human immortality only, something that we are to hope to reach when we have crossed the line of death and entered on the future world. Men had believed that before. The Pharisees believed in it completely. And so do our modernists, the infidels, the Free Masons, and all the anti-Christian cults of the 'day. The resurrection of Christ is not the offer of a meager hope, it was not simply the announcement, "After you are dead another life will begin, therefore live now in hope." On the contrary, it is the offer of a present gift. It is the joy of Christian possession in this life; a new life in a new spiritual world. It is the power of regeneration. "Except a man be born again, he cannot enter into the kingdom of heaven." Just as soon as a man is born again by the power of God's Spirit, he has already entered into the Kingdom of Heaven, a new spiritual world of new life and hope, and that is due to the power of Christ's resurrection. Thus St. Peter sang: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." 1. Peter, 1:3. That is the great Easter truth. Not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection living before God in righteousness and purity forever. And thus the life of a true Christian is to be continually full of Easters; to be one perpetual renewal of things from their temporal into their spiritual shape and power.

"So let us keep the festival
With heartfelt exultation:
"Christ is Himself the Joy of all,
The sun of our salvation.
By His grace He doth impart
Eternal sunshine to the heart.
The night of sin is ended.
Hallelujah!"

3. And does not this great truth of Easter make our Christian life the happiest of all lives? Think what a risen and living Savior means to us in this world of troubles and sorrows and difficulties of every sort. What do we need, we men? Ah, the happiest and most satisfied lives among us have had some glimpses into the depths of their own unsatisfactoriness, even into the depths of misery and distress; and the most eager and earnest, and the sick and the suffering, live in the consciousness of their deep wants all the time. Here are we poor waifs upon the earth,—here with our fragments of existence, loaded with a burden of difficulties and fears,—here with the mystery of our beginning and the half-understood purposes of our being here at all; and dark, clear, inevitable before all of us there is looming up the mighty wall of death. This is man's life. Just think of it. And then, as you sit thinking of the many shortcomings of this life on earth, let the Easter message ring its sweet voice into your ears and heart, "Christ is risen!" "He lives!" and He lives for your sake, to take away your burden, to comfort you in every trouble, to care for you and sustain you with His mighty power and with all His loving kindness.

"He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives, all blessings to impart."

"He lives, my kind, wise, heavenly Friend;
He lives and loves me to the end;
He lives, and while He lives, I'll sing;
He lives, my Prophet, Priest, and King!"

4. The resurrection of Christ insures the promised triumphs of His Church.

The church is the mystical body of Christ, consisting of all true believers, made alive unto God, by His Holy Spirit through the Gospel, and precious and glorious are the promises given to the church. It is to embrace all nations and it shall stand the test of time and endure midst every trial conceivable. "The kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," says the Lord through His prophet Daniel in times of bewildering conflict for his people Israel. Daniel 7:27. And Jesus has said at a time when His church consisted of but a handful of followers, "The gates of hell shall not prevail against it."

But man demands a sign from heaven to convince him that such things are possible. "What sign showest thou, seeing thou wilt do all these things?" The answer is, the sign has already been given. Jesus, risen from the dead, is the sign unto the end of the world, to assure the church and the world that not a

jot or tittle of what He has promised, by the Scriptures, shall fail. "Because I live, ye shall live also," says the risen Lord to His church at all times. "Fear not, therefore, little flock, for it is your Father's good pleasure to give you the kingdom." Great tribulation and persecutions, and falling away from the truth, may yet befall the church, as in times past, which even now is apparent. It may seem once more, as if she had gone almost to the grave. In league with the gates of hell, her enemies may conspire to destroy her. But they shall not prevail. The Lord shall be her refuge and her strength.

"The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the word;
From heav'n He came and sought her,
To be His holy bride;
With His own blood He bought her,
And for her life He died!"

And Jesus lives. He lives to rule, guide and protect His dear church. No one shall pluck her out of his hands. No need of the inter-church world movement to conduct the church's business, and to bring, by methods of its own, the whole Kingdom of this world under its dominion. It is the Lord's business, who will fulfil all His promises concerning His Church, thus manifesting the power of her risen Head.

J. J.

COMMENTS

Hard-Shells That the hard-shells are not confined to any one denomination, and that their position and that of their opponents is much alike, wherever they are found, is indicated by an editorial in the Reformed Church Messenger in which it takes one of its contemporaries to task in this fashion:

"In a recent questionnaire, somebody included the query: 'From a Lutheran point of view, is there such a thing as an over-churched community?' Our contemporary, the Lutheran, frankly likes this answer to the query: 'Yes, if the Lutheran church is a camouflaged Methodist or Presbyterian church.' And then this official organ of the United Lutheran Church in America characteristically adds: 'Let a Lutheran church be Lutheran or cease to call itself such. Let us be honest.'

"Now, if this means anything at all, it means that no community is ever so crowded with churches that there is no room for a really honest-to-goodness Lutheran church. This lets the cat out of the bag, even for those who have been too dense to perceive the truth heretofore. For the truth is that a church which regards itself as the only genuine article cannot logically acknowledge that any other church can pay proper attention to the spiritual needs of any community.

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This was the reason it was insisted upon that special Lutheran chaplains should be sent to minister to Lutheran soldiers and why special Lutheran communions, separate and distinct from union Protestant communions, had to be provided for 'the elect.' This is the reason, too, of course, why any attempt to bring about co-operation between various Protestant bodies is frowned upon as 'a unionistic movement' that violates the 'unity of faith,' upon which we are told all true unity of action must be based. And from such a source, unity of faith can mean only one thing, namely, you must believe exactly what I believe, or we cannot work together for the cause of Christ. Inasmuch as not even two Lutherans can be presumed to think exactly alike on any question, practical co-operation thus becomes an unthinkable absurdity. We can now see why the Interchurch World Movement is an offense to those who hold to such a conception.

"There is little use of expecting the millennium as long as such a spirit prevails among any considerable body of professedly Christian people. We would like to know whether anybody really believes that such teaching is derived from the New Testament."—The Baptist.

Yes, we for one believe it, and the slap of the Reformed Church Messenger at the *Lutheran*, the official organ of the United Lutheran Church, is a slap in the face of Holy Scripture.

The commission of our Savior to His Church reads thus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The one mission of the Church is to teach the things Christ has given her to teach. To join with others in Church work, means to teach together with them, nothing more and nothing less. That being the case, "Can two walk together, except they be agreed?" Paul

admonishes Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 1 Cor. 1:10 we read: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

The remark, "not even two Lutherans can be presumed to think alike on any question," is too vague to deserve notice. The fact is that there are about a million Lutherans who confess that they are one with each other in the faith. It is true, not all Lutherans think alike on all questions of doctrine and practice, though it can be said that they do think alike on most of them, and for this reason they feel that they cannot co-operate with each other in Church work. Not that they do not care to work with others, but that they are convinced that true unity must exist between those who want to do the work of the Church together, as this work is to teach what Christ gave His Church to teach.

So we really cannot consider a community over-churched so long as the Lutheran Church is not represented in it. Or would the Baptist or the Reformed Church Messenger consider a community sufficiently churched, if the only church in it were the Roman Catholic? Hardly, they would feel it the duty of their church body to bring to that community the message of a free salvation for sinners, to preach this truth: "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."

And thus it is the will of Christ that we go into a community which has none but churches of the denominations represented by the Baptist and the Reformed Church Messenger to tell the people living there the truth, for instance, about Holy Baptism and the Lord's Supper, which they would not know and have without our teaching. We indeed believe "that no other church can pay proper attention to the spiritual needs of any community," though we are glad to know that souls will be saved wherever Christ the Redeemer is preached.

It was for the same reason that we sent special Lutheran camp pastors to our boys and administered the sacraments to them in "special Lutheran communions, separate and distinct from union Protestant communions." And we held this Scriptural principle so dear that we supplied this Lutheran religious service to our boys at our own expense, at the same time contributing toward worthy public causes no less liberally than others did.

And finally, we are not expecting a millenium, as there is no Scriptural basis for such expectations.

J. B.

"Marrying On a Small Salary" "Considerable discussion, pro and con, has been aroused by an order by officials of the federal reserve bank in Chicago forbidding marriages of male employes receiving less than \$125 a month, unless approved by the head clerk. The vice-governor of the bank explains the order by saying that marriage where the employe receives less than \$125 a month was liable to lead to financial straits, and it was the desire of the bank to prevent employes from getting into a situation where they would find themselves in desperate need of money. Prominent Chicago women workers in civic activities expressed their disapproval of the ruling, one declaring that if such order were generally enforced it would prove a national calamity."—The Continent.

—That is a bargain, indeed, to get not only a man's services, but the man himself, conscience and happiness included, for less than \$125 a month. And we had always thought that slavery has been abolished in the United States!

Besides, these men of finance do not seem to understand what really causes financial straits and unhappiness in married life. Prov. 15: 16 we read; "Better is little with the fear of the Lord, than great treasure, and trouble therewith." Many of the most disgraceful episodes we read about involve men who earn, or at least get, much more than \$125 a month. The fear of the Lord will keep men in the right path, though they may have their worries. Most of the men who come to our doors asking for alms are unmarried men.

If it is impossible for a God-fearing man to support a family on less than \$125 a month, no one is entitled to his services for less than that amount. But no, God and nature are to bow before King Mammon!

J. B.

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Endorse the Plan We are glad to note that some of our readers endorse the plan to put our synodical publications into every home within the synod by joint action. Not long after the appearance of an article suggesting this, a pastor wrote us urging that the matter be pushed with all energy. A week or two later, we received the following letter from a layman who takes a deep interest in the work of our synod:

"In an article in a recent issue of the Northwestern Lutheran, it was suggested to put the church papers in the budget. This is very timely and should have been done long ago. Yes, put the Northwestern Lutheran, Gemeindeblatt, Kinderfreude and Junior Northwestern in the budget. Go further than that. See that these papers get into the homes of all members of the General Synod and leave it to the individual members to pay the subscription price or not. The synodical papers are the best mediums by which our

people can be informed of the work the synod is doing, and if every issue of these papers contain an article on some phase of synodical work, it will tend to educate the people and keep them informed of the affairs of the synod as no other medium can, and the result will be—more money to run these different departments. Our people have money to give, but they must be informed where it is needed and what is being done with it. Therefore by all means use these publications as an advertising medium, and get the benefit which such advertising must and will bring."

L.

No one will be able to deny the truth of what this writer says concerning the benefits that would result if our synodical papers were read more generally. Much could, we admit, be accomplished in increasing their circulation if all pastors and members would make it their business to solicit individual subscriptions. But even then many would be found who do not care to subscribe, and a few, perhaps, who cannot afford to do so. The former need the very training the regular reading of the church paper will give them and the latter should not be denied the benefits others enjoy. It is for us to train the weak brother and to help the poor one.

Opinion will be divided on the question of the financing of this undertaking. Who is to do this, the synod or the individual congregation? The cost will be the same in either case. The first plan has the advantage that it can be carried out with greater expedition, a resolution of the synod sufficing to put it into effect. But the second plan places the responsibility closer to the individual, which is usually the better thing to do. The synod would then not be running the risk of increasing its usual deficit. Besides, we believe the lists would be compiled more carefully and corrected more frequently, if the congregation were directly interested in the payment of the subscriptions.

But by all means let us attempt to place a church paper into every home within our synod. J. B.

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Services In Capitol The following announcement, we are reliably informed, is to be seen in the show windows in Madison:

Free Non-Sectarian Lenten Services
Held Daily in the Assembly Chamber
State Capitol
5:10 to 5:40
Everybody Welcome.

By what right is the State Capitol being used for religious purposes, even if these services are "non-sectarian"? Though we do not care to make too much of the affair, we feel that we should, for the sake of the principle involved, at least enter our protest against this abuse. By the same right the Catholic Church could apply for the use of the Senate Chamber;

and then where would we Lutherans come in, and the Spiritualists and the atheists, and all the others who are not interested in these "non-sectarian" services? If this thing can be done during Lent, it is just as proper to do it at any other time of the year. If it is permitted to preach a series of sermons in the Capitol, no objections could be raised against some one's holding services there on every Sunday of the year.

The Gospel cannot be enhanced by the environments in which it is preached and the State is not served by such practices. Safety first! J. B.

A LESSON

The world today is wallowing in a mire of immorality and, sad to say, is fast losing that last trace of decency which would make her seek to hide the satisfaction she is deriving from the experience. Some of the sensation sheets positively reek with filth and the conscientious parent, tired with the hopeless task of censoring, will soon arrive at the conclusion: the daily paper is no longer fit reading matter for the young, and their elders, too, were better off for not reading it.

However, that is not the end of it. That simply closes one avenue of approach; and, finally, the paper stories with their revolting details are not invention but the sad picture of the reality as it confronts us today. Granted that you could withhold the printed bulletin of shamelessness from the young, what about the other highways on which the creeping, crawling thing winds its slimy path? What about the billboards, the fashions, the movies, etc.? One thing must be apparent to every thinking parent: parental supervision and restraint were never before at so low an ebb as in our day. Let us not tire of pointing to the dangers that threaten and of striving to strengthen the Christian character of our young; let us also follow the example of Him who was tempted for us and seek the help He asked for His own when He said, John 17, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." To the glory of His name let us redouble our exertions that we may keep our young manhood and womanhood "unspotted from the world" and truly a "salt of the earth."

A young lady from Lutheran circles recently had a disagreeable experience in one of our large cities and since it illustrates the perils which threaten there, we will, for the enlightenment of others, let her tell her story as she wrote it to her parents. It follows:

"I must tell you now what experience I had last night. As you know, I am staying at B——'s and we are somewhat crowded for room. With the view of making a change, I consulted the advertisement column of the papers. I soon found what seemed to suit: 'For Rent: Room and Board, High Class. Phone 8880.' I immediately called up the number given and

a very pleasant voice assured me that a fine room with excellent board were to be had at the number stated for the price of \$7.50 a week. I answered that I'd come and see what was offered that same evening after supper. I went, and M. B. (a girl living here) went with me. We soon found the number we wanted and were surprised to find that it was a beautiful house, just like a mansion. We went up the steps and rang the bell. No answer. We rang again and waited. After ringing again and again and waiting about ten minutes we were finally answered by a little lady. After I had told her that I was the lady who was looking for room and board she said she would call the head of the house, and when she came, oh, she was homely, and her face was full of sores! Well, I told her what I wanted and she said I was to follow her. We followed. As we passed the front room we saw it contained a number of girls and boys who were hugging and kissing one another; one man even lay on a bed with his clothes on and some girls were with him. I said to M.: 'I won't stay here,' and M. answered: 'Of course you won't.' Even then the truth had not dawned on us; we followed the woman. She led us up three flights of steps; we thought we must be near the attic. Finally she showed us into a big bedroom with two beds in it. I immediately told her I wanted a room of my own. She replied that she had no single rooms and that some of her rooms contained even three beds. She couldn't suit me, I told her. Well, then she asked me whether I knew anything about M—. (the city); and I, like a simpleton, told her I did not. Then she asked my friend whether she did; she answered she was well known and had lived there all her life. Just then we saw a young man come out of a bath-room close by and we hastily started downstairs again telling the women we would think it over. 'Oh,' said she, 'Yes, do; I have all of fifty rooming and boarding here.' We hurried down the stairs and got safely to the door by which he had come in, but when I tried to open it I couldn't. M—. tried, but also in vain. We looked the door over for a bolt or latch and could find none. M—. looked at me and said: 'My God, we are locked in!' I know I must have turned as pale as a sheet, for I now knew that we were in danger. I told M—. to ask one of the young men in the front room to open the door for us. One of the boys came and tried the door; finally he said: 'Oh girls, that door has a time-lock and won't open till four o'clock tomorrow morning.' I felt stunned, as if someone had hit me, and stepped back. As I stepped, my foot pressed on something under the rug—the door flew open and we made a dash for freedom. I never have been so thankful for a breath of fresh air as I was just that moment. We hurried home. I had a sleepless night and an awful headache, but, oh, it was a good warning we had received. I shall answer no more ads. This morning I called up the Reverend

P—, at S—, and told him I wanted to know what Lutheran minister was located at M—, as I wished to make inquiries about a place to room and board. He gave me the name and this afternoon I shall ask his advice. So please don't worry about me. Everything turned out wonderfully well in spite of my ignorance and thoughtlessness and I realize that God was protecting us and always will."

The young ladies who experienced the above adventure learned a lesson; may others of our young friends profit by the relation of it. G.

UNITING THINGS TO PIECES

Our daily papers have been publishing press reports lately concerning a proposed union of 22 denominations into a body to be known as the United Church of Christ in America. One of the enthusiasts for this plan states in print that Protestants have built perhaps 100,000 superfluous churches, at a cost of \$500,000,000. He says that if not a church had been built in 13 years, that we would yet have enough buildings to take care of all Protestant and Catholic men, women and children, and have empty pews to spare. Overchurching of communities is also condemned.

Such brainless indifference can hardly be taken seriously. We all know what the dignitaries mean by "overchurching of communities," and "duplication of effort." If not, let's make the matter concrete.

Once upon a time, no matter when, in a certain town, in the Northwest, bordering on a good sized lake, a humble missionary attempted to start a Lutheran mission. The missionary made hundreds of calls, and had a card index almost as long as his forearm, of the records of missionary material. One day he was accosted by an angry individual of bristling mien, who proved to be an enthusiast for get-togetherism. This irate individual demanded, wrathfully that the Lutheran missionary cease his efforts. The city, he declared, was already overchurched. The missionary was building up one congregation at the expense of others. Such work, he declared, was not only "unchristian," but it was "in league with the devil." And many other ungentlemanly words did this non-Lutheran federationist say to the Lutheran missionary. In vain did the Lutheran missionary insist that he had the names of scores of Lutherans, some of whom were unchurched, others temporarily in sectarian congregations. It did not matter. In this day and age, argued the sectarian official, why should we start more churches? Let the Lutherans go to those already in existence. He declared that no mission could be organized in that city without permission of a certain inter-church federation. And thus did he rave for half an hour or more.

Gentle reader, pardon us if we chuckle as we write these lines. For there was a reason for all this unholy wrath on the part of the federated-churchman. Ac-

ording to that Lutheran missionary's card index, that non-Lutheran gentleman's congregation was fairly filled with Lutherans. His Sunday-school was composed largely of Lutheran material. His vestry, or board, or session, or trustees, or whatever he called it, was made up of the leading men of the town—men with such names as Schultz, Prange, Burkhardt, Fuehrbaum, Brakebusch, Rasmussen, Dahlberg, etc. Of course we do not give their exact names. But they were all former German and Scandinavian Lutherans, with few exceptions. The inter-church federation enthusiast had been building up a non-Lutheran church out of Lutheran material!

How Would It Work in Cleveland?

Now, suppose that the Lutheran Church should unite with such a movement as this inter-church plan, which seeks to dictate to us just what congregations may stay in a community, and what ones ought to withdraw. What would be the result? There is Zion's Church, 30th and Prospect. The sectarians possibly might argue that inasmuch as it is within a block of a Methodist and a Presbyterian congregation, that these three should unite on a compromise platform. Duplication of effort, they would assure us. Therefore unite them all on a platform in which the elements of Wesleyism, the five points of Calvinism and the principles of the U. A. C. are studiously avoided!

Then there's Grace Church, 55th and Lexington. Nearby we might be able to find several Episcopal, Methodist, and even a Unitarian church. Duplication of effort again! Unite them all and avoid such sinful waste of men and means! Unite Bethlehem with the United Lutheran, the Joint Synod of Ohio with the Presbyterian and Disciple congregations within the same mile circle. Unite St. Mark's, Unity and the South Brooklyn United Presbyterian! Unite Faith, St. James, Mt. Olive, the Sixth U. P. and the Trinity United Brethren! And so this plan could be carried out beautifully, all through the city. We can see what havoc such unionism would play, if ever legislated into effect. No new missions could be started without the permission of the Interchurch Council on Organic Union. For, they would argue, a new mission is a sinful duplication of effort!

More Unionism, and Still More Unionism

Having effected this federation idea, and united all the denominations under one organization, and all the congregations in each particular neighborhood, why not be consistent and carry the union idea still further. On our corners are five grocery stores. What a shameful duplication of effort! Unite them all into one grand, glorious organic body! Likewise we have four butcher shops. Unite them into one! We have a number of automobile garages. Get them all together! What a grand, spacious garage it would be! What an

imposing array of cars could be gathered under that one spreading roof—Packards, Pierce Arrows, Buicks, flivvers, sedans, limousines, auto trucks, racing cars and moving vans galore. How our hearts would swell with pride as we looked at their numbers. Then carry on the reform work. Unite all the movie theaters within the mile-circle into one magnificent big play house, without such sinful waste of electricity, heat and janitor service as is now the case.

Having done this, why not keep on? If small groups are a failure, go after them. We have some 60 families on our street. What a duplication of effort it is for each to set a separate table, and each stoke a separate furnace, to say nothing about the shameful waste of telephones, electric light, snow shoveling, etc. Therefore put up one imposing house, with 60 suites of rooms. Let it be heated by one magnificent furnace, lighted by one feed-wire, and served by one telephone. Since duplication is a sin, have one big kitchen, and one grand dining hall, with one long table, around which could sit 60 proud fathers, 60 loving mothers and a hundred or two eager children. Big boys, big girls, little tots in rompers, beaming grandparents, uncles, aunts, cousins, by the scores and by the dozens, fathers, brothers, sisters, wives, eating away for all their lives! Would it not be an imposing sight?

It Ends in Absurdity

We could go on, filling many columns of space with kindred examples. We might unite all the lawyers, all the doctors, all the haberdashers, all the credit furniture houses, all the department stores, all the banks, all the garbage collectors and all the fire companies into one glorious, hilarious company of each. But long before this, wise reader, you have discovered the utter nonsense of this federation idea. It originates in indifference, and it ends in absurdity raised to the n -th degree.

Yet Many People Favor It

The writer of these lines has been ringing door bells since student days of 1912. He has canvassed thousands of homes, in missionary work. He has listened to thousands of excuses from people who do not go to church. But these thousands of excuses may be grouped under about five or six heads. There's the man who sings the familiar song, "Work hard all week and like to rest on Sunday. Usually it's the shirker during the week who says this. Then there's the woman who says, "By the time I get the children ready, I have no time to go." And she's usually the woman who seldom if ever sends her children to church and Sunday-school. Another says, "I believe I can pray and read my Bible at home." But seldom do the people who offer that excuse either pray or read their Bibles at home. And so they make their excuses, day after day, according to five or six old,

stale formulae. And by far the commonest excuse is the one which sounds so familiar that we almost can anticipate it by the expression on the excuse-maker's face before a word is uttered. It is, "I think all the churches should get together. I believe all the churches are right. We are all going to same way." And so forth and so forth, without limit. We usually ask them kindly, "To which church do you belong?" The answer invariably is, "Oh, I don't go to any particular one. I see good in all of the churches." There you have it, Christian brethren. Unionism arises out of indifference to religion of every kind, whether found in the pulpit or in the home. Its beginning is indifference, its continuation nonsense, its ending absurdity. Let us take a manly stand for our principles.—F. R. W. in Cleveland Lutheran Messenger.

JERUSALEM AND ITS NEIGHBORHOOD

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

You would wonder at my finding time to write, if you saw our expeditions. Our walks are all scrambles, and our rides steeple-chases, so that every excursion involves repairs to a great extent. Then there are sketches to be made, and thus every moment is brimful of business.

Jerusalem strikes us as a more complete desolation than Memphis or Heliopolis—"trodden under foot"—the present wretched town built far above the ruins of the old, on heaps of rubbish. They had to dig fifty feet for the foundation of the English church on Zion, so that the slightest risings and hollows which determined the direction of streets in the ancient city must in a degree be lost. The delight is to leave the city and wander about these valleys, gaze on the hills, and tread the very slopes, and even the very roads and paths, which the feet of our Savior trod. It certainly does wonderfully help one to realize His humanity. Especially the paths interest us. In all countries, antiquaries say, nothing changes less than footpaths; the church-paths often remaining unchanged from century to century, leading successive generations of peasants, perhaps, to successive generations of churches. The ways traced out almost unconsciously by the feet of men outlive the laborious erections of their hands; and if this is true in busy, restless, populous England, in Palestine it is emphatically the case. No new roads have been made here since the days of the Romans, probably no new sites fixed on since the days of the Canaanites. The merchant carrying wares from Damascus to Sidon probably drives his mules along the same paths as Hiram's or Solomon's. The peasant bringing vegetables from Bethany to Jerusalem treads the same paths as Lazarus trod, and Mary and Martha. The rain torrents are the only road

makers, and any changes that have been effected on the roads must be attributed to them. And when we consider how our Lord patiently sought out and visited every city and village, this fact of the enduring nature of the mountain paths brings His life home to us often with a vividness which is startling. Almost one can fancy one catches the wave of a garment through those olives, or the glimpse of a dim, retreating form disappearing over that hill-top, of the little band that went about with Him. And then we cast aside fancy altogether, as an unworthy denizen of this land of glorious and terrible truths, and remember, "He was here." Scene after scene of these wondrous narratives as minute as any fiction, and more truthful than other history, rises unbidden to the memory, and the silent hills are musical with words which shall outlive them by an eternity.

The sweep of the hill of Zion, from its summit above Moriah to the depths of the craggy Valley of Hinnom, is very fine. Everywhere the rocks are excavated into tombs, mostly very ancient. Wherever water is, there is luxuriant green. Only cultivation is wanted to transform these brown hills of rock and dry clods into slopes and terraces rich with every kind of vegetation. Terraces to bank up the earth are needed, and reservoirs to store the water which now lays waste the land by its overflow at one season, and leaves it parched by drought at another. Palestine—at least this part of it—never could have been a country which would be fertile without cultivation; but, with it, it produces anything in the richest abundance.

This afternoon we had a long ride round by the north side of the city, over the Mount of Olives to Bethany, and home (home to Jerusalem!) by another road over the brook Kedron. A plantation of mulberries beyond the Jaffa Gate, belonging to the Greek convent, showed what the country might be with cultivation. On the opposite side we saw the blue mirror of the Dead Sea, with the Jordan flowing into it, and the Perea hills beyond, a scene of the wildest desolation. We came home by the wretched little mountain hamlet of Bethany, with its cabins built of rough stones, and its unhomelike flat roofs. In the hillside we dismounted at a cave which is called the grave of Lazarus, and such a cave in this very place it certainly was. From the village we rode up the high road from Jericho. There stood on a height the remains of another flat roofed village over against you, and about this point we caught a glimpse of the tops of the houses of Jerusalem, but lost sight of them again in a winding descent of one of the intervening heights; and then, when we reached this second height, the whole city burst on our sight, across the Valley of Jehosaphat, sloping upwards from the edge of the steep of Moriah,—the Temple platform, flat roofed houses, and the Castle of David on the height of Zion, rising before us as distinct as the suc-

cessive seats in a Roman amphitheatre. It is this first glimpse of the roofs of the city, then lost again, and succeeded by the sudden bursting of the whole on your sight, which is suggested in "Stanley's Palestine," as explaining the repetition of the words, "and when he was come nigh," in St. Luke's narrative. At the first indication that they were approaching the city (Luke 19:37), "the whole multitude of the disciples began to rejoice and praise God with a loud voice." Then when the whole guilty city suddenly spread itself before the Savior's eyes from that second height,—the Temple where He had warned, pleaded, and healed,—the Golgotha outside the walls, where He was to die, "he beheld the city and wept over it." We re-entered Jerusalem by the Jaffa Gate.

In the morning we went with a guide from our hotel through what are popularly called "The Tombs of the Kings." They are catacombs, honeycombing the earth outside the city. We entered two or three, creeping through low, narrow rock passages into a large chamber surrounded with ledges cut in the rocky sides, and frequently leading by stone doors into other chambers similarly ledged. These ledges were too narrow for stone sarcophagi, or even for coffins; they seemed only fit for bodies "wrapped in a linen cloth," and embalmed "as the manner of the Jews is to bury." All the entrances had been closed with stone—some with carved stone doors, turning on stone hinges—some apparently with a large unhewn stone, which "covered the mouth." These little coincidences with the New Testament narratives are very interesting as circumstantial evidence, and delightful in enabling us to bring home the old familiar Gospel stories. They made one feel as if it might all have happened yesterday. Outside one of the more modern tombs was a carved stone sarcophagus, and in another one or two sarcophagi, too small for any but a child.

In the afternoon, at the commencement of the Jews' Sabbath, we went to their wailing place, where some ancient stones still mark the old walls of the Temple precincts. A narrow lane divides this wall from some high buildings opposite, and against these several men sat on the ground intoning Hebrew psalms. Two white-veiled women stood and pressed their faces against the stones, weeping and wailing, so that their whole frames quivered with sobs. How much of this is dramatic or ceremonial, I do not know. But it was an affecting scene, not so much from the thought of what they felt, as of what they are, in comparison with what they might have been—outcast, despised and degraded, having exchanged the joyous music of their sanctuary for vain wailings by the outer wall, which at peril of life, they dare not pass.

Leaving that strangely typical company, we scrambled through a garden and a hedge of prickly pear, into a field close to another portion of the old wall of Moriah. Here some of the lower stones are twenty

feet in length, and with a graving at the edge, which is said to be Jewish or Phoenician,—the very stones, perhaps, which were hewn in the distant Tyrian quarries, and then silently fitted into the places in the Temple, types of the living stones quarried and chiseled on earth, with many a blow, for their places in heaven. Above them is the spring of the first arch of the bridge by which Herod connected Moriah with his palace on Zion, and above the smaller stones of the Saracenic wall, looking like children's work in contrast with the massive masonry of earlier times. As you look from this point away from the Temple area, the Mount of Olives rises before you, with one palm-tree in the distance, relic of the grove which supplied the palm-branches to strew the way for our Lord's triumphal entry—the one poor visible triumph of His life on earth, made sweet by children's voices.

(To be continued.)

WHAT A BIBLE CAN DO

A young widow, Mrs. B., of Dublin, a Roman Catholic, very conscientious and uniform in her religious practices, but continually in unrest on account of her burden of sin, confided to her confessor her inward troubles; and, after trying other expedients, he urged her to divert her mind by going to hear a humorous and entertaining performer at the Dublin rotunda, even securing for her tickets for the entertainment.

Mrs. B. both mistook the hour and the place, and got into one of the smaller halls in the great public building, stumbling upon a **Protestant devotional meeting** instead. She could not get out without attracting much notice, and so stayed long enough to hear prayers that surprised her by their simple approach to God, and to hear a passage from Heb. 10:1—18, which unfolded a new doctrine as to the forgiveness of sins, accompanied by a luminous exposition and application, and fortified by parallel references from other New Testament writings. All this was the opening of an absolutely new door of faith and hope, and it left her amazed and comforted.

When the little meeting broke up, she summoned all her courage, and went up to ask the preacher what book he had been reading from. Finding that the lady had never possessed a Bible, he said, "I will lend you mine; read the marked passages, but let me have it back in a few days; it is the most precious thing I have."

For the next few days everything else was forgotten; the light shone into her understanding; the burden long weighing on her conscience rolled away, and the peace of God filled her heart and mind.

The time had come for the Bible to be returned, but deep in study and engrossed in thought, she did not notice when some one entered her sitting-room, and

her confessor stood before her! He noticed both the embarrassment in her manner and the restful calm in her eyes.

"What has happened to you?" said he. "I haven't heard how you liked the entertainment, and as I didn't see you at mass last Sunday, I thought you might be ill."

She had meant to keep the matter secret for a time at least, but now, off her guard, she told the whole story—her mistake as to the room, the attempt to leave, the words heard, the book lent, and, last of all, the joy and peace that filled her heart.

When she glanced at his face, it was black with rage. "Give me that book!" he cried.

"It isn't mine," she answered.

"Give it to me," was the reply, "or your soul will be damned eternally! That heretic has nearly got you into hell, and neither he nor you shall ever read the book again," and, seizing it, he thrust it into his pocket and strode out of the room.

She sat as if paralyzed. What awful look searched her through and through. Only those born and brought up in the Church of Rome know the nameless horror which the power of the priesthood can inspire. Then she thought of the man who had lent her his Bible; his address was in it, but she could not remember it and knew not where to write.

Days passed by, but her confessor, once so welcome a visitor, now, however, so dreaded, did not return.

After a fortnight or more Mrs. B. ventured upon a visit to him, and to make an effort, if not too late, to get back the book to restore it to its owner.

Father John's house adjoining a convent where he was father confessor. The door was opened by a nun, who, being asked if the priest was at home, immediately replied, with frigid manner, "Yes, Father John is at home," and, as she spoke, she half-pushed the lady into a room opening off the hall; but as she entered, she saw there an open coffin, in which was the lifeless form of her confessor.

Before she could recover from the shock, the nun hissed into her ear these words: "He died cursing you. You gave him a Bible, and he told me to tell you that he cursed you with his last breath. Now go!"

Several weeks elapsed. One evening Mrs. B. was sitting alone, pondering over the events of the previous three or four months. The joy of pardon was in her heart; she had bought a Bible for herself, and had read it daily, and the old errors in which she had been brought up had been one by one renounced; but there was a sorrow which could not be effaced. How ineffably sad the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

She had been so blest, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like message?

It was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At this moment the servant ushered into the room a lady, closely veiled, who stood for a moment irresolute. Before Mrs. B. could speak, the other said, "You do not know me in this dress, but will soon recognize me." She lifted her veil, and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. B. started back, not knowing what might happen next; but her visitor calmed her fears, adding: "I have two things to tell you, and I must be very brief, for I am in haste. First, forgive me for that awful lie of mine. I have asked God's forgiveness, but I beg also for yours. Father John died blessing you with all his heart. The day before his death he charged me to tell you that he, too, had found forgiveness for his sins by that Book, and that throughout eternity he would bless you for having brought him to the knowledge of his Savior. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the Book for myself. I was fascinated, and read more and more; and I, too, have found pardon and peace in my Savior. I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England tonight, but I felt that I must come here to return this Bible, and to tell you that all my life, I, too, shall bless you for having, through it, taught me how to obtain forgiveness of my sins. Good-bye! God bless you! We shall meet in heaven."

A little worn Bible lay on the table before Mrs. B. That little Book—without a living voice to expound its teaching—in two cases had brought three precious souls out of darkness into light. Imagine the feelings of its owner when it was restored to him with its wonderful record!—*Missionary Review of the World.*

WHAT OTHERS SAY

Interchurch Snags

Now, that we are called upon, by the double situation which confronts us, to discuss the Interchurch World Movement and Interchurch Council, our readers will necessarily have to look carefully at the first few paragraphs in our editorials, to avoid confusion. The Interchurch World Movement and the Interchurch Council are not one and the same—they are as widely separated from each other as are the poles. The term, "Interchurch," in the above title, refers to the Interchurch World Movement.

This movement, originating among some enthusiasts, like a mushroom over night, gained prestige at once and involved a number of denominations on a

large scale—especially in a financial way. We predicted at the beginning that it would strike snags, and many of them. Our prophecy is being fulfilled beyond our expectations. The Southern Baptist, the Episcopal, and other churches, declined to enter the movement, leading church publications began criticizing it adversely, the Methodist ministers of Cincinnati, O., repudiated it, and it has met with opposition from many other sources.

The St. Louis (Mo.) Presbytery is now to the fore—crying aloud against the Interchurch Movement, and it speaks with no uncertain sound. The resolutions adopted by the St. Louis Presbytery, March 8, and published in the St. Louis Globe-Democrat, issue of March 9, are as follow:

First, that the Interchurch World Movement originated "without the church, and is assuming such tremendous proportions and obligations that it has become a peril to the church itself."

Second, the presbytery is opposed to its "extravagant financial expenditures, its very large force of workers, its endless institutes, conferences and conventions, with delegates reaching into the thousands, whose expenses are paid by the movement."

Third, "its enormous expenditures for rental of offices in New York."

Fourth, "its method of financing the movement through the so-called No-Man's-Land."

The newspaper report also states:

The presbytery continued a committee to draw up an overture to the General Assembly, asking that body to disapprove of the Interchurch World Movement.

Dr. H. Magill, stated clerk of the St. Louis Presbytery, is reported as having said:

The sentiment now is that the Executive Commission went beyond its authority, and the matter is yet to be settled on the floor of the General Assembly.

"This movement is not interchurch," exclaimed Dr. Magill. "What church has approved it? What church has gone into it? Not ours. And I don't think the Methodist, Baptist, or any other church has done so.

"It is the interschemer, not interchurch. It is inter-some-of-these-fellows that are all the time getting up things. What is the practical benefit of it? We are working out problems of our own, and other churches are working out their own problems. But in this Interchurch Movement we would spend millions, and what would we get out of it?"

H. B. McAtee, of Kansas City, State organizer of the Interchurch campaign, was present, and defended the movement against the attack of the St. Louis Presbytery. His presence and efforts, however, appear to have been without influence, and he is reported to have left the meeting a disappointed and discouraged man. A paragraph in the Globe-Democrat report of the session reads:

From the words of McAtee, it would appear that the presbytery's disapproval deals a body blow to the Interchurch World Movement in St. Louis. This movement nationally is planning the expenditure of \$10,000,000 in its official work by July 1 of this year, it was stated.

"As the Presbyterians go in St. Louis, so go the Protestant churches," declared McAtee. "That church federation down there is hand-tied and thumb-tied until the Presbyterian Church releases it. By your action today you shut out St. Louis from the Interchurch Movement."

Illinois, likewise, is a battlefield, as the following press report will show:

Illinois Baptists Reject Interchurch Movement

The Baptist State Association of Illinois voted against the Interchurch World Movement at a conference which closed yesterday at Duquoin, Ills., according to Rev. E. W. Reeder, superintendent of the Baptist City Mission, who attended. The association represents about sixty thousand Baptists, he said.

Also, a bit of interesting news comes from Virginia. R. R. Templeton, member of the House of Delegates from Scott County, protests, over his signature, in the *Roanoke Times*, against the report of Dr. James Buchanan, State Rural Survey Director for the Interchurch World Movement. He says, in part:

As to the statistics and comparisons given in regard to the churches and Sunday schools of that county, I am not prepared to take issue with Dr. Buchanan, although, judging by his statements with regard to the public schools in certain districts, I question very seriously the reliability of any portion of his report. To quote the report as published in the daily papers of March 2, he states: "In the Taylor district there are twenty-five schools with one teacher each." How any intelligent man, charged with the responsibility of securing accurate data on rural life in our State, could have the audacity to make such a statement in the face of true facts, I am utterly unable to comprehend. As a resident of Taylor district, and of Scott County, and of the State of Virginia, I vigorously resent the distribution of such "sensational revelations" as this reverend gentleman is pleased to hand out. The fact of the matter is, there are seven schools in Taylor district, four of which are high schools with from four to six teachers each, two more of the seven are modern two-room buildings with two teachers each, and only one single-teacher in the district, instead of twenty-five.

The same degree of misrepresentation is shown in the statements regarding the schools of Estiville and Powell districts.

I express the wholesale resentment of the good people of Scott County, who have faithfully co-operated

with the public-school authorities and spent their money in building up a system of schools equal to that of any county in the State; and would suggest to Dr. Buchanan that if his survey is intended to serve a good purpose, which it might well do, it will be necessary to be more careful in compiling his "salient facts."

Snags! Snags! Snags! The Interchurch Movement is striking them. And they will multiply until the movement goes down with a crash. Nevertheless, millions of dollars will have been spent, and the cause of Christ humiliated in a thousand ways. Yet, "we," through our missionary societies, are putting money into it, and thus helping to perpetuate a gigantic hindrance to the progress of the Restoration plea for a restored Christianity.

Meanwhile, the Year Book for 1920, issued by the agencies which have underwritten "our" share of Interchurch expenses, shows a decrease in the membership of both church and Bible schools. More about this later.—Christian Standard.

* * *

Puerility

In the opinion of *Zion's Advocate*, the statement made by supporters of the "concordat" between the Episcopal and Congregational bodies that the need for Episcopal ordination of Congregational ministers has been made clear by the war, is puerile. The *Advocate* goes on to say that it is also untrue, "as any person who has been in touch with our army or navy, or is at all familiar with conditions on our practically non-existent frontier and on the foreign mission fields, will bear testimony. The people are not clamoring for the ministrations of an 'Anglican priest'—at least there are not outward signs of such violent agitation. In fact, there are many places 'in the camps at home, on the high seas, through the foreign mission field, and on the far frontier in this country' where the good and sensible people do not know what an 'Anglican priest' is like or what particular program of ecclesiastical polity he represents—and they don't care."—The Baptist.

GOLDEN WEDDING ANNIVERSARY

Under grace of God, Mr. and Mrs. H. F. Merten were enabled to celebrate their golden wedding on the 9th of March. Mr. Merten was one of the original members of Trinity Lutheran Church and served the congregation for many years as member of the church council, treasurer, and president. The undersigned based his remarks on Psalm 103:1-4.

May the Lord in mercy bless them in days to come as He has in days past and at last receive them into that rest which yet remaineth for the people of God.

PAUL T. BROCKMANN.

Waukesha, Wis., March 17th, 1920.

ORGAN DEDICATED AT TRENTON, WIS.

On February 29th, St. John's Lutheran Church, of Trenton, Wis., dedicated its new organ to the services of the Lord. Two services were held, one in the forenoon at which the Reverend Phil. Koehler, of Iron Ridge, preached; the other in the afternoon with the Reverend W. Pifer, of Oak Grove, as preacher. Professor Ebert of Iron Ridge was at the keyboard. The dedicatory act was performed by the local pastor.

F. KAMMHOLZ

DEDICATION OF ST. STEPHEN'S CHURCH, BEAVER DAM, WIS.

When the members of St. Stephen's congregation of Beaver Dam, Wis., and their invited guests assembled to dedicate their beautiful new church edifice on Sunday, March 14, it was the third occasion of this kind in the history of the congregation.

There was rejoicing in the hearts of those founders who were able to be present, for had they not seen the metamorphosis of an humble house of worship, constructed from a barn, to the "little white church on the hill," and this in time replaced by the large, modern, brick building, which was to be given over to the worship of the triune God?

But there was also joy and thanksgiving in the hearts of the younger members. For half a year they had been without a regular church home, meeting at the schoolhouse and later in a part of the basement of the new church, which had been equipped for a temporary place of worship. In gratitude to the Lord they exclaimed with the Psalmist, "Yea, the sparrow hath found an house, and the swallow a nest for herself."

After a short service conducted by the pastor of the congregation, Rev. L. C. Kirst, according to the Book of Forms of the Wisconsin Synod, the doors were thrown open to the waiting multitudes and the spacious building was filled to overflowing, while the organ pealed forth a festal prelude under the master touch of Prof. A. Bergmann of Concordia College of Milwaukee.

Prof. Aug. Pieper of our Seminary at Wauwatosa preached at the morning's service. Prof. W. Henkel, of Northwestern College, Watertown, filled the pulpit in the afternoon, followed by Rev. Kirst, who made a short English address. In the evening service, which was conducted in the English language, Rev. Ernst Ph. Dornfeldt, of St. Mark's Church, Milwaukee, delivered the sermon.

The mixed choir, a male octet, and a dedicational chorus of about 80 voices, assisted in the services.

After the evening service, Prof. A. Bergmann gave a short organ recital, demonstrating the tonal and mechanical qualities of the new organ and incidentally

his ability as an organist. The large audience enjoyed the music and was reluctant to leave when the closing number was announced.

Dinner and supper were served, free of charge, in the basement of the church, which had been converted into a large dining hall. The tables were decorated with potted plants and cut sweet peas. About 1,200 people enjoyed the hospitality of the ladies, who had prepared and served the bounteous meals, and the members whose generosity had provided the provisions and funds.

The new church is built of brown, wire-cut brick, with Bedford Stone trimmings. The roof is covered with slate. The exterior is built in Tutor-Gothic style, while the interior presents Gothic lines. The dimensions are 70 feet and 10 inches by 123 feet. The large tower is 17 by 19 by 85 feet, the small tower 16 by 18 by 58 feet.

The main floor contains the large auditorium, a well appointed mother's restroom, a committee room, the pastor's study. The seating capacity is 600 on the main floor and 200 in the balcony.

The basement is finished throughout and contains a Sunday School room 37 by 42, Ladies' Society room 29 by 44, with a kitchen 14 by 29; boiler room, coal bins and other necessary rooms.

The heating plant is the vapor system and a fan driven by an electric motor.

The organ, a very fine instrument, is divided with the console about 25 feet distant from the main parts. The action is electric pneumatic. The organ contains 14 speaking stops, the necessary couplers, tremolo, balanced swell pedal and crescendo pedal. It was built by B. Schaefer & Sons, of Schleisingerville, Wis.

The altar, pulpit, and pews were purchased through the Northwestern Publishing House.

The total cost of the new church, with organ, furniture and other equipment, will exceed \$75,000.

A noteworthy feature of the building of St. Stephen's Church is this, that although no provisions for a building fund had been made when the congregation decided about a year ago to build a new church, God gave willing hearts and hands so that all obligations can be met when the contractors have finished some minor details and the congregation will own its new house of worship without debt. It may also prove interesting that no system of taxation has been employed to raise this enormous sum nor has any person outside of the congregation been solicited for contribution, neither directly nor indirectly, in the form of socials, suppers, bazaars, etc. Soli Deo Gloria, to God alone the glory.

St. Stephen's congregation has a membership of 310 families and about 1,100 souls. The parochial school has an enrollment of 95 pupils and two teachers.

C. G. F. B.

SYNOCDICAL CONFERENCE

St. John's Lutheran Congregation (Rev. J. Brenner) having kindly tendered an invitation, Synodical Conference will, D. v., meet in Milwaukee, Wis., on Wednesday, Aug. 18th, c.—Full particulars will be announced later.

JOH. MEYER, Sec'y.

New Ulm, March 16, 1920.

IMPORTANT NOTICE TO ALL MICHIGAN MEMBERS OF THE JOINT SYNOD OF WIS. AND OTHER STATES

The school committee of the Michigan District of the Wisconsin Synod held a joint session with the State Committee of the Missouri Synod, in which the following resolutions were adopted:

That Rev. H. Frincke act as Campaign Manager for both Synods in the campaign against the proposed school-amendment to the State Constitution, which will come to a vote next November.

Furthermore, that a special envelope collection be held in all the congregations of both Synods in Lower and Upper Michigan on or about the 25th of April, 1920, to assure the funds necessary for conducting the campaign.

Last, that all the collections be sent to the respective District Treasurers, who will then see to it that the money be handed over to the treasurer of the Michigan "School Campaign" Fund, Mr. G. Wendt, 1372 Military Ave., Detroit, Mich.

It is of the utmost importance, that every pastor, teacher and lay member of our synod get busy at once and follow the directions of our Campaign Manager, whose address is: 225 Scott St., Monroe, Mich.

By order of the school board of the Mich. District of the Wis. Synod.

C. F. RUTGEN, Chairman;
THEO. G. HAHN, Sec'y.

BETHANY

Bethany College of Mankato, as readers of the Northwestern Lutheran know, was temporarily housed in Dr. Martin Luther College. On the 9th of March, however, the directors of Bethany held a meeting and unanimously decided to re-open the school in the coming September in its own home. They appointed Prof. F. B. Laukandt dean and authorized him to publish a catalog and organize a new faculty.

May God bless the school that through earnest endeavor it realize its ideal (see The Bethany Ideal, in last year's catalog) to be a thoroughly Christian school for Lutheran girls.

JOH. MEYER.

SAMPLE COPIES OF THE NORTHWESTERN LUTHERAN

We have thus far sent out a large number of sample copies throughout the year. The returns in new sub-

scribers have been greatly out of proportion to the number of sample copies so distributed and we feel ourselves constrained to make a change in regard to sample numbers, in order to do away with needless expense incurred in printing and mailing.

We have cancelled our old mailing list of sample copies and those desiring them in the future must again make application. Instead of carrying them for an indefinite period on our mailing list, as in the past, we hope to answer all the requirements which can reasonably be made by sending them for a term of three months.—Northwestern Publishing House.

LIST OF CANDIDATES FOR THE PROFESSORSHIP AT OUR THEOLOGICAL SEMINARY.

The following is the list of the candidates nominated to fill the vacancy in the faculty at the Seminary:—

Prof. A. Ackermann—Nominated by Congregations at Elkton-Ward, S. Dak.; Salem Congregation, Greenwood, Minn.; Kreuz Congregation, Rockford, Minn.; Johannes Congregation, Buffalo, Minn.

Rev. C. Bast—Nominated by Rev. J. Carl Bast.

Prof. E. R. Bliefernicht—Nominated by Trinity English Lutheran Church, Watertown, Wis.; Congregations at Cambria and Pardeeville, Wis.

Rev. J. Brenner—Nominated by St. Matthaeus Congregation, Milwaukee, Wis.; St. Paul's Congregation, Cudahy, Wis.

Rev. C. Buenger—Nominated by Gethsemane Congregation, Milwaukee, Wis.

Rev. C. A. Doehler—Nominated by Rev. H. W. Schmidt.

Rev. E. Ph. Dornfeld—Nominated by St. Paul's Congregation, New Ulm, Minn.; Rev. Hy. Gieschen, Sr.; Rev. Herman Gieschen.

Rev. H. Fleischer—Nominated by Salem's Congregation, Owosso, Mich.; Rev. Theo. G. Hahn.

Rev. Herman Gieschen—Nominated by St. Matthaeus Congregation, Iron Ridge, Wis.; Rev. Ph. H. Koehler; St. Johannes' Congregation, Marion Springs, Mich.; St. Markus Congregation, Richwood, Wis.; Rev. W. Hass.

Prof. Th. Graebner—Nominated by Rev. Im. P. Frey; Grace Ev. Luth. Church, Tucson, Ariz.; Rev. W. F. Beitz.

Prof. W. Henkel—Nominated by Rev. O. Theobald; Salem's Congregation, Owosso, Mich.; Rev. Theo. G. Hahn; St. Paul's Congregation, Ixonia, Wis.; St. Paul's Congregation, Bangor, Wis.; St. Paul's Congregation, Cudahy, Wis.; Rev. Chr. Sauer, Rev. Hy. Gieschen, Sr.

Rev. W. Hoenecke—Nominated by St. Johannes' Congregation, Barre Mills, Wis.; Rev. J. H. Paustian; Rev. R. Siegler; Rev. J. B. Bernthal; Immanuel's Congregation, N. La Crosse, Wis.; St. Paul's Congregation, Onalaska, Wis.

Rev. P. Kionka—Nominated by Salem's Congregation, Owosso, Mich.; Rev. Theo. G. Hahn.

Prof. E. Kowalke—Nominated by St. Matthaeus Congregation, Milwaukee, Wis.

Prof. J. Meyer—Nominated by Saron's Congregation, Milwaukee, Wis.; Immanuel's Congregation, Town Greenwood, Mich.; St. Paul's Congregation, Cudahy, Wis.; Rev. Hy. Gieschen, Sr.

Rev. H. K. Moussa—Nominated by Mt. Lebanon Eng. Ev. Luth. Church, Milwaukee, Wis.; Christus Congregation, Milwaukee, Wis.; Markus Congregation, Watertown, Wis.; Saron's Congregation, Milwaukee, Wis.; St. Matthaeus Congregation, Milwaukee, Wis.; Ephrata Congre-

gation, Milwaukee, Wis.; Congregation at Slades Corners, Wis.; Rev. R. Wolff.

Rev. Dr. Paul Peters—Nominated by Dreicinigkeit's Congregation, Dundee, Wis.

Rev. Wm. Sauer—Nominated by Rev. P. Hinderer.

Rev. Th. H. Schroedel—Nominated by St. Paul's Ev. Luth. Congregation, Tacoma, Wash.; Rev. A. Sydow.

Rev. J. Schubert—Nominated by Rev. P. Gedicke.

Rev. Dr. H. Wente—Nominated by Emanuel Congregation, St. Paul, Minn.

Prof. G. Westerhaus—Nominated by St. Peter's Congregation, Mischicot, Wis.

Rev. J. Witt—Nominated by Gethsemane Congregation, Milwaukee, Wis.

The Board of Directors will meet at the Seminary April 22, 1920, at 10 A. M., for the purpose of electing and calling one of the above named candidates.

J. GIESCHEN, Sec'y,
623 Garfield Ave.,
Milwaukee, Wis.

A PRESENT BLESSING

"The farthest that any of the philosophers went in the discovery of blessedness, was but to come to that, to pronounce that no man could be blessed before his death; not that they had found what kind of better blessedness they went to after death, but that still, till death, they were sure every man was subject to new miseries and interruptions of anything which they could call blessedness. The Christian philosophy goes farther; it shows us a perfecter blessedness than any conceived for the next life also; the pure in heart are blessed already, not only comparatively, that they are in a better way of blessedness than others are, but actually in a present possession of it; for this world and the next world are not to the pure in heart two houses, but two rooms, a gallery to pass through, and a lodging to rest in, in the same house, which are both under one roof, Jesus Christ. So the joy and the sense of salvation which the pure in heart have here, is not a joy severed from the joy of heaven, but a joy that begins in us here, and continues and accompanies us thither, and there flows on, and dilates itself to an infinite expansion."—Dr. Donne.

ITEMS OF INTEREST

The Church That Is Made of Seal Skins

Undoubtedly one of the queerest churches ever known was that constructed by a missionary on Blacklead Island, in Cumberland Sound. The missionary found that the Eskimos had no place in which they could meet for religious services, whereupon he started to build a church of the skins of seals, no wood or other suitable material being available. The skins were sewn together, and stretched over "girders" of whale-bone empty provision tins serving as seats.

Unfortunately, the cold became so intense that for many days the Eskimos were unable to procure food for themselves or for their animals. One night dogs made their way to the strange edifice and began consuming it, with the result

that when morning came there was not a skin left, the whale-bone ribs alone remaining to show that there had ever been a church.

Another missionary in charge of the spiritual welfare of an Eskimo tribe, built his church entirely of snow. Seats, pulpit, altar and, in fact, the whole of the interior equipment was made of snow, and it is worth noting that the missionary left it on record that in the matter of warmth no stone-built church could beat it.

Of the world's cathedrals, probably the most curious is that which crowns a hill in Uganda. In appearance it resembles nothing so much as a mountain of grass, although on closer inspection one is able to see that mud and wood have been extensively employed. The place can accommodate 4,000 people with ease, and on week days is used as a school for the surrounding districts.

Doom Oakland Ouija Boards

Oakland—Spurred on by recent disclosures as to the baneful effect of the ouija board on persons of psychic tendencies, Councilman W. J. Baccus will introduce an ordinance in the city council making it unlawful to manufacture or sell the device in Oakland.

Baccus has consulted with eminent medical authorities and says he is convinced that the ouija board has a pernicious effect upon people who may not have sufficient will power to offset its apparent occult powers.

"The recent disclosures in El Cerrito, where several persons were made mad by their persistent recourse to the ouija board, should be a lesson that the device is not to be tolerated," said Baccus. "While originally designed as a toy, or at best as a means of entertainment, it has been taken so seriously by some as to become a positive menace.

"This seems to be particularly the case among those of little education and the interpretations of the board, fathered by the will of the subject are not understood, but taken as demonstrations from the spirit world.

"That spirits are constantly hovering about the mysterious little board, guiding the triangular table to spell out messages that do not admit of doubt, is the belief of many who have become victims of the board's machinations.

"This belief is so strengthened by correct revelations of past events—the work of the sub-conscious mind of the operator—that credence in its powers to foretell the future, messages also fathered by the hopes and desires of the operator is really given, and a weak mind may soon succumb to the strain of constant communication with the supernatural."

One of the largest factories for the manufacture of the ouija board is in Alameda.—Sentinel.

Porto Rican Judge Recommends Scriptures

There is a Prophet among the Porto Ricans. No less than Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, recently gave a message to the Puerto Rico Evangelico, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

If Latin American mothers hear and heed his counsel, the presses of the American Bible Society will have to run overtime. The Society is already supplying Scriptures to meet rapidly increasing demands from Latin American countries.

INCOME FROM DISTRICTS FOR MONTH OF FEBRUARY, 1920.

	Nebraska	Michigan	Minn.	North Wis.	West Wis.	S. E. Wis.
General Fund		\$ 7.40	\$ 66.64	\$ 85.27	\$ 50.30	\$ 148.22
General Institutions			179.99	37.27	14.00	32.75
Synod. Reports					55.35	
Debts			3,784.10		40.00	
Theological Seminary, Coll.						15.00
Theological Indigent Students			70.00	5.00	13.00	15.00
Northwestern College, Coll.			25.00	25.89		56.75
Northwestern Indigent Students					24.00	15.00
Martin Luther College, Coll.			32.65		8.22	
Martin Luther Indigent Students			31.98			
College-Saginaw, Coll.						10.00
College Saginaw Indigent Students ..		20.00				
Home for Aged			100.22	11.00	1.50	21.20
Indian Mission			74.26		27.00	63.25
Home Mission	\$ 15.00	12.80	226.82	22.89	2.00	115.82
Church Extension		6.10	29.70	13.25		26.15
Needy Congregations						1.00
Pension, Collections		9.60	299.76		16.00	147.90
Pension, Personal						
Home for Feeble-Minded			31.70	15.00	14.28	12.00
School for Deaf		33.00	4.00			1.00
Children's Home Society			98.03	45.60	67.90	56.60
Negro Mission			41.45			110.07
Hebrew Mission						
City Mission						81.18
Hospital, Wheatridge						5.00
Needy in Europe		488.50	813.75	515.67	626.17	524.80
China Mission			3.00			
Lutheran High School						14.80
St. Matthew's N. W. College Fund ..						5.00
Home for Aged, Wauwatosa						6.00
Totals	\$ 15.00	\$ 577.40	\$ 5,913.05	\$ 776.84	\$ 959.72	\$ 1,484.49

Grand Total, \$9,726.50.

The Treasury is absolutely without funds, money had to be borrowed from the Bank to defray current expenses.

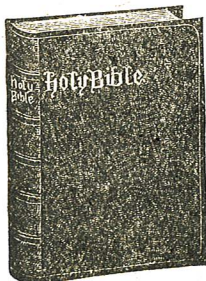
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No. 510

S. JOHN, 11.

Death and burial of Lazarus.

12 Then said his disciples, Lord, if he sleep, he shall do well.
 13 Howbeit Jē'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.
 14 Then said Jē'sus unto them plainly, Lāz'a-rūs is dead:
 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
 16 Then said Thōm'as, which is called Did'y-mūs, unto his fellowdisciples, Let us also go, that we may die with him.
 17 Then when Jē'sus came, he found that he had *lain* in the grave four days already.

38 Jē'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.
 39 Jē'sus said, Take ye away the stone. Mār'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
 40 Jē'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?
 41 Then they took away the stone *from the place* where the dead was laid. And Jē'sus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
 42 And I knew that thou hearest me