

# The Northwestern Lutheran

Jan 21  
Rev C Buenger  
65 N Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 5

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## "YE SHALL ALSO BEAR WITNESS"

(John 15: 27)

O Jesus, precious Jesus,  
Belov'd Immanuel,  
Thou camest to release us  
From sin, and death, and hell.  
From Heaven Thou descendest,  
To Calv'ry's Cross Thou wendest  
Thy path of pain and woe,  
That earth Thy love might know.

Thou art, O dearest Savior,  
Indeed God's Holy Son.  
Thy heav'nly Father's favor  
For sinners Thou hast won.  
Thy full, complete salvation  
Frees us from condemnation.  
For Thou hast conquered death,  
O Christ of Nazareth.

We fear the grave's dark prison  
No more since Thou hast died.  
For Thou from death hast risen,  
Redeemer Crucified.  
Thy pow'r, O Word Eternal,  
Has crushed the foe infernal.  
Thy Blood our peace has won,  
O Thou Incarnate Son.

Thy precious Word believing,  
We come to Thee in prayer.  
Redemption's gifts receiving,  
O let us witness bear  
To all the world, dear Savior,  
That Thou canst save forever,  
Blest King of Righteousness,  
Do Thou our witness bless.

O send Thy Holy Spirit,  
Thou ris'n, ascended Lord.  
Seal unto us Thy merit  
In Sacrament and Word.  
Though all the world decry Thee,  
O let us ne'er deny Thee,  
But, faithful to the end,  
Let us Thy Truth defend.

O Lord of our Salvation,  
Thy Holy Name we bless.  
Let us in tribulation  
Thy sov'reign pow'r confess.  
For Thy redeemed Thou pleadest,  
In love Thou intercedest,  
Dear Savior, for Thine own,  
Before the Father's throne.

Thou art, O precious Jesus,  
The Way, the Truth, the Life.  
From Satan's might release us,—  
Uphold us in the strife.

Grant that we leave Thee never,  
Let us bear witness ever  
Unto Thy Truth, dear Lord,  
In spirit, deed, and word.

Grant that we keep, dear Savior,  
Thy Word and Doctrine pure.  
Guide Thou our whole behavior,  
Let us in Faith endure  
Till in the mansions glorious  
We hail Thee, Lamb victorious!  
Till with the saints above  
We praise Thy boundless love!

—Anna Hoppe, Milwaukee, Wis.

On the Gospel Lesson  
for the Sixth Sunday  
after Easter, Exaudi.

## PENTECOST

### "Come, Holy Spirit, Come!"

There is need of praying for that "unspeakable gift"—the Holy Spirit. Very few of us meditate as we ought upon the love and work of the Holy Ghost. His grand work for our salvation is not nearly enough considered and esteemed. This becomes apparent even from the relative importance the majority of our present-day church attendants attribute to the three great festivals of the church-year. Someone has strikingly said, if the relative importance of our three great festivals were to be determined by a majority vote of our present-day church attendants, Christmas would rank highest, Easter next, and Pentecost lowest. Christmas is celebrated by the whole "civilized world," Easter by all the "religions," Pentecost by few more than the regular attendants at our services. Why is the festival of the Holy Ghost of less concern to many of our church-going people than the other two festivals? We may not miss the mark by referring to the instance recorded in Acts 19, 2. The Apostle Paul had found at Ephesus certain disciples to whom he put the question, "Have ye received the Holy Ghost since ye believed?" To which they replied, "We have not so much as heard whether there be any Holy Ghost."

There are many "good Christian" people to whom the Holy Spirit is a mere name and who have but a vague idea of who He is and know little of His office and relation to their Christian life. If they think at all on the subject they dismiss it with the conclusion, "Oh, well, the Holy Ghost is the Spirit of God and what else matters. Jesus Christ, the Savior, is enough for me."

This is a serious matter. It is indicative of how little



many of our Christian people are conscious of the import and necessity of possessing the gift of the Holy Ghost. And yet it must come, by the grace of God, to the knowledge of all that are saved, that the Holy Ghost is indispensable, that He is the most necessary, the most precious gift for our salvation. It is true, "had it not been for the love of God, the Father, looking down upon me in my lost condition, and sending His only begotten Son to make full atonement for my sin, I should be lost forever. Had it not been for the love of the Son of God, coming down into this world in obedience to the Father's commandment and laying down His life as an atoning sacrifice for my sin on the cross of Calvary, I should have been lost forever. But it is equally true, had it not been for the love of the Holy Spirit, coming into this world in obedience to the Father and the Son and seeking me out in all my ruin and following me with never-wearying patience and love every day of my life, never giving me up until at last He had opened my eyes to see that I was utterly lost and then revealed Jesus Christ to me as an all-sufficient Savior, and then imparted to me power to make this Savior mine; if it had not been for this long-suffering, patient, never-wearying, yearning and unspeakable tender love of the Spirit to me, I should have been a lost man today."

How necessary, then, to pray: "Come, Holy Spirit, come!" For neither you nor I could ever know anything of the love of God the Father sending His Son into this world, nor of the work of Christ for the sinners' salvation, or believe in Him and call Him our Lord, except by the revelation and operation of the Holy Ghost. "No man," says Paul, "can say that Jesus is the Lord, but by the Holy Ghost." No one can call Christ Lord, that is his Savior in whom he trusts and whom he loves, unless such faith be wrought by the divine Spirit. We have as necessary a dependence on the Spirit's operation and influence for our sanctification, and perseverance in our faith, as on the mediation of Christ for our reconciliation and acceptance with God.

How does the Holy Spirit come to us? It is well said in our Catechism, "the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith, in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." Yes, it is through the preaching of the Gospel, and that alone, that the Holy Spirit comes to us. It is one of the most dangerous errors of our day, to believe that the Holy Spirit comes to and makes His influence felt to man without the written word of God, as through the light within or the enlightenment of man. In consequence of this false notion, poor, ignorant souls are lulled asleep in carnal security, contentedly resting in the form of godliness without the power, not giving any heed to the preaching of the Divine Word. But no, we have been taught and believe that God deals with us through certain external means. That means is His Word. Whatever God

wants to tell us, or bestow upon us, He does by means of the Word. There is no revelation of God pertaining to our salvation outside of Holy Scriptures. By means of and in this same Word the Spirit also comes to us. As Luther says, "one must not reverse the order and dream of a Holy Spirit who works without the Word and before the Word, but one who comes with and through the Word, and goes no further than the Word goes." Luther has reference here to the words of our Lord, saying to His disciples, "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." John 14, 26. He adds: "Note well this text, how Christ here binds the Holy Spirit to His Word, and fixes His limit and measure, so that the Spirit may not go further than His word. Everything which I have said He shall remind you of, publishing it further through you. Thereby He shows that in the future nothing else shall be taught through the Holy Spirit in all Christendom than what the apostles had heard from Christ, but which they did not yet understand, until the Holy Spirit had taught them."

The Spirit of God is called "the Spirit of truth." No man knows the truth, in a saving manner, but by His teaching. A scholar may know the letter of it, but no human learning can give its true meaning. St. Paul affirms, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." But "We have received," says Paul furthermore, "the Spirit of God, that we might know the things that are freely given to us of God;" that is, we have been taught and enlightened by Him, that we might have a true and saving knowledge of the great and glorious blessings of the Gospel, as, indeed, no other teaching is sufficient for the purpose; for man's worldly wisdom and science is not needful to the understanding of the Scriptures, but the revelation of the Holy Ghost, who imparts the true meaning unto them that with humility and diligence search therefor. What a comfort for all those, who are apt to say they are not blessed as others with high mental gifts, and therefore cannot understand the Bible. You may have this divine Interpreter of Holy Writ for the sincere asking. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him," Luke 11, 13. Having received this glorious gift, the Spirit of wisdom and knowledge, you will understand the Bible better than the most learned man who has not the Spirit. You are "instructed unto the Kingdom of Heaven" and wise unto salvation.

"Come, Holy Spirit, come!

Let Thy bright beams arise;  
Dispel the sorrow from our minds,  
The darkness from our eyes."



"Revive our drooping faith,  
Our doubts and fears remove,  
And kindle in our breasts the flame  
Of never-dying love."

"Convince us of our sin;  
Then lead to Jesus' blood,  
And to our wondering view reveal  
The mercies of our God."

—J. J.

COMMENTS

**On Ag'in** Yesterday we heard that the Interchurch  
**Off Ag'in** World Movement planned to conduct an  
extensive campaign against all political  
radicalism in the United States as well as elsewhere. It  
was reported from official sources that "Wall Street" and  
many millionaires were deeply interested in the venture  
and were putting their money and their time in its serv-  
ice. The news of this undertaking had hardly found its  
way into type when many rumblings from various sources  
indicated that the announcement was not meeting with  
general approval even from those who otherwise were  
counted strong interchurch people.

Thereupon promptly followed a message from head-  
quarters calling the whole affair off. It was then stated  
that some subordinate had upon his own responsibility  
furnished the item to the press. This subordinate did  
not know what he was talking about. He was by this  
time effectively and permanently severed from the Inter-  
church payroll.

But a few facts remain: The movement enjoys the  
support of many very wealthy men; it appears to be so  
well provided with funds and is so ambitious in its budget  
announcements that even Mr. Rockefeller, one of the ac-  
tive campaigners of the movement, professes to be star-  
tled by the nonchalant manner in which the campaign  
managers speak in terms of millions.

Disavowals and the discharging of clerks and reprimanding of over-zealous advertising agencies will not wipe out the impression that this movement is a hodge-podge of a hundred different petty interests, all of them but loosely connected under the general head "church." The average American business man, with his incurably stupid notion that his "business methods" would restore the church, sees at last his chance to inaugurate an era of church administration according to his standards. He is willing to join hands with the hosts of ineffectual sociologists and clergymen who have failed at their appointed tasks to strive for a new deal all around. The business man has hopes that in this movement he may succeed in establishing a super-agency through which all the distracting uplift capers that crop out continually may be controlled.

In fact, the Interchurch Movement is nothing but a church trust run by trust methods. To these methods belong an active advertising agency, a vast organization

of clerks and bookkeepers to tabulate reports and invent new questions that will require further tabulation. The trust system, of course, calls for the elimination of waste in equipment and man power; that will be accomplished by uniting two or more churches into a community church and by taking the supernumerary workers together with a few others into the employ of the head office as clerks or as traveling representatives and secretaries.

The pernicious activities of professional fixers are well known to Americans, or they should be. Look at the Anti-Saloon leagues: they had a host of employes who are bound to keep their jobs. In order to do so they will invent new problems and new campaigns; their work is never done. Not a few are finding refuge and a new job in the Interchurch. Nearly all of the welfare agencies of one sort or another are similarly manned by a force of routine office men that are very glib in handling reports and statistics and use their glibness in telling someone else what he must do to carry out their wonderful program. And all of them are marvelously ingenious in inventing new activities to make them appear busy.

If for no other reason, the whole Interchurch Movement should be regarded with suspicion on account of its horde of nondescript employes who are neither ministers nor business men, but a sort of leech that fastens itself on both the church and business. To put it mildly, the movement is reducing still more the already small field of workers who are willing to work in the vineyard of the Lord in undivided devotion. H. K. M.

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**Shadows** On another page of this number of our paper you will find a report entitled "Arizona Conference" and when you read it we wish you would bear in mind the following little sketch taken from the Sunday Sentinel:

Yakima, Wash.—In his jail cell here, George Jim, Yakima brave, stands stoically each evening and watches the sun set behind his western hills. He may never ride those hills again. Never, probably, will he spear salmon in the plunging river which flows, a golden thread in the sunset, down through the folds of the greening hills.

George Jim is charged with murder.

But George Jim does not consider his act murder. Neither do the chiefs and braves of his tribe, camped out beyond the river, waiting for the white man's court ceremonials to dawdle along their red taped path.

Yakima pioneers, living with the Indians for, maybe, a generation, stop sometimes to glance curiously at that stoic figure silhouetted against the steel grid.

The great shadows fell athwart the flap of George Jim's tepee last fall, while he played with his little son and watched his squaw prepare a feast in the smoke of the campfire.

Spell Is Cast

George looked up.

Shouite, the medicine man, hesitated in his walk.



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"Begone! evil one!" thundered George Jim, "ere you cast a spell on me and mine."

A leer on his painted face, the medicine man passed on. But he did not forget the sharp, angry order.

The second shadow came a day later. George Jim's pappoose sickened. Although George Jim performed the necessary rites and made offering to his gods, the child weakened.

Again the shadow fell on the tepee flap. Again Shouite hesitated before the opening.

"Evil one," said George, "you have cast a spell on my boy. Devils haunt him. Cast them out!"

"And if I will not?" mocked the medicine man.

"If you do not, it is because you can not," taunted George Jim. It was a ruse to move the medicine man to action.

Inside the tent the fourth shadow—the Shadow of Death—descended on George Jim's pappoose and the wail of his squaw arose.

### Battles to Death

Silently George Jim and Shouite faced each other.

"So shall those who oppose me perish," threatened the medicine man, pulling a hatchet from its leathern sling.

George Jim darted into the tent and picked up his rifle.

The medicine man lunged with his hatchet and George fired from the hip. He poured shot after shot into the dying body.

The next evening white men, wearing shiny charms on their breasts, came and took George Jim away to the white man's prison.

"Murder," says the charge.

"Self defense," says the technical lawyer.

"He killed only the evil one to whom death was due," say the Indians.

And for Jim there looms yet one more shadow—the gallows."

Shadows, yes; poor, benighted Red Man, truly one of them "that dwell in the land of the shadow of death." Is. 9:2 the Spirit of the Lord says, "The people that walked in darkness have seen a great light." By God's great mercy that is true of you and me, but alas, the poor Red Man! We of Zion have the light which can dispel the gloom and, having it, gratitude should move us to

perform a sacred duty: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

But you may say, work among the Indians is hopeless. Reduced to its true value that oft-repeated statement means: here the Gospel of Jesus Christ is powerless; here darkness and its prince may rule undismayed. Do you really believe that? Remember, the Gospel is the power of God.

Much of our difficulty is of our own making. If we but came to the Indian with clean hands it were different. The injuries the Indian has suffered at the hands of the Palefaces does not put him without the pale of our help but ought rather to make him the object of our especial care.

"Jesus said unto him: If thou canst believe, all things are possible to him that believeth." Mark 9:23.

\* \* \* \* \*

G.

**Modes, Manners, and the Priest** Consistently the Roman church is heard ever and again in its judgment on customs, fashions, and the

like. There must be something in its makeup that requires of it to meddle in such affairs which are either entirely outside the sphere of religious interest or manifestly subject to ordinary Christian influence without special rules and regulations. There is such basis for Rome's recurrent interference in the common affairs of the day: First, Rome believes in law. Secondly, Rome would like to pose as the one guardian of all morality in Christian times. When bishops and archbishops publish their letters and rules and hand down their decisions on what is proper and decent, they are asserting their old claims of being the supreme authorities in matters of temporal and spiritual import.

One might say that Rome has a right to make what rules it likes for its own people. So it has. But the attentive reader of these pastoral letters will readily convince himself that the writers have shrewdly been seeking to gauge public sentiment in such a way that their letter will come as a fitting and final statement of the case under discussion. Gracefully assuming the role of arbiter of morals there is little reference to characteristic Romanist practices and terms, on the contrary, the discussion is held in generalizing phrases that easily lead the general reader to conclude that it is written for him. These letters may be written for the bishop's own flock but they have an undeniable slant toward the public.

In Paris the archbishop denounced certain offensive dances, mentioning them by name. Even in France the church is still influential enough—to have the names of the dances changed.

In our own New Orleans the archbishop in a recent pastoral letter has this to say of modern feminine dress: "The shocking disregard in modern female attire for the



elementary principles of decency is simply disgusting. The disgusting realism of modern fashions is fast extinguishing in the hearts of all noble-minded men that spirit of reverence and chivalry which regarded women of other days as something mystic and divine." This sophomoric admonition might have been written by some dancing master. Its vague appeal to elementary principles, its puerile use of "shocking" and "disgusting," its senile repetition of mythical reverence and chivalry by mythical noble-minded men for mythical, mystic and divine women is proof that the Archbishop of New Orleans is playing to the gallery.

Roman ecclesiastics are not usually deficient in ordinary intelligence; when they disarm you with their mediocrity they are but hiding their true aims. They disarm you by their harmlessness and are sure of any easy victory. This system has been in operation for so many years that Rome has long since begun to reap the harvest of its patient sowing. The commonplaces uttered by Roman pastoral letters and the like are even now being accepted by the average American as the authoritative last word in religious judgment on the affairs of the day.

As for the disgusting modern attire of the erstwhile mystic and divine sex, have patience. The variations of the fig leaf have not reached their end. With the advent of hot weather will come the furs, and possibly new developments in ulsters, that will so completely envelop the mystic and divine that even a noble-minded priest will have no difficulty in looking at his spiritual daughters without disgust. Fashions are so largely a matter of personal taste that the righteous indignation of fashion critics has never succeeded in making us more than mildly amused.

H. K. M.

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**Our Government Charged**

We clip the following from "The Nation" of New York: "It was proved before Judge George W. Anderson of the United States District Court that a warrant for a man taken on January 2 was not issued until January 15, when it was telegraphed from Washington. The whole procedure of the Government, the Judge said, "seems to have been carried out on the theory of hang first and try afterwards." When Mr. Palmer's Boston representatives tried to defend the action of the Government, the Judge replied:

"I wish you would show me one case in which the Department of Justice has the authority to arrest persons and hold them for two weeks without warrants. A more lawless proceeding is hard to conceive. Talk about Americanization; what we need is Americanization of those who carry on such proceedings. I can hardly sit on the bench as an American citizen and restrain my indignation. I view with horror such proceedings as this."

"Judge Anderson next asked an agent of Mr. Palmer how he dared arrest a person without warrant. The reply was that he was acting under instructions from Washington. To this the Judge replied: "Any citizen

with a knowledge of Americanism should resign when given such instructions." There at last is the note of real Americanism! Massachusetts has again brought forth a man to voice, under the shadow of Fanueil Hall, the old traditions, the old liberties, the most sacred of our American rights. That there is a Judge Anderson to brand the Department of Justice as it should be is enough to stir the pulses."

We have reason to pray in our general church prayer: "Endow, O Lord, all our Judges and Magistrates with grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty." J. J.

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**The Rejuvenation of Niagara**

"How old is Niagara Falls?" The press recently divulged the latest "authoritative" estimate placing the age of the Falls at nine thousand years. Our scrap book under this head has as its last entry something like seven thousand years. We shall promptly complete our table by adding the more recent figure. We do this because Niagara is our favorite example to show the consistency and reliability of science in its use of numbers. When we have catchumens able to follow us we tell them about the habit scientists have of ignoring Biblical statements and even of denying their accuracy outright.

Lest unguarded and unwarned Christians be led to attach undue importance to such assertions of science, we are in the habit of showing them by the example of Niagara Falls how unreliable science can be. In the first fine frenzy of scientific fervor geologists never wavered this side of a million years. Niagara was that old if a day. From a million upwards it went. Then came a slow contraction of the vast estimates. It came as a shock when a scientist averred that he could not possibly grant Niagara an age greater than 55,000 years. The next official guess disregarded all traditions of the craft in going as low as 12,000 years. Then the scientist Lyell decided on the figure 35,000 years as an adequate expression of the age, or youth, of the Falls. We forget the man's name who was content with 7,000 years. Now comes the latest guess at 9,000.

We are not picking out those which are right and those which are wrong. It is quite immaterial who is right and who wrong. We merely wish to show that Christians who have reason to draw a deadline over which science can never step as far as they are concerned have no reason to change their method in view of the evidence of science itself.

H. K. M.

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**A Striking Contrast**

In Luke 22 we read the words: "And there was also strife among them, which of them should be accounted the greatest. And he said unto them: "The kings of the Gentiles exercise lordship over them; and they that exercise



authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

As a striking contrast to the above we offer the following report, taken from a recent number of the Sunday Sentinel:

Rome—Pope Benedict XV celebrated the anniversary of his coronation with a brilliant pontifical mass in the Sistine chapel of the vatican. All the corridors through which the holy father was carried were lined with tribunes in which stood thousands of spectators who could not gain admission to the chapel, most of which was reserved for the members of the ecclesiastical and lay households, the diplomats accredited to the vatican, and the members of the Swiss, Palatine and noble guards who participated in the processional.

The pope was carried by sixteen uniformed chairbearers and wore a heavily jeweled triple gold crown and a white robe lightly embroidered with gold. Scores of cardinals, archbishops, bishops and patriarchs preceded and followed him. The red and purple robes of these dignitaries were in striking contrast to the black velvet uniforms and white collars of many members of the lay court who were dressed in Spanish style.

Cheering greeted the pope as he passed through the corridors. He was assisted in the mass by several cardinals and a male choir of fifty voices which sang without instrumental accompaniment. At the conclusion of the mass, which lasted about an hour, the pope was carried ceremoniously back to his apartments and again greeted by applause from the crowds.

Does this not call to mind another word of God, a prophecy? None other than 2 Thess. 2:4 do I refer to, of him "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." G.

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**Another Clown of the Pulpit** It is discouraging to earnest Christians to have the clergy make a fool of itself. But it is the only distinction some clergymen seek to attain. With the overall fad there had to be some pulpit clown to carry it to the church. The first of the species is discovered in Virginia. He announces his intention of donning the honest worker's garb as an advertisement on the Lord's day. He bids all welcome, but especially those who appear in overalls and "bungalow aprons." The involved nomenclature of women's raiment leaves us somewhat at a loss to determine the social standing of the "bungalow apron"; we venture a surmise that it is the feminine equivalent of the overall and therefore severely plain and practical.

If it did not occur to that silly minister it might occur to some of his parishioners that it does not matter what one wears to church, but rather what one hears. That is the tragedy of these childish pranks by ministers: How many

good, devout souls are repelled and outraged by such levity? How many who might be guided to an understanding of their sin and their need of salvation are led to believe that the whole institution of the church is nothing but a hoax for the amusement and the entertainment of those who have nothing to qualify them for membership but an atrophied sense of humor? H. K. M.

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**Beer-Berger-Baptists** "Once beer made this city famous; more recently it was Berger that helped to keep the city before the eyes of the world; it is our hope that some day it will be the Baptists who will make it known throughout the land."—Milwaukee Letter in *The Baptist*.

What pranks unbridled enthusiasm will play with a person! The combination the writer presents challenges every reader to establish for himself a relation between the three. We are frequently told that we must use catchy phrases to attract attention to the church, but this goes to show that great care must be exercised in doing it. J. B.

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**The Quarrel of the Boston Hierarchs** The war in the Christian Science camp goes merrily on. At first it was only between two sets of directors and the publication committee, but now a new factor has entered the lists: the first members. It seems that at one time Mrs. Eddy had made up a list of original faithful followers who were called "first members"; these were accorded certain rights in the management of the corporation in view of their great devotion and in their character as a sort of apostolic first-fruit. But when one of these first members asserted her prior right to the disposition of the business affairs of the Boston hierarchy she was rudely set aside by the court as having no claim. It was shown that some years ago, the original constitution was so amended as to relieve the first members of any part in the administration. In the meantime the business is carried on under court orders and injunctions and other legal makeshifts.

Incidentally it may be mentioned that this unsavory squabble for spoils and its inherent weakness are uniting in opening the eyes of many dupes of the cult. Christian Science has seen its best days. It is steadily losing ground. The fashionable incompetents that were attracted to its unintelligible gibberish in the earlier days have been slowly drifting back to their former state of being anybody's gulls rather than to continue to be the exclusive gulls of Mrs. Eddy. H. K. M.

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**A Problem Solved** The church debt is a problem, there can be no question about that. Whenever an undertaking is launched that requires a greater outlay of money the question arises, How shall we provide for the future? It is quite Scriptural to count the cost. But it is well understood that a real con-



gregation will not be crushed by a debt that is in proportion to the needs which caused it to assume the obligation. In our circles we have never heard of a church that was forced into bankruptcy. That is an indication that the business sense which directs operations is after all of no such mean order that failure is invited. Compared with the records made by other co-operative concerns, the record of the church is positively brilliant. We must add that it is a little more than business sense which is principally responsible for the church's immunity to business failure; it is the rich blessing of God which makes the mites of widows worth immeasurably more than their face value. But this experience apparently was not convincing enough to a Baptist church of Kansas City.

This church has a large debt. It is not stated, but we may surmise that the debt was incurred largely because of the ambition of its leaders and was perhaps somewhat out of proportion to its numerical and financial strength. What should be done? Someone had an inspiration; we suspect it was one of the keen eyed young men known as a coming man in insurance circles. Nothing simpler. Insure the minister! If he dies the church can collect the insurance and pay off the debt. To make it an inducement let the minister's family get a small slice of the insurance money in the unhappy event of death. And that is just what was done. An insurance policy for \$50,000 was secured. If the minister dies the family gets \$5,000 and the congregation the other \$45,000. The cost is but trifling when one considers the advantages secured; it costs but \$600 a year. Simple indeed.

In the future congregations are likely to send a medical examiner to their prospective ministers before they extend their call. He must be insurable or they cannot use him. On the other hand some minister who is suffering from a disease that will not prevent his getting insurance, may be favorably contemplated by a debt-laden congregation as pleasurably exciting speculative risk.

After the morning's sermon Sister Jones will say to Sister Brown, "Our pastor looked distressingly healthy this morning, don't you think?" And Deacon White will stop Doctor Blank with an eager glint in his eye to inquire. "How long can a man of sedentary habits live with chronic bronchitis?" And when the doctor laughs heartily and says, "Why, man, you haven't a trace of it," Deacon White will whisper confidentially, "I was thinking of our minister."

If this practice gains ground the occupation of a minister may be listed in future insurance tables as extra hazardous.

H. K. M.

—"Happiness is a roadside flower, growing on the highway of true usefulness."—Tupper.

—"All that ever found grace, have known that grace found them."—J. H. Evans.

## TABOR AND THE SEA OF GALILEE

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

(Continued)

Through the afternoon, after descending Tabor, we rode across the sultry tableland, longing for water, for on Tabor we had not come on any spring. The country becomes volcanic in character from the base of Tabor eastward to Tiberias. In many parts the plain was strewn with large, black, rounded stones. At an hour or two from the base of Tabor we reached a village, with a large rocky threshing floor, where men were working. We hoped to have found water here, but the villagers directed us further on to their well, which, they said, was at some distance. Whether we missed this well of theirs or not, I cannot tell; but the first water we reached was a spring at the bottom of a black, volcanic, ravine cliff, in the plain, which had so bitter, bituminous a taste, that neither we nor our horses could drink it. We scrambled out of the ravine, therefore, as soon as possible, and made all haste across the rest of the table-land which lay between us and the basin of Tiberias. When we arrived at the edge of this reach of the deep volcanic ghor or Jordan valley, the lake lay rippling and sparkling, a broad expanse of refreshing waters, some hundred feet below us. We had difficulty in restraining the eagerness of our thirsty horses, as they hurried down the stony hill to this paradise of waters. I forgot at this moment that this lake was indeed fresh, and not salt and bitter like the Dead Sea, and was mournfully anticipating the disappointment which awaited the poor, eager horses, when to my delight, on reaching the brink of the lake, they rushed into the water, and plunged their heads into it, and drank with most unquestionable enjoyment.

The luxury of this sea—these exhaustless miles of fresh and wholesome water, good for drinking or bathing—after husbanding a cup full of the same precious liquid in our hot pitchers all the day, is not easily described. No wonder so many cities flourished on its shores.

We descended to the lake close to the walls of Tiberias, which leant with the concussion of the earthquake which laid it waste in 1837. Our thirsty horses had left us little leisure to linger over our first view of the lake, as it burst on us from the edge of the hill,—once a busy scene of life and labor and traffic, bright with cities and boats, now a lonely mountain lake—reflected in its unbroken waters the white walls of only one poor, tottering town, and bearing on its bosom only one poor, crazy boat. The road to the Baths, where our tents were pitched, lay close to the lake, over shingly beaches, with black volcanic stones and ruins of old Roman Tiberias, strewn here and there on our right, over the little level space between the water and the hills, or rather the steep side of the plain.

Our encampment was close to the Hot Spring, on the



shingle between the Bath House and the lake; and here we were to be at home for two whole days and three nights, from this Friday evening till Monday morning. The thought was rest and delight indeed.

The heat on these June days was intense, of that sultry, steady, tropical kind which we had experienced at the Dead Sea; and, with the exception of one morning's ride, the hardest among us could do little else than rest and look, and stroll after sunset along the beach. Nor did we desire much else. The sites of the cities around the Lake of Tiberias are so much disputed that its interest lies in the general character of the scenery far more than in especial spots; and since we could not visit every nook and corner as we had wished, the next best thing was to have leisure to drink in the scenery and associations of the lake in one characteristic part of it, which we did. By day we rested in the room belonging to the Baths, built by Ibrahim Pasha, the large windows of which, when we could venture to open the Venetians, give us a full view of the lake. Our tents would have been quite unendurable during the heat of the day. Indeed, the lake itself was the only pleasant place during the hottest hours, and in it the gentlemen of our party spent much of their time.

Beyond the Baths the hot sulphurous springs, which, since the days of Herod, have made the place famous, trickled over the pebbles into the lake, throwing out a strong, sulphurous smell.

On Saturday morning we breakfasted outside our tents before the sun rose, and watched the gray and then the glow of the dawn spread over the hills "on the other side;" the hills among which the demoniac once roamed, and where the cave tombs, where he abode, still honeycomb the ravines. We were told we must on no account venture to cross to those hills, on account of the savage predatory habits of the Bedoins who infest them. The solitary boat which floats on the lake did not appear during our stay; but, if it had been within reach, we were warned by no means to attempt a voyage in it, because in the sudden storms of wind which burst on this inland sea, as of old, she becomes unmanageable by the unskillful boatmen, and has been detained for days on the opposite shores, involving serious peril from the robber hordes.

Our horses were ready very early, and we started for an exploration of the shores. Crossing the shingly beach again, and passing the ruins of the old city, we rode under the walls of Tiberias, and then skirted the hills which, beyond it, descend precipitously into the lake, on a road hewn in their rocky sides—a Roman road probably, we thought, for since Roman days, since the fall of Herod's dynasty, which roadmakers have been here? What cities are there now, since Chorazin and Bethsaida fell into nameless heaps, between which any such communication is needed? The poor Jews of Tiberias have no merchandise to convey along these shores, and except a peasant's

mule, laden with corn from the plain of Gennesaret, or a stray Bedoin horseman, who scorns or dreads all high-ways, what feet now tread these paths, so carefully and laboriously cut out of the black volcanic cliffs into a road, in some places wide enough for two chariots to pass? Therefore, we concluded we were, in this rock-hewn road, on the sure track of Him who went about this lake doing good, from Capernaum to Bethsaida and Chorazin; and the thought made us ride in silence.

Beyond those cliffs the hills retreat, and the shores of the lake widen into an extensive fertile plain, watered by many streams. This, we were told, was Gennesaret; and before we reached it the road diverged a little, having room for a height of volcanic rock between us and the lake, crowned with the black ruins of a building, with a few huts near it, called, in accents scarcely changed since Mary Magdalena dwelt there, Mejdél. On these rocky shores she wandered distracted by the terrible reality of the demoniac voices, wilder than the wildest dreams of madness, and yet, alas! no dreams. On these shores probably, she first heard the voice which hushed the tempest in her soul, with its unfailing "Peace, be still!" And hither, we may suppose, she returned after the resurrection, the first witness of the risen Lord, with "Mary" awaiting the response of "Raboni" in her heart forever.

The locality of the plain of Gennesaret is disputed; some authorities placing it on this plain near Tiberias, and others on the low fertile lands near the flowing of the Jordan into the lake on the north. The scenery of either would correspond with that of the Galilean parable of the sower and the seed, which naturally, not having seen the other, we now associate with the rich plain we crossed on that morning's ride.

Here were the hills sweeping down the "stony ground" into the fertile soil of the plain. Here was the way-side, now indeed little trodden; and here were the fowls of the air. Birds abound round the shores of the lake, not merely the doves and wood-pigeons which coo and murmur in the groves throughout Palestine, but birds of various kinds, and among others, birds of prey; we had seen eagles hovering and wheeling over the bare cliffs. Thorns and prickly bushes abound everywhere in Palestine. And here certainly was abundance of the good ground which could bring forth some forty, some sixty, some an hundredfold.

Along this fruitful plain we rode for a long time between the lake and the cultivated land, pacing leisurely over the sandy beaches which border this part of the lake, the little waves rippling up and bathing our horses' feet, and shrubberies of oleanders in full bloom leaning towards us on the other side. Every now and then the beaches widened into little sandy coves, through which little pebbly brooks trickled into the lake; and once or twice we had to wade through the mouths of deeper streams.

There was something indescribably happy in thus leis-



urely riding along the shores of that sacred lake, as we thought what voice the music of its soft ripples had once accompanied, and whose feet its waves had bathed.

(To be continued.)

### "MORBID" THOUGHTS AND THE CHILD

Some time ago a fine old countryman was summoned to his bank. A check the cashier had reason to believe bore a forged signature of the old gentleman was the cause. When the matter was explained the kindly old soul ruminated, "I always did tell that hired man of mine 'Too much l'arning is a dangerous thing.'"

The expert psychologists need much the same advice. But they are doing worse than forging checks with their dangerous accomplishments. In the magazine *Religious Education*, a writer, driven by his zeal for psychology in religious education of children, lays ruthless hands on that well known little prayer:

Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take.

The object of the attack is the line "If I should die before I wake." It is likely to give the child a morbid thought, an unwholesome fear—it goes to sleep under a vague dread of something terrible. The writer makes out his case by giving his own experiences as a child. He says, "I was nightly sent to bed with death staring me in the face. \* \* \* The thought that I might die any night and never wake up cast a shadow of gloom over my life and made by first awakening to conscious life apprehensive."

He goes on to protest against certain familiar hymns that are apt to suggest the thought of evil to children's minds, such as "Vile and full of sin I am," "Weary of earth and laden with my sin."

"I submit," he adds, "that sort of thing continued through the most impressionable years cannot fail to have a depressing, if not a demoralizing, effect upon character. We become what we persistently conceive ourselves to be."

It is plain that the writer prefers to have children brought up with the idea that they are natural examples of righteousness. He prefers the brand of pharisaism popularized by the boy scout movement to the honesty and truthfulness preserved in some prayers and hymns which come down to us from a time when Christianity was more than an empty shell.

Fancy applying this psychologic wisdom to the child in other matters: "Baby, see nice, warm, red stove; good stove." And, "Baby, see nice, shiny, sharp knife; nice knife." Thank heaven our mothers were not expert psychologists of this order or none of us would have survived infancy.

In connection with this strange criticism of the simple little prayer, we are offered a substitute:

Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
Guard me, Jesus, night and day,  
And lead me in the heavenly way.

To the last line, however, must be added the reservation: Lead me in the heavenly way in so far as it does not conflict with the ideas of expert psychologists.

A curious sidelight is thrown on the whole discussion by the casual remark that the substitute prayer can be made "acceptable to non-Christians" by the substitution of "Father" for "Jesus."  
H. K. M.

### A VISIT

The undersigned, visitor of the Southern conference, recently visited with the Friedens congregation of Kenosha, Wis., and since his experiences there may be of interest and edifying to others, would give a short sketch of his sojourn with the Kenosha brethren.

An informal meeting was held on the Saturday before Quasimodogeniti, April 10, where, together with the pastor, he met the board of trustees, the deacons and the teachers and with them discussed some of the important questions which concern the welfare of our dear Lutheran church today. The interest showed by all, the tone of the whole meeting and the opinions voiced went to prove that blessing from on high rested on the little assembly, gathered in the name of Him in whose cause we stand. On Sunday the visitor preached in German and in English, basing his address on Luke 12: 54-56, "Discern the Time."

Sunday afternoon was devoted to the quarterly congregation meeting. A number of new members were enrolled, thirteen in all, three of these being individuals, the rest entire families; ten more names were proposed for membership and nine of these represented families. The meeting was well attended. After the usual routine business had been transacted, the welfare of the parochial school within the parish was thoroughly discussed. The congregation has an up-to-date, well-equipped school. The report on attendance showed an enrollment of 261 pupils, with six teachers, two of these being lady teachers. The prospects for a still greater attendance at the beginning of the new school year are splendid. During the discussion of this all-important branch of the church's work, several speakers pointed out the intimate relation between church and school and emphasized how necessary it is that each and every member of the church take a lively interest in and energetically work for the welfare of the school. Such expressions as, "the parochial school is bound to go backward and decline," are coined by the enemy of all things Christian, and are intended to dishearten and make careless those who of right ought to be valiant and tireless workers in the cause of the Lord. The best way to meet these sly attacks is with the Gospel of the Lord Jesus, Him crucified; this should make willing and faithful workers. Working for the



Lord Jesus with His little lambs ought to be considered one of the most important and thankful of the church's duties. We ought not to let ourselves be blinded as to its importance, but continue faithfully and prayerfully in that great work of love, feeding Jesus' lambs.

The meeting brought an agreeable surprise for those serving the congregation in church and school, an increase in salary. It was voted to pay the pastor \$137, each of the four male teachers \$130, and the two lady teachers each \$90 a month. The salary of the janitor, too, was substantially increased.

The total income of the Friedens church for the year 1919 was \$11,517.81; the total expenditure, \$10,486.53; the Sunday offerings amounting to \$2,029.11, the envelope collections \$6,710.49, school receipts for tuition \$1,555.25, income from various other sources \$587.50.

Finally, to show with what hopes our brethren of Friedens are looking into the future, let me point to the resolution adopted at this meeting to decrease the church debt by at least \$10,000 during this year. To this end a canvass of the congregation is to be made on Pentecost Sunday.

May God bless the preaching of His Gospel at Kenosha that our brethren there may be "builded together for an habitation of God through the Spirit." Eph. 2:22.

ROBERT F. F. WOLFF,  
Visitor of the Southern Conference.

#### BY-PRODUCTS OF GERMAN DEMOCRACY

It is much more than a mere political revolution that is rending Germany. Radicalism in every field feels that its moment has come. We quote the following from a Bavarian newspaper where it appeared as an advertisement:

"Fathers and Mothers of Nuremberg! Do you intend to send your children to be instructed in religion in Christian schools? If you are Christians, then do so. But are you all good Christians? Do you believe that God created the world in six days? Do you believe that 'He richly and daily provides you with all that you need to keep your body and life'? Do you believe in the Son of God, Jesus, 'born of the Virgin Mary, risen from the dead, ascended into heaven'? Do you believe that this Jesus healed lepers and raised up the dead? Do you still pray? Do you go to Confession and Communion? Do you go to church at all and do you really belong to it? No, No, No! You have long ceased to be Christians! Then as honest people you cannot send your children to Christian schools to be instructed in the Christian religion where they are taught that that is eternally true which you do not believe. According to the constitution of the Bavarian Republic you are not compelled to make use of this instruction. For that reason you should not let your children submit to it. If you desire religious instruction for your children that agrees with your own views, send them to the school for 'free religion.' For

information and further arrangements apply orally or in writing to John Doe."

The authors of this advertisement surely had reason to expect some response. It is probable that the ratio between true Christians and such to whom this advertisement might appeal is no different from that which prevails in our country—only we have lived longer under a system of public schools and are inured to its influence. We cannot help admiring the candor of the advertisers. We would almost welcome a similar demonstration in our country; we feel it would do some of our apathetic Christian congregations much good. Perhaps if they were told by candid unbelievers that Christians naturally use Christian schools for their children they would make use of their liberty under our constitution to use such schools and, when necessary, establish them as a haven of refuge for their children in a world of unbelief.

The straightforward challenge of the unbelievers to make a clean breast of one's real faith could also be profitably repeated in our country. Too many still call themselves Christians who by the simple test of the unbelievers in this advertisement have no right whatever to that name. It would be far simpler to preach the Gospel when all enemies of it were out in the open like these men are; the great obstacle in our time and in our country is that the enemies of the Gospel in church and school are hidden round about us and it is entirely possible that some of them are undiscovered in our very midst. The sooner a clear line of cleavage could be drawn between them and us, the better.

The issue is beautifully clear. We are confident that only that is needed to help our German brethren establish the true faith in the midst of the whirl of events. The Gospel always has been able to preserve itself against attacks from without. Antichrist, the great destroyer, grew great in power because he worked from within.

H. K. M.

#### "THE EMERGENCY IN EDUCATION"

*Moderator-Topics*, the official organ of the Michigan State Teachers' Association, introduces an article under the above title as follows: "The week beginning April 11 has been definitely set apart of the Governor's proclamation as *School Week*. *Moderator-Topics* joins other publications and agencies of the state in the much needed discussion of school problems, and is most pleased to present, through the courtesy of Superintendent T. E. Johnson, the following article of vital interest to all Michigan teachers."

We, too, have found this article vitally interesting and feel that our readers should know some of the facts it states. We read:

"Of the 600,000 public school teachers in the United States, it has been estimated by competent authorities that 200,000, or one-third, have had less than four years' work beyond the eighth grade; 300,000, or one-half, have had no special professional preparation for the work of teaching; 130,000,



or one-fourth, are not more than 21 years old; 65,000, or one in ten, are teaching on permits, not being able to meet the minimum requirements of county superintendents. Over 143,000 teachers dropped out of the teaching work in 1919. Of the 20,000,000 children in the United States, 10,000,000 are being taught by teachers who have had no special preparation for their work and whose general education is clearly inadequate."

Then follows a table showing the increase in salary educators gained by forsaking their profession to accept other positions. In many cases this meant an increase of 100 per cent. Several receive three times the amount they were paid as teachers.

Of special interest to us is the next chapter:

**"Teacher Salaries in Michigan"**

"Some interesting items relative to the teacher situation in Michigan are contained in reports filed with the State Department of Public Instruction. Reports from 59 counties, not including the incorporated cities and villages, indicate that in 534 districts teachers had been secured with great difficulty because of the low salaries paid. For 17 schools no teachers could be secured at all. The scale of salaries is suggestive:

	H. S.	Below H. S.
Teachers receiving \$300 or less ..	7	
300- 399 ..	86	
400- 499 ..	621	
500- 599 42	1,476	
600- 699 69	1,539	
700- 799 81	870	
800- 899 67	335	
900-1000 58	145	

"Only 59 grade teachers, an average of one in each county reporting, and 159 high school teachers receiving as much as \$1,000! Seven teachers receiving \$300 or less! Three hundred and seventeen high school teachers and 5,083 elementary grade teachers receiving less than \$1,000! And yet we talk of the high cost of living and long for teachers with more extended training!

"In the 59 Michigan counties reporting, 682 teachers are this year teaching under special certificates (having less than the minimum requirements); 998 have had no previous experience, and 424 had been out of the teaching work but returned merely to 'help out'."

The writer then tells of the new salary schedule established by Detroit, as the result of a survey which revealed the following facts:

"(a) The present demands for teachers is 650,000.

"(b) The present supply of teachers is 39,000 short of the demand.

"(c) Of teachers now employed, 65,000 are below the desired educational standard.

"(d) The number of graduates of normal schools throughout the country has decreased from 14,921 in 1917, to 9,514 in 1919, a decrease of 37.2 per cent.

"(e) The number of graduates in Michigan normal schools in 1918 was 2,000. In 1920 it will be 1,000, a decrease of 50 per cent.

"In the opinion of the board of education, unless conditions in the teaching profession are made more attractive, there will be a continued shortage of teachers that will eventually result in a lowering of educational standards. A sensible conclusion that!"

This is substantiated by a statement adopted recently at a meeting of the superintendents of nine eastern states:

Reports from the various states indicate that the shortage of teachers has reached a most critical stage, and that remedies must be found and adopted or it is certain that many more public schools must be closed. \* \* \*

"The public schools of the nation are facing a critical situation. In the states of the Atlantic seaboard hundreds of schools are closed because teachers are not available for them. There are being employed as teachers large numbers of persons who do not possess the qualifications that have hitherto been required."

A summary of the facts:

An increasing shortage in the teaching force in Michigan, though, as we are informed, more than 100,000 children in that state are now being educated in parochial schools; experienced teachers dropping out last year, 2,462; new teachers this year, 2,639; many teachers not more than 21 years of age; few teachers who consider teaching their life work; 675 teachers below standard.

Why, in view of these facts, continually bait, or even attempt to kill, the parochial school? This

- a) now takes care of more than 100,000 children, for whom the state finds it difficult to provide teachers;
- b) does this entirely without any expense to the state;
- c) draws its teachers from seminaries that are making every effort to keep abreast the times in preparing men for this most important work;
- d) holds at least its male teachers for life;
- e) stands for the highest ideals of Christian manhood and womanhood.

J. B.

**WHAT OTHERS SAY**

**Serious, but True**

In one of his letters to a young preacher, Dr. H. C. Morrison wrote the following paragraph:

"One of the very worst signs of the times is the fact that a number of shallow preachers are rushing to the rescue by turning the church of God into a house of pleasure instead of prayer; a place for fun-making instead of repentance and crying to God for salvation from sin. We do not see that these advocates of pool tables, moving pictures, basket ball, and swimming pools in the holy sanctuary are receiving any rebuke or warning from the religious press, or from those in authority. In preparation for the coming revival it does not seem that any special stress is being laid upon the fact that much depends upon the fearless and earnest preaching of the gospel; that we need in this country a great tidal wave of conviction for sin; that the very foundation of abiding and strong Christian character must begin in deep and pungent repentance; that the Lord Jesus Christ and the efficacy of His sufferings and death for the salvation of the lost must be given the central place in preaching, prayer, song, thought, and desire."—The Free Methodist.



### The Home's Responsibility

"Whatever the church does, and it must do much, the problem of religious education will not be solved in America until the home returns, in part at least, to its old position of primary importance in the religious training of the child. Of the 8,736 hours of time in each year the school has the child 750 hours; the church, in Sunday school and other services, 75 hours, and the home 7,911; 2,980 hours are spent in sleep, leaving 4,931 waking hours at the disposal of the home. Failure of the child morally has been traced to the following cause: Parental misunderstanding, fault-finding, lack of affection or failure to express it, lack of confidential relation between parent and child, drunken parents, separation of parents, loss of parent by death, street play and loafing. Except the next to the last, all of these causes are unnecessary and could be avoided by a home founded on Christian love."—Christian Herald.

\* \* \*

### Excuses

Read this. Smile, but think seriously. It was raining hard one Sunday, and the little boy asked his mother if they weren't going to Sunday school.

"No, not today, dear," she answered, "it's too muddy and it's raining too hard."

"Well, Mamma," said the little Puritan, "it was raining yesterday and we went to the circus."

The mother immediately made preparations to go. Busy businessman, society woman, busy shopper, nervous housewife, playful youth, Sunday morning slumber, why so many excuses on the Lord's day. The north wind and cold and snow and inconveniences don't hinder on Monday. "The Lord is not mocked."—Lutheran Church Herald.

\* \* \*

### More Work to Do

"One of the most significant facts developed by the religious education survey of the Interchurch World Movement," says R. E. McGill, "is that there are in the United States 26,861,000 young people under 20 years of age, yet untouched by Protestant Sunday schools.

"Of this number 13,160,480, or 50 per cent, are in the South. Divided by state lines, the problem is as follows: Alabama, 1,091,340; Arkansas, 882,360; Florida, 379,430; Georgia, 1,326,180; Kentucky, 812,450; Louisiana, 616,090; Maryland, 225,580; Mississippi, 750,220; North Carolina, 874,640; Oklahoma, 1,019,030; South Carolina, 662,790; Tennessee, 961,800; Texas, 1,355,890; Virginia, 851,330; West Virginia, 465,140.

"Turning to the religious illiteracy of the whites in the South exclusively, we face the fact that over 8,000,000 white young people await the ministrations of the evangelical churches.

"The Southern Presbyterian Church has set out to gain 40,000 new Sunday school scholars as a part of its great progressive program. A total of \$80,000 has been ap-

propriated for Sunday schools as a part of its \$4,000,000 the Church is raising in 15 Southern States."—Lutheran Standard.

\* \* \*

### Preaching and Politics

(Abridged)

To the Editor of *The Living Church*:

Quite a number of our clergy and some of the laity have been laboring under the delusion that the recent war would be of great benefit to religion; and some have predicted that the effect of the war would be to fill our seminaries with candidates for the ministry, and that great gains would result in the Churches in attendance and in membership; but these enthusiasts are now learning that they were in error, and that the war was detrimental to religion and to the Church. To some it seemed all the time that the net effect of the war could be only detrimental to the Faith, and facts now coming to light seem to bear out the fears of this latter class.

I learn from the *Springfield Republican* of recent date, that Dr. H. K. Carroll has prepared statistics in regard to religious growth and losses the last year, and that he finds that for the previous ten years the growth in the membership of Protestant bodies in the United States was, *annually*, 771,947, but that the growth in these bodies the last year was only 56,000, and he shows *losses* by various bodies.

Our American Episcopal Church is not mentioned in these figures, but I understand that our Church made very small gains during the year, much smaller than in the years before the war.

In war times good men "lose their heads" and do very unwise things, but, when time shows their errors, they should face about and get their proper bearings.

It is common knowledge that many of our clergy, during the war, were excited, and, instead of preaching the Word of God, as they were ordained to preach, they preached so-called democracy and "near-socialism," and expected "the new heaven and the new earth" to appear at once; and some of them are still preaching these things to suffering congregations, with unfavorable results.

I respectfully submit that clergymen have no right to preach anything but the Word of God, and that when they preach politics from the Church's pulpits they violate their duties as clergymen. To me "a political parson" is a detriment to the Church, and his bishop ought to prevail upon him to see he was not ordained to preach such stuff. Such preaching is, and always has been, injurious to Christ's Kingdom, which is not of this world.

The preaching of the Faith, as this Church has received the same, is what has told in our favor in the past, and it is what will build up the Kingdom in the future.

Let us attend to our own business and let preaching of politics and kindred themes alone.

W. M. RAMSEY.

McMinnville, Ore., April 16th.



**ARIZONA CONFERENCE**

It was a glad day indeed when on April 10th the Indian and Home Missionaries of Arizona-land called a respite from their labors in their respective vineyards of God, to assemble at the beautiful city of Phoenix to build themselves up mutually in Christ for further labors. Our Eastern brethren, living within a stone's throw of their neighbor-pastor, can hardly realize with what anticipation we here in the West look forward to meeting at our Spring and Fall conferences. Being removed from each other by distances usually of a hundred miles or more, it makes the heart sing special praises to God for the opportunity of seeing the brethren face to face once more. Practically each conference brings a new face or two, and at this last conference our number was swelled to over a dozen, due partly to the welcome fact of having Pastor F. O. Scholz of Tonowanda, N. Y., and Pastor P. E. Horn of Morgan, Minn., with us as visitors.

After reviving our drooping spirits through concerted consideration of the powerful Word in services and sessions, the practical problems of the Mission in sunny Arizona were discussed. The consensus of opinion seems to be that a traveling Home Missionary be appointed to serve places in the state where it is not yet advisable to place a local pastor. This will be necessary if we want to take care of our Arizona Home Mission field as we ought and are privileged to do by God's grace.

Upon discussion of the work done among our red brethren, this conclusion was arrived at: The work must be done more intensively — more missionaries, more funds, but above all more fervent prayers by God's people, more study of the Word. God has opened a door for us, and taken all in all, we as a Synod are yet standing in the doorway, hesitating whether to enter or not. Why this hesitancy, brethren? Were you to be with us just one session of the conference for just one-half day, were you to stay at one of the Mission Stations for just one day, you would lose all hesitancy, all of this spiritual laziness over against this work of saving souls in God's Arizona vineyard. Is it not true, that as it is we can make neither God nor man believe that we are seeking "first the Kingdom of God and His righteousness" for ourselves or for our fellowmen? Let us quit playing with our Christianity and in a diligent and prayerful study of the reviving, life-giving Word, and in fervent, grateful prayer and praise for our God-given, unmerited mercy, take hold of our infant Mission work among our red brethren in Arizona with a vim and spirit becoming Christians saved by the grace of God. Ye Christians, by these mercies of God let your hearts, and hands, and heads, and purses, and sons, and daughters, and all be consecrated and presented to the Lord. W. F. B.

**MEETING OF NORTH-WISCONSIN DISTRICT**

The North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other states will meet in Trinity

Lutheran Church at Kaukauna, Wis., June 16-22, a. c., opening services to take place Wednesday at 10 a. m. Papers will be read by the Rev. H. Koch and Rev. E. Benj. Schlueter.

All registrations for attendance must be made with the local pastor, the Rev. Paul Th. Oehlert, Box 342, Kaukana, Wis., before May 25; none later will be considered. Lodging and breakfast will be given gratis, whereas dinner and supper will be served by the ladies of the congregation in the basement of the church for a reasonable price. Those intending to come with an auto, will please mention it to the pastor.

All petitions must be sent in writing to the president of the district, the Rev. Ad. Spiering, before June 1. All credentials of the delegates must be signed by the chairman and secretary of their congregation.

G. E. BOETTCHER, Sec'y.

Hortonville, Wis., April 27, 1920.

**MEETING OF WEST-WISCONSIN DISTRICT**

A cordial invitation to meet in their midst having been extended by St. Paul's congregation at Menomonie, Wis., the West-Wisconsin District will convene, D. v., at Menomonie, Wis., June 23-28. Board and lodging will be supplied gratis by the congregation to all who announce their coming to the Rev. J. H. Schwartz before the first of June. Applications coming after this date cannot be considered.

Papers will be read by the following pastors: W. Parisius, J. Mittelstedt, and W. Eggert.

The undersigned begs leave to remind of the fact, that according to our constitution all credentials of the lay delegates must be signed by both the president and the secretary of the congregation and that these are to be handed in to the secretary before opening of the sessions. Another fact to be borne in mind is, that every congregation which is a member of the Synod should send a delegate. Where a parish consists of two or three congregations, which have joined the Synod, a corresponding number of delegates is to be sent.

O. KUHLOW, Secretary.

**OFFICIAL MONTHLY REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST, FOR THE MONTH OF MARCH, 1920.**

**Receipts:**

Julius H. Wolff, St. John's Church, St. Paul, Minn...	\$ 14.00
Oscar E. Frey, St. Paul, Minn.....	1.00
Rev. J. G. Glaeser, Tomah, Wis.....	16.00
George Jacobs, New Ulm, Minn.....	25.00
Carl Thiel, Valley City, N. D.....	5.00
Rev. C. Auerswald, Menominee, Mich.....	5.00
Rev. R. Schierenbeck, Renville, Minn.....	21.00
John Aschwege, Wilmot, S. D.....	50.00
Rev. Emil O. John, Mankato, Minn.....	5.00
Rev. Albert Zietlow, Juneau, Wis.....	10.65



R. J. I. Mueller, St. Clair, Minn.....	25.00
Rev. H. W. Herwig, Lewiston, Minn.....	5.00
August Lohse, St. Cloud, Wis.....	15.00
Julius H. Wolff, St. John's Church, St. Paul, Minn..	32.27
Rev. William Franzmann, Lake City, Minn.....	22.00
Rev. T. H. Albrecht, Osceola, Wis.....	5.00
Miscellaneous Receipts .....	7.00
Volkszeitung (Peter Martens, Mountain Lake, Minn.)	8.00
Volkszeitung (Wm. F. Rascher, 624 E. Cook St., St. Paul, Minn.) .....	10.00
Rev. C. A. Lederer, Saline, Mich.....	52.00
Julius H. Wolff, St. John's Church, St. Paul, Minn..	11.50
Miscellaneous Receipts .....	75.00
Mrs. Elizabeth Mueller, Tacoma, Wash.....	2.00
W. H. Graebner, Treas., Ev. Luth. Joint Synod of Wis. . . . .	781.20
Julius H. Wolff, St. Paul, Minn.....	33.00
Rev. H. E. Lietzau, Newport, Minn.....	2.00
Rev. Chr. Falck, Potter, Neb.....	2.00
Rev. Wm. Franzmann, Lake City, Minn.....	34.00
Rev. R. Lederer, Arcadia, Wis.....	160.00
Total . . . . .	\$1,434.62

**Disbursements:**

Paid over to A. H. Gerber, Treas., of the International Relief Society of the Northwest, Mar. 31st, 1920. . . . .	\$1,434.62
Cash on hand .....	000.00

**Recapitulation**

December Receipts .....	\$2,293.90
January Receipts .....	3,462.60
February Receipts .....	1,626.40
March Receipts .....	1,434.62
Total to Date .....	\$8,817.52

Respectfully submitted by  
ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the N. W.

Dated at St. Paul, Minn., April 3, 1920.

St. Paul, Minn., April 11th, 1920.

**OFFICIAL REPORT OF THE TREASURER.**

Cash on hand March 1st, 1920 .....	\$1,666.49
Receipts for March .....	1,434.62
	<hr/>
	\$3,101.11

**Disbursements for March.**

Food Drafts, H. Bunge .....	\$ 20.00
Food Drafts, P. Diersen .....	20.00
Food Drafts, H. Mohlmann .....	10.00
Ocean Freight, 50 cans Milk.....	47.62
Exchange, A. Thom .....	4.70
	<hr/>
	102.33
Cash on hand April 1st, 1920 .....	\$2,998.78

**ITEMS OF INTEREST****Bible Burglars Are Not Busy**

When Gideons start distributing 1,500,000 more Bibles to American hotels they will not find the necessity of replenishing the supply here, because Bible burglary has not been a specialty with Milwaukee hotel guests, the managers say.

Even when the biggest Sunday school conventions have been holding sessions here it has not been found necessary to lock the local supply of Bibles in the hotel safes for safety's sake. Nor is necessity seen for having the Bibles chained up after the old mediaeval fashion to insure against their being carried away.

Otto Heine, assistant manager of the Wisconsin hotel, says that the service to guests in having Bibles in their rooms never is abused. A Bible never has been mistreated at the Wisconsin.

"We find that Bibles we place in the hotels are greatly appreciated," said Albert E. Mielenz, a member of the Gideons. "We have many testimonials stating the tremendous value of the Bible in hotels. We make inspection of the rooms to look at the books every so often, but we seldom find a Bible mistreated or stolen. If a Bible is taken, the act is merely thoughtless. Rarely does anyone take one with a malicious intent."

Samuel A. Fulton, Milwaukee, is national vice-president of the Gideons and president of the Milwaukee camp, eight Milwaukee representatives of which attended the Cleveland national meeting of the organization, at which a campaign was launched for an endowment fund of \$250,000 to put a Bible in every hotel room in the United States and Canada.

There are almost 400,000 Gideon Bibles already in the hotels of the United States and Canada. It is estimated that if all the Bibles placed in hotels by the Gideons were piled one upon another, they would make 88 piles the height of the Woolworth building and fill a train of 30 cars.—Journal.

**Parliament Drops Church Law**

The Church of England has just attained a measure of independence from the state which it never has enjoyed before in its history. An act lately passed by parliament, so quietly that it scarcely attracted the notice of news correspondents, gives the church for the first time a legislature of its own to make its laws. It will be called the "national assembly." Hitherto the rules and regulations of the Anglican communion have all been made in the British parliament. As long as the members of the parliament were nearly all members of that church, there was no great objection to this. But in latter years parliament's majority has been made up of non-conformists, Jews and Catholics, and Anglicans haven't been pleased with the necessity of asking these outsiders (as an Anglican would consider them) to enact church law—or of shaping church law to please them. The result, after long discussion, is that at length parliament permits the church to pass its own statutes. Parliament retains a nominal veto, but it is unlikely ever to exercise it.

**New "Joan of Arc"**

London—A Russian "Joan of Arc" has risen in Western Siberia, gathered considerable strength and is proving exceedingly troublesome to the soviet government, according to advices reaching London.

The newcomer calls herself the "White Tsarita" and claims to be a great-granddaughter of Alexander, who reigned from 1801 to 1825.

Like the famous French maid of Orleans, the "White Tsarita" dresses in white. Her troops are also clad in white. Her headquarters are at Hurgan, Western Siberia, from which she directs her own operations against Bolshevik outposts and railroads.

The Omsk government is reported to have placed a price of 1,000,000 roubles on her head.—Wisconsin News.



**New Religious Policy Splits Y. W. C. A. Workers**

"I think Mrs. Finley J. Shepard is out of sympathy with the work of the Y. W. C. A. as it is now conducted," said Miss Grace Merrill, president of the Milwaukee Y. W. C. A., who has just returned from the national convention of the organization in Cleveland.

"It is always unfortunate when workers are out of sympathy with the policies of an organization. I think she took a dramatic way of resigning in order to register a protest against the policies that are now projected."

The resignation of Mrs. Shepard was more than offset by the announcement of a gift to the endowment fund of John D. Rockefeller of \$500,000 in memory of his wife, Laura Spellman Rockefeller, according to Mrs. S. E. Caufy, public representative.

Mrs. Shepard is said to have disapproved of the adoption of the new policy which does not require that a girl be an active member of a Protestant church.—Wisconsin News.

**Parish Schools**

Statistics for the year 1919 show that the Synodical Conference has 1,328 full-fledged parish schools, 33 less than the year before. There were 1,080 male teachers, 260 lady teachers and 50 student teachers, 30 more than the previous year, 26 however of this increase belong to the mission field in Brazil. The pupils numbered 71,431, the statistics of preceding years not being exact, it cannot be determined whether there was an increase or loss in attendance. In addition there were 630 summer and Saturday schools, an increase of 203, and attended by 12,596 pupils. There are 444 pastors who regularly teach in parish schools. There were 1,401 Sunday schools, 8,303 teachers and 100,431 pupils.

**How the Nation Worships**

Nearly one-third of the churchgoers of the United States are Roman Catholics. Considerably more than one-fifth are Methodists. More than one-sixth are Baptists. One churchgoer in 16 is a Prebyterian and 1 in 17 is a Lutheran. One in 39 is an Episcopalian and 1 in 39 a Congregationalist.

New Mexico is the most pious section of the Union, with 68 per cent of its population church communicants. Utah comes next, with 62 per cent, for Mormons are first-rate church-goers and think they know the best road to heaven. The really heathen states are those of the far West, where the percentage of church folks drops off to a lamentably small fraction.—Sentinel.

**Auto Is Gift to Pastor for 35 Years' Service**

La Crosse, Wis.—Congregations of three Norwegian Lutheran churches in La Crosse county which he serves, united in presenting the Rev. E. O. Vik with a handsome six-cylinder automobile on the thirty-fifth anniversary of his pastorate of the Charles St. Lutheran church in North La Crosse.

**No Women Confessors for Church in London**

London—Whether the church should provide women confessors is a question with which the Lambeth conference of the clergy of Great Britain, to be held in July, is threatened.

At a meeting of the National Union for Equal Citizenship, Miss Edith Picton-Turberville said letters had been received from girls in various parts of the country pleading for women confessors in high Anglican churches.

The Rev. Henry Ross, vicar of St. Albans, a large parish in Holborn, London, does not hold out much hope for the suggestion, for in a recent interview he said woman would not confess to woman, who are pitiless to their own sex.

**Lodge, Doyle, Ouija Placed Among Elite**

New York—The spiritualistic craze is gaining ground among New Yorkers. Ouija boards are brazenly exhibited in the windows of all the better class book stores and the shelves within groan beneath the weight of volumes penned by Sir Oliver Lodge, Conan Doyle and others who share their views.—Sentinel.

**More Ouija Folly**

Sioux City, Ia.—Via the ouija board, Theodore Roosevelt has dictated a book which is to be published soon by Mrs. Augusta Erwin of this city, she announced on Wednesday. The book, received from the "spirit world" between Feb. 3, 1919, and March 12, 1919, deals largely with the late war and contains ideas credited to the late president on suitable memorials for soldiers killed during the war. Buildings rather than monuments are favored.

The book asserts that suffragists conducted a wrong sort of campaign for their cause.

A preface, "dictated" by Dr. Charles G. Krulman, father of Mrs. Erwin, who died in 1914, is also included.—Sentinel.

**Mormonism Spreading**

A Mormon temple was recently dedicated in one of the Hawaiian islands. It is said to be the only Mormon temple outside of continental United States.

**Pennsylvania Methodists Against Amusement Bar**

Harrisburg, Pa.—The Central Pennsylvania Methodist conference adopted a resolution suggesting to the general conference the elimination of the church rule making members who attend theaters, dance, play cards, or indulge in other "worldly" amusements liable to expulsion. The resolution was adopted, 77 to 66, after a heated discussion.

**The Budget of the National Council for European Relief**

1. France .....	\$ 176,000.00
2. Poland .....	360,000.00
3. Germany .....	446,000.00
(Foreign Missions considered under 16.)	
4. Finland, Latvia, Esthonia, Lithuania.....	100,000.00
5. Czecho-Slovakia .....	34,000.00
6. Austria .....	48,000.00
7. Hungary .....	48,000.00
8. Ukraine .....	12,000.00
9. Rumania .....	15,000.00
10. Jugo-Slovakia .....	11,000.00
11. Russia .....	100,00.00
12. Emergency appeals, incidentals, special literature, etc. ....	50,000.00
13. Campaign expenses .....	45,000.00
14. Administration:	
General office .....	\$15,000.00
Financial office .....	20,000.00
	35,000.00
15. Lutheran Bureau .....	20,000.00
	\$1,500,000.00

**Record Lawsuit**

The longest lawsuit on record lasted more than 400 years. It was a dispute about some land in Poland, the people interested being the Sokieskis of Orolowo and the Sobieskis of Podlowo. It began in the year 1490 and a settlement was arrived at in 1890, the land being then divided among the living representatives of the original litigants.



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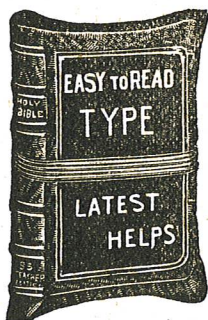
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### SPECIMEN OF TYPE SHOWN BELOW

3 <sup>e</sup> It seemed good to me also, having <sup>v</sup> had perfect understanding of all things from the very first, to write unto thee <sup>d</sup> in order, <sup>e</sup> most excellent Thê-ôph'Y-lûs,  
4 <sup>f</sup> That thou mightest know the certainty <sup>v</sup> of those things, wherein thou hast been instructed.

10, 19.  
Neh. 12, 4, 17.  
Gen. 7. 1;  
17. 1.  
1 Kin. 9. 4.  
2 Kin. 20. 3.  
Job 1. 1.  
Acts 23. 1;  
24. 16.  
Phil. 3. 6.  
1 Chr. 24. 19.  
2 Chr. 8. 14;  
31. 2.

the people were praying without at the <sup>v</sup> time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of <sup>n</sup> the altar of incense.

12 And <sup>v</sup> when Zâch-a-rî'as saw <sup>him</sup>, <sup>e</sup> he was troubled, and fear fell upon him.

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 12 Zacharias was troubled when he saw him, and fear

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