

The Northwestern Lutheran

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

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No. 1

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65 N. Ridge
Jan 21

THE MESSAGE OF PENTECOST

"If a man love me, He will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." * * * * *

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Come, Thou promised Holy Spirit,
Messenger of light and love!
Witness of my Savior's merit,—
Waft His peace, Thou heav'nly Dove
O'er this troubled heart of mine,—
Flood my soul with Light Divine!

Precious Jesus, my Salvation,
Come, I pray, abide with me!
Love doth prompt the invitation,
Savior, come! I long to be
By Thy hallowed presence blest,
By Thy tender love carressed!

Come, dear Father, come and bless me,
Come, within my heart abide!
Holy Comforter, possess me,
How I need Thee, faithful Guide!
Come, Thou Triune God, I pray,
Enter Thou my heart,—and stay!

Grant me, Father, through Thy Spirit
Strength to keep my Savior's Word.
In remembrance let me bear it,
Treasure the sweet message heard;
Precious precepts, 'all divine,
Father, Jesus' Word is Thine.

Dearest Savior, Thou hast bought me,
For my sins Thou didst atone;
Thy blest Holy Spirit taught me
E'er to trust in Thee alone!
Naught my sinful heart can calm
But Thy pardon,—Gilead's balm!

My Redeemer, I believe Thee!
Bid my troubled fears now cease!
Why should earthly strife still grieve me,
When, Belov'd, I have Thy peace
Bought on Calv'ry's Cross of pain,—
Sealed when Thou didst rise again?

All in vain is earth's endeavor
To console and calm my heart!
O the world can never, never
Give the peace Thou dost impart!
How can sinners rest until
Thou hast spoken: "Peace, be still"?

Thou hast gone to Thy loved Father,
O Thou well-beloved Son!
From Thy precious Word I gather
Solace till my course is run!
Holy Ghost, till life shall cease
Grant me my Redeemer's peace!

ANNA HOPPE,

On the Gospel Lesson
for Pentecost Sunday.

Milwaukee, Wis.

COMMENTS

Sentenced to Church We do not doubt that the judge meant well, but did he act wisely? Read the following and see if you agree with us:

Middletown, N. Y.—"Ivan H. Conklin, 17 years old, and Gorton Wheeler, 16 years old, have been sentenced to attend church regularly for six months and refrain from attending the movies for that period. The boys were indicted for burglary and larceny in taking an automobile for a joyride."—Milwaukee Sentinel.

We take it that this sentence was suggested by the probation idea to which many a culprit in our time has been indebted for another chance to get off the wrong path after having found out to his grief where it leads. Perhaps the investigating judge had reason to assume that the movies, by suggestion, were indirectly to blame for the crimes of these two youths, and in that case no one would blame him for, at least for a time, removing them from such influence. But as to making attendance at worship a part of the sentence imposed, we feel that such a penalty is trespass on a field that should be sacred from such invasion. What the sinful heart suffers as a penalty it suffers with bitterness, perhaps even with hatred; why heighten the natural aversion of man to the Word by making the hearing of it a penalty? The exaggerated feeling will probably long outlast the term of the sentence and may thus very easily close the heart of the culprit against the Word as with a double-locked door. By the Gospel, finally, must all true betterment come to the penalized; but the Gospel knows nothing of imposing penalties; merely to make the hearing of it a penalty, is hopelessly mixing Law and Gospel and building up difficulties for the Gospel to overcome. But one might say, "Well, this sentence at least brings them that are involved to church; they might otherwise never go; it at least exposes them to the influence of the Word." Let me remind you that it is a soul you are experimenting with on the one hand, and

the Word of God on the other. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." G.

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Jews Teach Christians It may sound incredible that Jews should teach Christians something about Christianity, but that is just what happened recently in New York at a conference of the Federal Council of Churches and the Home Missions Council of Churches with the Central Conference of American Rabbis.

The Literary Digest reports:

"Jewish resentment of Christian propaganda which identified Americanization with Christianization has been allayed by the promise of the Federal Council of the Churches of Christ in America that in the future such form of Christian propagation will not be countenanced. The Jewish leaders asked that proselyting among their people be altogether discontinued, but this the Christian leaders could not grant, since it was declared to be the essence of the Christian religion to propagate itself. However, they indorsed the resolution that there should be no tendency henceforth to cloak religious efforts under the guise of patriotism, and this decision seems to have afforded eminent satisfaction to the Jews."

These are the resolutions adopted:

"Resolved: 1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Central Conference of American Rabbis.

"2. That we disclaim, and deplore, the use of the term 'Americanization' in any case where it is made to mean or to imply that there is no distinction between the words 'Americanization' and 'Christianization,' or carries the implication that Jews, or people of other religions and races, are not good Americans. No Church should use the term 'Americanization' as a cloak for proselyting to its distinctive religious views.

"3. That we desire to co-operate with each other as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

"4. That we express the desire for further conferences and continued fellowship."

At the feet of these rabbis the representatives of the Christian Church learned at least what Christianity is not. No one who has followed the papers these last few years will be of the opinion that this lesson was not needed. *The Jewish Chronicle* rejoices: "Especially clear is the expression of the delegates upon the subject of identifying Christian proselytism with any form of Americanization. Once and for all, it will be impossible for any of the churches to print what appeared in our local papers only a few years ago, that

'Christianization and Americanization' are one and the same thing."

And yet we are led to doubt that these teachers and their pupils really did understand the lesson they were discussing when we are told of their desire "to co-operate with each other as brethren, in all efforts for Americanization and for promoting righteousness in the American people."

What is the nature of that brotherhood and fellowship which they desire to cultivate? If it is of a religious character, *The Christian Century* is wrong in stating: "All men about the council-table had strong convictions." If not, why use these terms that to most men imply a spiritual relation? If civic righteousness is meant, it should be made clear that the meeting had now resolved itself into a citizens' meeting. If the word righteousness is to say more, it should have been clear to the representatives of these Christian bodies that there can be no thought of co-operation with the Jews, for Christ says: "Without me ye can do nothing." J. B.

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Shall the Lutheran Church Enter Politics? To state it mildly, it was most unfortunate that Judge Wendel, according to the press reports, in his speech at a dinner of the Lutheran Society in February, declared that if the German Lutherans of the city would use their voting power, they would in a few years be able to elect a mayor and have a police commissioner appointed to their liking. Such a notion is wholly preposterous. But it is just such misguided talk which, when reported in the daily press for the edification of a general public, already to a considerable degree wrongfully antagonistic to the Lutheran Church, hurt and damage Lutheranism and prompt ill-informed sectarian preachers to call us "dirty Lutherans," as was done in the *New York Times* shortly after, though not in this connection. We have ourselves to blame if we allow such statements to be made without correction, and permit others to misjudge us accordingly.

As Lutherans we cannot have the remotest thought of electing a man to the mayoralty of this city just because he is a Lutheran, or because he will do justice to our Church. We fear the Reformed idea of having churches engage in politics has infected some Lutherans. When we cast our votes for one candidate or another, we are not exercising our vote as German Lutherans or any other kind of Lutherans, but as plain American citizens. Our church affiliation has nothing to do with this matter, outside of the fact that we Lutherans base our obedience to, and support of, the Government on the clear command of the Word of God. We Lutherans must hold firmly to the fundamental principle of separation of Church and State. If we Lutherans do not, who will in the face of the confusion that reigns elsewhere in this matter? No doubt,

many of our German people feel keenly the abuse they received in the last years. But to show a spirit of resentment, and to do that under the name of Lutherans, will do no good. Lutherans of German inclination can well afford to exercise forbearance. If we may use a homely expression, do not let the cart run away with the horse.—New York Lutheran.

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An Alarming Prospect

To one who soberly reviews the everyday life of the nation as it is presented in the happenings of the day there is perhaps no symptom which supplies more cause for alarm than the growth of the divorce evil. The following, from the Wisconsin News of some time back, will give the reader some insight into conditions as they prevail in our midst:

"With a population of approximately 500,000, Milwaukee county in one year has more divorces granted than the entire Dominion of Canada, with a population of approximately 8,000,000 in ten years.

"This is disclosed by a comparison of divorce records in Milwaukee county with figures submitted by all the provinces of Canada for the past ten years, and the result shows that 531 divorces have been granted here in nine months while the total of Canada for the ten years, was 517. According to circuit court officials, where divorce actions are tried, this number is still being maintained, if not exceeded.

"According to attorneys who are engaged in divorce work, it is too easy to get married and too easy to get divorced in the United States. In the Dominion of Canada, records show the number of divorces annually is less than 10 per cent of the number in Milwaukee county alone, while Canada has a population of more than 8,000,000 and the population of Milwaukee county is approximately 500,000."

Nor are conditions here considered particularly bad, as compared with other districts of the country; there are parts of our land that have become notorious for the ease with which divorces may there be obtained. A news dispatch from Reno, Nev., recently contained the news that "After a six minutes' hearing Mrs. Helen Draper Taft, daughter of former Gov. Draper of Massachusetts, was granted a divorce from Walbridge Smith Taft, nephew of former President Taft." From another more populous district comes the following:

Chicago—"Sick and tired of hearing divorce cases, Judge Joseph B. David of the superior court here, Thursday resigned from that branch.

"Marriage doesn't mean anything any more," he said. "A divorce is no longer a stigma on a woman's name. It is an asset that seems to attract more men."—Leader.

The married estate and the home are of divine institution and they are the sound basis on which the

state is reared. Whoever undermines the home-life of the nation is at the same time busy at the overthrow of the nation itself. When you bear this in mind it cannot but fill you with surprise and consternation when you read items like the following, from the Journal of April 22nd:

Bridgeport, Conn.—"Divorce cases tend to a higher standard of morals and there is really no need to look with horror on their increasing number, according to the Rev. Arnold Keller, New Haven, who read a paper on Divorce at the final day's session of the Connecticut conference of Lutheran churches.

"Thousands of people are living together in an unhappy state of marriage due to radical differences in nature, character and viewpoint of life," said Mr. Keller. "They have withdrawn their love for one another, therefore they are living in actual adultery. The separation has virtually taken place, but we, according to our perverted moral standards, have made impossible the legal annulling of that which has by them already been annulled."—Journal.

How a servant of the church can utter such rot is a mystery to us. Let us in charity assume that he was misquoted. May the church, which is alone in a position to teach true morality, keep untiringly to her duty and those who accept the Gospel remain as a salt in our people. G.

* * * * *

Initiated You can become acquainted with the spirit of the lodge without being initiated into the lodge. Items like the following, which we find in *The Lutheran Witness*, will help.

"Bert Hildebrand, nineteen years old, 3969 Lucky St., St. Louis, Mo., will receive \$2,000 for injuries suffered January 7, 1918, when riding a mechanical goat as part of his initiation into the Woodmen of the World. This settlement was made in Circuit Judge Falkenhainer's court in Hildebrand's \$5,000 damage suit."—St. Louis Star.

"At Montgomery, Ala., Dennis Simmington died in the anteroom of the local Odd Fellows' lodge from fright over his initiation into the order. After going to the lodge, he was left in an anteroom to wait. Several cloaked figures came out of the main hall and walked around him, making remarks calculated to give him a creepy feeling.

"He grew more and more excited, and at last tumbled from his chair in a heap. Hearing the fall, some one ran to him and found him dead."—Lincoln Republican.

These items will help, if you now take up your Bible to find described there the spirit that wreaks such havoc in this world, and then compare its work with that of the Spirit of God: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." J. B.

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Why Strike? You read of strikes every day, strikes carried out, strikes settled, strikes lost; but here is one that certainly is out of the ordinary, not only as to the strikers themselves, but also in point of the demands they make. We take the following from the Milwaukee Journal of May 8th:

Geneva—"The latest thing in strikes is that of the monks of the Capuchin monastery near Fiume. A group of young monks broke into open revolt against the superior and persisted in their mutiny despite all threats to apply the penances prescribed by the monastic rules. The insurgents claim freedom from their religious vows, secularization and the right to wear ordinary civilian clothes."

This reminds one of what the Savior says, Matt. 23:4: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders * * * But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." Why strike for freedom since the word is fulfilled, John 8:36: "If the Son therefore shall make you free, ye are free indeed!" It is indeed a word of admonition in season in every age which is spoken, Gal. 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." G.

COMPULSORY HEALTH INSURANCE

The trend of our time is toward a centralization of power. We are rapidly drifting, or rather, being driven, into paternalism. More and more the citizen is being regarded as a ward of the State, under whose "benign," but increasingly thorough, supervision he is to be made an efficient member of the community. This is evident from the attempts that are being made to set aside the rights of parents and to place the education of the child entirely into the hands of the State. But this tendency is not so apparent in all movements of this nature. Some of these appear to be of so benevolent a nature that they who oppose them seem to be bare of any love toward their fellow men. We have every reason to be suspicious of every new attempt to

regulate the citizen, as such regulation will eventually effect between the State and the individual a relation which leaves no room for true freedom of conscience. Thus we are in full sympathy with a correspondent of *The Living Church* who raises his voice against compulsory health insurance as advocated by some.

He declares this an attempt to place a certain school of medicine into control. He says: "Workingmen and people generally do not want to be compelled to pay tribute to any special school of medicine, least of all to one that proved inefficient when help was most needed. In time of illness we have surely the right to choose our own medicine. If health insurance is forced upon us it will simply mean that a large portion of the population will be paying for a system of medicine which is not acceptable to them and to which they have the strongest objection."

The whole scheme the writer considers "an adjunct of that militarism which leads directly to social slavery along the well-trodden paths of paternalism, registration, inspectorships, and the whole mechanism of docketing and discipline."

Warren E. Stone, grand chief of the Brotherhood of Locomotive Engineers is quoted as follows: "Our organization has for years been fighting this form of medical autocracy. I do not want a man sent to my house with power to enter and examine me or any of my friends. Under some of these proposed laws, and all of them, I think, the individual cannot in any way choose his physician, even if he wants one. Some doctor is selected to look over some 500 individuals who must submit to this encroachment on their personal rights without question. The whole thing is un-American, to my sense of things, autocratic and useless. Compulsory health insurance ranks along with serums and nose-bags which the medical profession imposed upon its patients last winter."

The writer agrees with you, gentlemen, on this question of government supervision of our bodies; will you now be consistent enough to support this same principle when it is applied to the question of government control of our souls? That is the thing we are opposing when fighting for the preservation and the freedom of our parochial schools, in fact, of all private schools. You believe your body is your own; you want to select the physician that is to treat your child. You are right. But, pray, is not our soul our own in a much higher sense; should not the parent contend more vigorously for the right to select the educator who is to train the child's soul than for the right to choose the doctor who is to treat its body?

You do not want to see forced on you a certain medical school's view of the human body and its method of treating disease; can you not feel with us when we protest against having forced upon us the views of certain educators on the human soul and their method of training it?

You complain of serums and nose-bags; well, we have them in education also, and there they do infinitely more harm than in medicine.

Yet, you will cheerfully submit to quarantine regulations, recognizing it as the duty of the State to safeguard others against you when you are stricken with a communicable disease.

We, too, concede to the State the right, yes, we even consider it the duty of the State, to proceed against a school as soon as there is sufficient evidence that it teaches disloyalty and thus menaces the public welfare.

Compulsory State education is even more un-American than compulsory health insurance. The State may offer free schools and free medical aid to all, but every individual should be permitted to decide for himself whether or not he wants to avail himself of them. The State is of its nature neither a physician nor an educator.

As we are in full agreement with each other, gentlemen, let us stand together on the grounds of a sound Americanism and contend vigorously for true American freedom.

J. B.

A TIMELY REFLECTION

(Note: We reprint the following reflections from Dr. Alexander Maclaren's Expositions of Holy Scripture, on Gal. 3, 1: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?")

The Revised Version gives a shorter, and probably correct, form of this vehement question. It omits the two clauses "that ye should not obey the truth" and "among you." The omission increases the sharpness of the thrust of the interrogation, whilst it loses nothing of the meaning.

Now, a very striking metaphor runs through the whole of this question, which may easily be lost sight of by ordinary readers. You know the old superstition as to the Evil Eye, almost universal at the date of this letter and even now in the East, and lingering still amongst ourselves. Certain persons were supposed to have the power, by a look, to work mischief, and by fixing the gaze of their victims, to suck the very life out of them. So Paul asks who the malignant sorcerer is who has thus fascinated the fickle Galatians, and is draining their Christian life out of their eyes.

Very appropriately, therefore, if there is this reference, which the word translated "bewitched" carries with it, he goes on to speak about Jesus Christ as having been displayed before their eyes. They had seen Him. How did they come to be able to turn away to look at anything else?

But there is another observation to be made by way of introduction, and that is as to the full force of the

expression "evidently set forth." The word employed, as commentators tell us, is that which is used for the display of official proclamations, or public notices, in some conspicuous place, as the Forum or the market, that the citizens might read. So, keeping up the metaphor, the word might be rendered, as has been suggested by some eminent scholars, "placarded"—"Before whose eyes Jesus Christ has been placarded." The expression has acquired somewhat ignoble associations from modern advertising, but that is no reason why we should lose sight of its force. So, then, Paul says, "In my preaching, Christ was conspicuously set forth. It is like some inexplicable enchantment that, having seen Him, you should turn away to gaze on others." It is insanity which evokes wonder, as well as sin which deserves rebuke; and the fiery question of my text conveys both.

I. Keeping to the metaphor, I note first the placard which Paul had displayed.

"Jesus Christ crucified has been conspicuously set forth before you," he says to these Galatians. Now, he is referring, of course, to his own work of preaching the Gospel to them at the beginning. And the vivid metaphor suggests very strikingly two things. We see in it the Apostle's notion of what He had to do. His had been a very humble office, simply to hang up a proclamation. The one virtue of a proclamation is that it should be brief and plain. It must be authoritative, it must be urgent, it must be "writ large," it must be easily intelligible. And he that makes it public has nothing to do except to fasten it up, and make sure that it is legible. If I might venture into modern phraseology, what Paul means is that he was neither more nor less than a bill-sticker, that he went out with the placards and fastened them up.

Ah! if we ministers universally acted up to the implications of this metaphor, do you not think the pulpit would be more frequently a center of power than it is today? And if, instead of presenting our own ingenuities and speculations, we were to realize the fact that we have to hide ourselves behind the broad sheet that we fasten up, there would be a new breath over many a moribund church, and we should hear less of the often warrantable sarcasms about the inefficiency of the modern pulpit.

But I turn from Paul's conception of the office to his statement of his theme. "Jesus was displayed amongst you." If I might vary the metaphor a little, the placard that Paul fastened up was like those that modern advertising ingenuity displays upon all our walls. It was a picture-placard, and on it was portrayed one sole figure—Jesus, the Person. Christianity is Christ, and Christ is Christianity; and wherever there is a pulpit or a book which deals rather with doctrines than with Him who is the Fountain and Quarry of all doctrines, there is divergence from the primitive form of the Gospel.

I know, of course, that doctrines—which are only formal and orderly statements of principles involved in the facts—must flow from the proclamation of the person, Christ. I am not such a fool as to run amuck against theology, as some people in this day do. But what I wish to insist upon is that the first form of Christianity is not a theory, but a history, and that the revelation of God is the biography of a man. We must begin with the person, Christ, and preach Him. Would that all our preachers and all professing Christians, in their own personal religious life, had grasped this—that, since Christianity is not first a philosophy but a history, and its center not an ordered sequence of doctrines but a living person, the act that makes a man possessor of Christianity is not the intellectual process of assimilating certain truths, and accepting them, but the moral process of clinging, with trust and love, to the person, Jesus.

But, further, if any of you consult the original, you will see that the order of the sentence is such as to throw a great weight of emphasis on that last word “crucified.” It is not merely a person that is portrayed on the placard, but it is that person *upon the Cross*. Ah! brethren, Paul himself puts his finger, in the words of my text, on what, in his conception, was the throbbing heart of all his message, the vital point from which all its power, and all the gleam of its benediction, poured out upon humanity—“Christ crucified.” If the placard is a picture of Christ in other attitudes and in other aspects, without the picture of Him crucified, it is an imperfect representation of the Gospel that Paul preached and that Christ was.

(To Be Continued)

“DIAMONDS IN THE ROUGH”

We are living in an age of stock promotion. “Swindlers come and swindlers go, but stock promoters go on forever,” the poet would probably say in the present day. One tries to interest you in a drop of oil lying under the very cuticle of mother earth, another, in a grain of gold fairly trembling in its anxiety to be released from the disagreeable company of baser metals, a third would have you become interested in a process for converting peanut shells into breakfast food as an unfailing weight-reducer for your purse.

In spite of these and similar schemes of Satan to divert hard-earned money from the proper channels of usefulness, the Lord usually sees to it that legitimate enterprises, though only moderately advertised, nevertheless receive the support necessary to make them a success; and this gives us courage to approach the dear reader with a proposition which in our opinion merits his active support. To come to the point, we would interest you in a diamond mine,—not a wildcat propo-

sition, nor one “highly speculative” as they say in the broker’s vernacular, but an enterprise already under way. Our Synod already owns the mines, three in number, and the diamonds are there; we have caught glimpses of them, yes, we have even secured a photograph of a few, and are herewith submitting it to your inspection; but we need your assistance, to hew them out of the rock, to polish them and give them their proper setting.



To be still more explicit: the mines are our Apache Mission schools at Perdiot, Cibecue, and East Fork. (Your pastor will gladly show you the location of these places on a map that he has on hand for this very purpose). The diamonds in question are the souls of Apache boys and girls embedded in the rocks of sin. It is no easy task to release them. They cannot be blasted out with charges of Pharisaical intimidation any more than a bubble can be batted with a rasp. No, it requires years of persistent but tender manipulation, now of the chisel of the law, now of the pry of the Gospel, all efforts being directed by the torchlight of Love.

Even then the task is but fairly begun as the Christian will agree, who struggles daily with his own Adam who tires to eclipse the lustre of our own souls that Christ would have shine forth as a light to the world. If we must labor so hard with ourselves who from childhood have known the Holy Scriptures, how much greater must be the task of polishing from our Apache charges the stubborn edges of superstition and other kindred ties of allegiance to Satan, before the jewel can receive its proper setting in the ring of God’s glory! At the onset the task appears impossible, but it can be done for the simple reason that with God no thing is impossible. More wonderful still, He has chosen you and me to perform this impossible. He has chosen missionaries to do the digging in these little mines, He would have you be stockholders and active members of the board of directors. The little samples shown in the picture justify our eagerness to be under way. Who would not be willing to make every sacrifice necessary to bring this little trio into the fond embrace of their Savior?

You, as an individual or a society or a small congregation have already contributed to the support of our schools in a general way, e. g., dining room and Christmas funds. Now we would ask you to assume the complete support of a certain child, of whom we will send you a picture and description. In other words, you will be given the opportunity of adopting one of our Mission school children, and contributing the wherewithal necessary to supply its few wants until such a time when the Lord sees fit to supplant your temporal adoption with one of everlasting tenure through Holy Baptism. The missionary in whose school the child happens to be will keep you informed of its progress and will see to it that it steps into communication with you as soon as it is sufficiently advanced in the first two of the three "R's" to do so. Your contribution will be used to defray the expenses of the child's noon meal that it receives at the Mission school, of a new outfit of clothes for Christmas, and its school books and stationery.

"Suffer little children to come unto me; and forbid them not, for of such is the kingdom of God," says Jesus the Savior. Supporting our Mission as suggested is one way of obeying the Lord's injunction, and we feel safe in predicting that your personal interest in the Cause will be stimulated to such a degree that you will ask for no greater dividend. As a natural consequence our Mission will flourish. Supporting children of our schools is bound to become a contagion. When your neighbor hears of your good fortune he will also want to participate and before we know it the 120 odd children of our schools will be provided for, in fact about forty have already been adopted. After that it will be an easy matter to increase our capitalization, so to speak, and reach out for the scores of little children that are still at large on the reservations, whose parents would gladly give them to us if we could accommodate them. And surely our Lord's command has bearing on these children also!

But will not the other branches of our Synodical endeavor suffer through such a course? Surely no one will raise such a nearsighted objection. Are we not a missionary church? Then what higher ideal can we have than that of glorifying God by bringing benighted boys and girls into the light of His Grace! And in striving for this ideal does our course not lead us past the nearer objectives? In striving for a dollar does a child disregard the nickels and dimes, or in seeking its father's affection is it necessary to quarrel with its brothers and sisters? No, individualizing one's interest in matters of the Lord can hardly act otherwise than the leaven "which a woman took, and hid in three measures of meal, till the whole was leavened."

Anyone desiring to adopt an Apache child may write to E. Edgar Guenther, Whiteriver, Arizona, for further particulars.

G.

TABOR AND THE SEA OF GALILEE

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

(Continued)

At the end of this reach of the lake, this bay of rich, low level land, we came to a ruinous khan, called Khan Minyeh.

The best of khans have a dreary deserted look to European eyes, unconsciously comparing them with inns and their welcomes. A quadrangle of bare roughly built sheds around a desolate court-yard, constitute their highest attractions; but Khan Minyeh was a ruined khan, and around it, as so often in this land of the "desolation of many generations," were scattered ruins of an earlier date. We left our horses near it and climbed a hill just above, which commanded a fine view of the lake. We were told that the ruins on its brow were those of Capernaum; but be this as it may, they were almost certainly the ruins of a city in whose streets the Savior taught, and under whose roofs He rested, and at whose gates He healed the sick.

At the time we were there we thought ourselves actually on the site of the city which was so habitually the resting-place of our Lord when near the Sea of Galilee, that it is called His own city.

The lake lay before us in nearly its whole extent from south to north, point stretching beyond point into pale distance. The shores were for the most part steep, but not mountainous, and the outline of the hills not much varied. There was scarcely anything with sufficient form left in it to be called ruins. Indeed, we might have fancied the black unshapen stones strewn around us to have been rather the debris of some volcanic convulsion than the remains of human dwellings. In one place, however, there was a deep pit or broken cistern, and near it lay a large stone with a circle engraved on it, like a millstone or press of some kind. The thin grass was dried to an amber brown by the intense summer heat, and the dry stalks and withered ears waved languidly in the breeze.

Yet here, we thought, had been the home of Jairus, where the only child had died, and had been recalled again to life by the voice which called the dead from death with such tender quiet words, as those with which the mother would have waked her from sleep, "Talitha (little maiden, a term of endearment), I say unto thee, Arise." And in the streets once standing here the trembling woman had touched the hem of His garment and had been healed.

Here the centurion, whose servant was dear unto him, had lived, and the nobleman, courtier perhaps of Herod, who found his fever-stricken son healed by the distant word he had not heard; and here, in consequence of that miracle, sprang up at least one believing household.

And here the city was once at sunset emptied of its inhabitants, empty as it is now, for every house sent forth all its inmates, "sick and whole," thronging to the gate where Jesus stood and healed all who had need of healing. Fancy the tears and smiles and broken words of gratitude and joy as the multitude returned to homes from which, for the time at least, all suffering and pain were banished. Pain—but not sin! The words which once sounded over those waves as a fearful warning, "Thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained," were unheeded, and they have become a wail of doom which echoes from every point and hillside of these deserted and lonely shores. They were no solitude then. The white columns of temples and palaces and synagogues, and the sails of countless boats, gleamed over land and sea, and were reflected in these still waters. Busy, trading cities, baths which were the luxurious resorts of Herod's court, stimulated the energies of husbandman, fisherman, and merchant. And those plains below us, if they were indeed the cornfields through which the disciples walked and plucked the ears of corn, were no unfrequented paths. Our Lord came that the world through Him might be saved, and wherever men thronged most thickly lay His path. The busy, peopled, cultivated shores of the Lake of Geneva might perhaps give us some idea of what the lake of Tiberias was.

Yet always as now the desert plains must on these shores have trenched close on the peopled cities. The barren black volcanic hills which in many places rise precipitously from the lake, must always have been solitary and uncultivated.

One of our party rode further and saw the ruins of the white columns of a temple, contrasting strangely with the black stones of most of the ruinous heaps of this district. In some of the hills were quarries of white marble, which, no doubt, rang in New Testament days with the blows of the workmen. But we were warned not to venture further in the heat of the day, and therefore slowly retraced our steps by sandy coves and shingly beaches, gathering the beautiful rose-colored flowers of the oleanders among their fresh green leaves—fresh as if no sun could scorch them:—traversing again the rock-hewn road on the cliff, and passing Tiberias to our tents by the baths.

All that day we could do little but rest and bathe. The bathroom behind the hall, which contained the divan which we appropriated, was built by Ibrahim Pasha. It had a stone roof supported on handsome marble columns, taken from the ruins of the old Roman Tiberias, close at hand. Here all the men bathed together. Opening into this was a little room with a bath intended, we were told, to wash the feet in, when the bathers came from the soil-covered floor of

the great bath. It was a vivid illustration of the words, "He that is washed needeth not save to wash his feet."

In the evening, when the sun was set, we ventured out for a little stroll towards the Roman ruins on one side across the hot springs on the other, round a little quiet creek through which they flow. But the heat even then and throughout the night was very great. It was long before the black volcanic rock would cool in that hollow furnace of the Jordan valley, which at Tiberias is three hundred feet below the level of the Mediterranean.

(To be concluded)

WHAT OTHERS SAY

Gipsy Smith on Church Supper Religion

There is no harm in serving a dinner or refreshments in the basement or parish-house of a church provided its main purpose is social fellowship and not money-making. But as a substitute for real benevolence, it is harmful. This is what Gipsy Smith says on the subject:

I think it is disarrangement when you have to have suppers to run your church's financial programs. The man who won't give fifty cents to God without being fed for it is not much of a Christian. When you have to have a supper to pay the pastor's salary, it is disarrangement. There are some churches that I could name that ought to have a stained glass window with a chicken in the center, or an oyster, and it wouldn't be a bad idea if we had special prayers made for the chickens and the oysters and a special day set apart in our saints' calendar, for they have built more churches and renovated more churches than anything else I know of. You show me a church that runs her financial policy on bazaars and suppers and I will show you a disarranged church. Do you think I would insult my mother by giving her a present that I had bought with the money that had been raised by a few friends coming to my home and paying for a supper that I prepared? No, and I wouldn't insult God that way either.—The Lutheran.

* * *

Jazz as a Religious Awakener

(Editors *Lutheran Witness*:—Enclosed an editorial which appeared in one of our local dailies. Coming from the pen of a secular writer, expressing the opinion of an apparent outsider on the needs of the Church, modern methods, etc., we thought it splendid. Does he not discountenance "revivalism" with its "pep," "punch," and "kick," and advise a return to the setting forth of "creeds"? We think this clipping is worth while reprinting in full.—A Reader.)

The pastor of a church out in Denver has employed a negro jazz band to play at his church and is delighted with results. "It went over big," he is quoted as saying. "The people simply eat it up."

The reverend gentleman's reasons for preferring jazz are interesting. Something had to be done to liven up the church-service, he says. The music in most churches tends to put the congregation to sleep, he declares, while a jazz orchestra will wake them up and put the worshippers in a more receptive mood for the sermon. Jazz music woke up France, and why not use it to wake up the church, he wants to know. "Let's wake it up with some real music," he exclaims ecstatically, "music that has pep, a punch, and a kick, and which will put the hearers in a frame of mind to appreciate the blessings of religion."

This is a new view from the inside of what the Church needs, an official view, it might be said. Is it really a solution of a much-discussed problem? There is a general feeling even in religious circles that the Church needs something, but that the lack could be supplied by jazz has probably not occurred to many. If its needs are for the elements of "pep" and "punch" and "kick," and these can be supplied by jazz music, why, of course, there is but one thing to do—provide the jazz.

It has not, however, seemed to observers generally, there is reason to believe, that any defects in the church were due to an absence of the enlivening elements mentioned. If it has at times seemed to betray a lack, it has not seemed at first thought that "pep" and "punch" were missing qualities. They do not suggest themselves immediately to the perhaps dull and not thoroughly informed onlookers as the special requirements of a place of prayer and praise and worship. Of course, if what the pastor has in mind is a stimulation of zeal in following on after the Lord, or a strengthening of faith, or a religious uplift, no fault can be found with his purpose, though some objection might be made to his mode of expression. But can jazz perform this service?

Undoubtedly church music might often be improved,—there are too many droning hymns,—but jazz does not seem to encourage piety when heard outside of the church, and why it should do so within church-walls is not quite clear to the non-clerical mind. It sometimes seems to the layman that what the church needs is not "pep" or "punch," but an increase of spirituality, a greater and firmer faith, a confidence so deep in the goodness and mercy of the Power above that the sense of it permeates the very atmosphere of the sanctuary. Deep in the hearts of those who attend church—and of those who do not—is a desire for the comfort and peace and sense of security that come from the teachings of those who themselves believe, and believe intensely.

It was Oliver Wendell Holmes who once advised a minister not to discuss doubts from the pulpit,—for his hearers had enough of them,—but to preach his beliefs and to set forth causes for peace and rejoicing. Perhaps if this plan were universally followed, there would be no need for jazz as a pulpit aid.—Indianapolis Star—Reprinted in Lutheran Witness.

The Issues of the Day and the Church

Pastors and church members in order to do their duty as Christian citizens must make a careful study of present day issues. Soon we shall be in the midst of a great political campaign, and as loyal citizens entrusted with the great responsibility of franchise we have to make a careful study of issues and conscientiously cast our vote for men and measures which we consider will further the best interests of our country. Not to do this, is a plain neglect of duty.

But the Church as such is not called upon to enter into a political campaign. Why not? Church and state are to be separate. They have different objects in view, they have different means with which to operate, and they are different kingdoms. The welfare of humanity is served best when this distinction is properly observed. Trouble and disaster have always been the result when the functions of the one has been assumed by the other.

The pastor called to serve a congregation is called to preach the Word of God. He is called to proclaim God's revelation, to lay down the law as he finds it recorded in the Word and build up a spiritual kingdom consisting of souls that are saved.

The state, while it exists by divine authority and has been entrusted with our material interests, life and property, that we may live in peace, is an organization in which the details are left to be worked out according to the best judgment of men guided by reason. The Bible does not prescribe how we are to build our houses, or make our clothes, or what kind of government we are to have. Governmental forms and policies, economic systems, are planned by man according to his own judgment. And when we enter into this labyrinth of endless complexity and are to determine what is to the best interests of humanity, no human being can speak with absolute authority, but the questions have to be settled by majorities, or according to the form of the existing government. While the Christian will act conscientiously and do as his judgment dictates, he may be lacking the necessary facts and information on which to base his judgment, and even when these are at hand the course to pursue may be doubtful. In fact he has a right to be somewhat of an agnostic on political questions.

The Church therefore has no word of authority to speak regarding the details of governmental policies, or sit as judge in matters which are entrusted to the state. The Church does not begin with outer reform movements to save the world, but it works to reform the world by saving the individual.

Christ is to be our example. When He was here among men, there was a great deal of political corruption. As an example we may mention His own trial before Pilate, where every step taken was a plain violation of Roman law. Countries were sold at auction to the highest bidder and the winner went in with his publicans and under the pretense of taxation robbed the people.

Roman legions were stationed in various parts of the Holy Land to suppress revolutions. There was social and political unrest.

What did Christ do? He did not commence to reform the government. He did not commence to deal directly with the social and industrial problems. Neither did He tell His apostles to do so. He commenced to preach repentance, to build up a kingdom not of this world, but of a spiritual nature, a kingdom which does not come with observation, but, as He stated it, "is within you." He gave His apostles the command to go and preach repentance and faith, and on the day of Pentecost, when the Christian Church was dedicated, Peter came with the same message and exhorted all men to repent and believe on the resurrected Savior.

The Church has no other message or duty today. If true to its divine mission it will be the voice crying in the wilderness of a sinful world: "Repent for the Kingdom of Heaven is at hand." The Church today preaching the Word of divine revelation has the promise of the Comforter, who will come and reprove the world of sin, righteousness, and judgment. The promise, "Ye shall be endued with power from above," is for all faithful disciples today, and the Spirit whom the world knoweth not, neither seeth, shall be with them and in them. Just in proportion to its faithfulness to this mission, will the Church today be the dynamic force against the powers of evil which cause confusion and trouble in the world. It is the Gospel thru which the Spirit of God works which alone can convert the hearts of men and turn them from their inborn selfishness, greed, love of money, spirit of hatred and revenge, and give them the spirit of Christ and a willingness to serve and sacrifice. The true Church is the moral and civilizing power which alone can save the world.—Lutheran Church Herald.

* * *

As Others See It

In a sermon, Sunday, May 2, Dr. I. M. Haldeman, pastor of the First Baptist Church, one of the largest houses of worship in New York City, "likened the Interchurch Movement to the League of Nations, from which, he said, America had been spared through Divine Providence. Speaking directly against the Interchurch Movement and its leaders, he continued:

"They are so occupied with reforming the world that they do not mention the glories of Heaven * * * They do away with the doctrine of atonement altogether. They say that we are all sons of God, that God would not send his own sons to hell, that therefore there would be no judgment and no atonement. * * *

"The Interchurch World Movement does not believe in the second coming of Christ. They preach that He came and was present at the destruction of Jerusalem; that He comes every time a powder mill explodes; that he has come a thousand times already. * * * They declare that the Bible contains some of the words of

Christ, but that not all the words therein are the inspired or infallible words of Christ. * * *

"Why should we give any money to these modern theological institutions that are preaching and instilling such doctrines in the minds of our young men? They are clearing houses of infidelity. * * * Those back of this movement deny the virgin birth and make Christ out an illegitimate child. We say we ought not to give them money. That is not enough. We ought to get down on our knees and pray that lightning will strike them dumb and that the true God will render their teachings nugatory.

"This movement, if it continues, will in five years' time bring the church from the highlands of spirituality to the lowlands of fleshy things. It will create a sovietism in the church on one side and an ecclesiastical autocracy among the few who direct it."—Interchurch Bulletin.

* * *

"Web of Deceit"

One of the saddest things about life is the undeniable evidence that many men and women say what they do not believe. Time and again to our disappointment, disillusion and loss we are misled by honest words in dishonest mouths. Life after all is an affair of faith. Credit is the basis of trade. There is so much to do and so little time in which to do it that to accomplish anything at all we simply must take statements at their face value and depend upon the system of checks and balances to expose evildoers and convince the unrighteous that honesty is the best policy. We take checks on the supposition that the writers of them have money in the bank to meet them. We take money on the supposition that it is good money and not counterfeit. We order goods and pay for them on the supposition that the merchants will faithfully deliver them. Without this public faith trade would be a fearsome and laborious operation.

Civilization has so fixed things that for the most part trade is free from common and petty dishonesty. But in the more complex and delicate matters of social life it is almost impossible to formulate and put into operation automatic check and exposures of dishonesty. The reader is in some degree at the mercy of what he reads as the listener is at the mercy of what he hears. Take a newspaper article or a book. There is no voucher for these; we take them on faith, on the supposition that the writers are telling the truth as they know it. Most of our everyday knowledge of facts is based on the credibility of witnesses or of those who state what witnesses have told them. Yet all this great mass of information is too often garbled or put into circulation in an intent to deceive.

Religion is of supreme interest to mankind. That great triple problem of whence we come, why we are here, and whither we go, never loses its grasp upon men and women. In proportion to its importance religion has been made the sport and victim of dishonest

people who do not hesitate to falsify and mislead either for some petty purpose of their own or from some mysterious and inhuman delight in misrepresentation.

History suffers in the same manner. One might think that it was one of the simplest things in the world to state facts as they took place and to report original statements faithfully. Yet time and again we are confronted by the most indisputable evidence that original witnesses have for some reason twisted facts and that as time went on other writers have left out facts that should have been told or made statements without any justification whatever.

Formerly it was difficult to know what was going on in distant places by reason of the lack of communication. But the telegraph and the fast steamers have not always enabled us to gain accurate information because people whose interest it was to misrepresent facts have used the means of communication and the press to forward their own schemes.

Today we are deluged with a mass of printed matter on every topic. Newspapers, magazines and books provide the reading public with ready-made opinions and alleged facts. Here again the same danger exists. The newspapers are colored to suit the purposes of their owners, the magazines easily lend themselves to all sorts of schemes, good, bad and indifferent. Books tell us what the writers or their inspirers wish us to believe.

Now if all this were simply a case of plain mendacity it would be possible to protect the public in a large degree. The situation, however, is far different. Many of these agents of misleading use words with deliberate intent to deceive; they use false verbal coin. They understand how people think. They have been honest and righteous at one time, but in abandoning honesty and righteousness they have not forgotten their knowledge of human nature. It is a masquerade.

The men who want to take religion out of the hearts of the people do not antagonize religion openly. They employ the expressions that people associate with religion and accept naturally and by degrees inject their poison of infidelity and false science as wicked merchants sell poison under the guise of food. The men who are aiming to disseminate subversive doctrines of government do not come out in the open; they take advantage of the public's trust in certain words and forms of statement and stealthily substitute for their natural meaning an evil one of their own. The men who write the worst books seldom reveal their fell design; they affect a zeal for virtue and quietly use their knowledge to destroy virtue. How often do wise men hear good folk speak enthusiastically of the works of some bad writer because forsooth he does not say anything directly opposed to Christianity or the moral law. He does what is a hundred-fold worse; while apparently defending what is dear to right-minded men and women he attacks by insinuation or indirection.

One fact we ought for our own safety and eternal salvation to keep constantly in mind; that Lucifer when he fell did not lose the intelligence of an angel when he lost angelic virtue, that bad men when they cease to be honest and upright do not forget the processes of honest and upright thought. Being renegades they still retain the appearance and employ the forms of the allegiance they have in their hearts forsworn.

Open and acknowledged evil must rely for its appeal on the weakness of human nature, on passion and occasion, but evil masquerading as good appeals to the best and most generous impulses and indeed the conscience of mankind. This is the reason that in war the spy can expect no mercy and that there is short shrift for those who poison wells. The devil can at times appear as an angel of light and his servants comfort themselves likewise. It is deceit that kills.—The Pilot.

THE RESCUED CATECHUMEN

Max Frommel relates:—One Easter morning I stood filled with joy at the grave of a youth who had departed in sincere faith Good Friday night. During my long ministry he was the only catechumen whom I punished for lying and open deceit. He was unusually dull. On one occasion he had torn several pages out of his text-book, so as to be able, when not knowing his texts, to give the excuse that they were not in his book. He confessed all after I punished him for this lie of which the other catechumens had told me. On account of this and because he learned with difficulty I put his confirmation off a year. I made him an object of special attention and treated him as a soul under my care. The next year he returned and stayed in my house during the catechetical term. During that time he had entirely changed. It was wonderful how well he learned. Besides this, he often knelt in his closet in such fervent prayer, that my sister-in-law was much affected. Accordingly on confirmation day he renewed his baptismal vow with great joy.

What he had promised at his confirmation, he had kept.

He had a four-hours' walk to and from church. Still he came to church regularly after his confirmation. By his sunken cheeks and glassy eyes I could see that he had consumption. One day in the fall, after catechising, I took him aside from the rest, and putting my hand on his shoulder, I said: "My dear Matthew, do you ever think of dying? You will not be able to come hither often any more." The seventeen year old youth burst into a flood of tears. He knew what was in store for him. But with cheerfulness he resigned himself to the will of his Savior.

And my expectation proved correct. He sickened towards spring and was confined to the house. His strength declined gradually. Eight days before his death I administered the Holy Communion to him, and God gave His blessing to what I said in that hour. His father told me that when I was gone he sat in his bed, and

with a cheerful countenance often repeated the words, "My sins are forgiven," in a loud voice. The minister asked, "Do you believe that my forgiveness is God's forgiveness?" "Yes, I believe it, my sins are forgiven." I had promised him that I would pray for him in church on Good Friday. During the same hour in which we prayed in church, the father knelt at the bed of his boy, and prayed for a blessed death. His pains ceased at that hour, and great happiness came over him. With a clear voice he sang one hymn after another until Good Friday night.

He had just begun the hymn, "Lord Jesus, Thou my Bridegroom art," when his voice broke and his breath stopped—with the bride's cry of joy he had fallen into a blessed sleep. His death made a lasting impression upon many who saw and heard him. It was with a glad heart that I could on Easter Day say, at the grave: Oh, death, where is thy sting? Oh, grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

When we returned home from the grave, I asked the father if he was sorry that his son had been confirmed a year later? He answered in an agitated voice: "The name of the Lord be praised."—The Australian Lutheran.

THE POPE'S CURSE

The spirit of charity is to be commended at all times. But it is barely possible to overwork even a virtue. It is possible to put such a charitable construction on false doctrine and fiendish practice as to cover the treacherous fire with innocent-looking ashes. There are people who are disposed to wink at the *ex cathedra* utterances of "his holiness," the pope, because he has a kindly face and a sweet-tempered voice, and an air of benevolence that is simply irresistible. "He is so lovable," is what people say who have been favored with an audience. But we must never forget that he is the Pope of Rome. And Protestants, of whatever name, must not forget that he curses them with a curse that should shock them to their senses and compel them to see how dear they are to the pope's heart. Take the following as an example, and by one know all:

On Holy Thursday, the day when our Lord instituted the Holy Supper—that Feast of Christian Fellowship and Love—there is an impressive ceremony, dramatic as it is impressive, and devilish as it is dramatic, when the pope pronounces the following curse against Christians of every other name: "We excommunicate and curse in the name of the omnipotent God, Father, Son and Holy Ghost, and on the authority of the blessed apostles, Peter and Paul, and our own, all that are Hussites, Wyclifites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, . . . and each and all other heretics, by whatever name they may be classed and of whatever sect they may be."—The Lutheran.

HER PART

A missionary, traveling through a barren district of Canada, met a poor Indian squaw. He spoke to her; and as soon as she understood that he was a preacher of the Gospel, she begged him to give her a Bible. She told him that she had heard but a small part of it read, but that it was enough to convince her that this Book, and it alone, could heal the wounds of the heart; hence she would embrace this opportunity of securing a Bible. To the missionary's deep regret he had at the time only his own New Testament, and with this he did not like to part. But not being able to refuse her fervent entreaties, he finally told her that he would lend her his copy on the condition that at the end of one month she would bring it back to him at the place where they met. At the appointed time the missionary returns to the spot, and soon he sees the woman approaching with slow step and troubled countenance. It is evident that she has no good news to report. "Have you the Book?" he inquires. "No," she replied sadly. "And what did you do with it?" he asked, "did you sell it?" "Oh! no," she answered; "I took it along into my wigwam and read from it to my neighbors. When they heard the good news they all wanted to have the book. I could not resist their urgent pleading, and so I gave each one a piece. Here is my part." So saying, she drew forth several leaves from the folds of her dress.

Dear reader, how does your appreciation of the Bible compare with this? Have you a Bible of your own? Do you read it with delight? If not, why not? Why have the heathen a greater desire and relish for the bread of heaven than you? Is it because they are hungry, and you are full? Oh, may you awake to realize your emptiness, your poverty, your wretchedness, that you may hunger and thirst after righteousness.

PERFECT THROUGH SUFFERING

By One Laid for Years on a Couch of Pain

"All the days of my appointed time will I wait."—Job 14: 14.

I kept, for nearly a year, the flask-shaped cocoon of an Emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place.

The great disproportion between the means of egress and the size of the prisoned insect makes one wonder how the exit is ever accomplished at all, and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through the narrow opening is a provision of nature for forcing the juices into vessels of the wings, these being less developed at the period of emergence from the chrysalis than they are in other insects.

I happened to witness the first efforts of my im-

prisoned moth to escape from its long confinement. Nearly a whole forenoon, from time to time, I watched it patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. I thought I was wiser and more compassionate than its Maker, and resolved to give it a helping hand.

With the points of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease out crawled my moth, dragging a swollen body, and little shriveled wings. In vain I watched to see that marvelous progress of expansion in which the wings silently and swiftly develop before our eyes, and as I traced the exquisite spots and working of divers colors which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as in truth it is one of the loveliest of its kind.

But I looked in vain; my false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying the air on rainbow wings.

The lesson I got that day has often stood me in good stead. It has helped me to understand what the Germans call the "Hardness of God's love." I have thought of it often when watching with pitiful eyes those who were struggling with sorrows, suffering or distress, and it has seemed to me that I was more merciful than God, and I would fain have cut short the discipline, and given deliverance. Short-sighted fool! how know I that one of those pains and groans could be spared? The far-sighted, perfect love of God, which seeks the perfection of its object, does not weakly shrink from present transient suffering. Our Father's love is too true to be weak. Because He loves His children, He chastens them, that they may be "Partakers of His holiness." With this glorious end in view, He spares not for their crying. "Made perfect through suffering," as Christ was, the sons of God are trained up to obedience, and brought to glory "Through much tribulation."—Selected.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

In submitting our fifth monthly report we wish to state that our organization held a meeting in which Rev. H. F. Knuth, the chairman of Synod's Relief Committee, was present. It was decided that the Relief Society is to proceed with the work as in the past. Distribution of relief goods and moneys will be made after consulting with the Central Committee at Milwaukee. The various Lutheran charitable institution of Germany and Austria are to be considered. At the next meeting of the Relief Society the amounts to be forwarded to several of these institutions will be definitely determined. Again we appeal to our many friends in the Northwest for donations of clothing, soap, and money. We hope that this appeal will meet with a hearty response from our fellow-Lutherans.

A. C. HAASE, President.

MEETING OF JOINT SYNOD

The special session of the Ev. Luth. Joint Synod of Wisconsin and other states will be opened July 14, at St. Mark's church, Watertown, Wis. The delegates of 1919 are the official representatives of their respective districts for the special session in 1920.

Further information will be published later.

G. HINNENTHAL, Secretary.

SECOND CONVENTION OF MINNESOTA DISTRICT

The Minnesota District of the Ev. Luth. Joint Synod of Wisconsin and other states will convene, D. v., at Mankato, Minn., June 24-July 1. Board and lodging will be provided by Immanuel's congregation at Mankato at \$6.00 per person. All pastors, teachers and delegates desiring to take advantage of this accommodation are requested to register with the local pastor, Rev. A. F. Winter, 213 Spring St., before June 14th.

Papers will be read by Rev. Peter Schlemmer, Prof. E. R. Bliefernicht and Rev. Edward Birkholz.

WM. C. ALBRECHT, Secretary.
Sleepy Eye, May 17th, 1920.

MEETING OF SOUTHEAST WISCONSIN DISTRICT

The Southeast Wisconsin District will meet in Friedens' congregation at Kenosha, July 7-13. The opening service on Wednesday, July 7th, will begin at 10:00 a. m. The doctrinal discussion will be led by the Rev. O. Hagedorn. All credentials of the lay delegates must be signed by the chairman and secretary of their congregation, and are to be presented to the secretary immediately after the opening service. Every congregation is requested to pay for lodging and board of their delegates; \$7.00 will cover the expenses for one person. All requests for quarters are to be sent to the local pastor, the Rev. C. Buenger, 65 N. Ridge St., Kenosha, Wis., before June 25th, and are to be written on postal cards, a separate card for each individual application. All reports, petitions, etc., must be made in a written form and must be in the hands of the president of the district, the Rev. C. Buenger, before June 25th.

HENRY GIESCHEN, Sr., Secretary.

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, Kaukauna, Wis., before May 25; none later will be con-

sidered. 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.

MICHIGAN LUTHERAN SEMINARY

Commencement Exercises

The present school year at Michigan Lutheran Seminary in Saginaw will close Thursday, June 17. The commencement exercises will be held in the evening of that day in the school hall of the St. Paul's Congregation. All friends of our school are cordially invited to attend.

The now closing school year was the tenth of our institution, and in many respects it was a blessed and successful year for our school. Among other blessings it brought us a greater number of scholars than Michigan Lutheran Seminary ever had before. The total enrollment was 35; in 1910-1911 it had only been 5. Let us show our thankfulness to the Lord by still making more determined efforts to win more students for our institutions.

OTTO J. R. HOENECKE.

Saginaw, May 17, 1920.

CALL FOR CANDIDATES FOR NEW ULM

Acting on the resolution of the Joint Synod at its last regular session, the board of trustees of Dr. Martin

Luther college requests all congregations of the synod to nominate a candidate for a professor of English at our Teachers' Seminary in New Ulm, Minn. All nominations should be in the hands of the secretary by June 16.

J. F. GAWRISCH.

COMMENCEMENT EXERCISES

On Tuesday, June 15, at 10 o'clock A. M., this year's commencement exercises of Dr. Martin Luther College will be held in the chapel of the institution. The Rev. J. G. Glaeser of Tomah, Wis., has consented to deliver the address. Friends and patrons are cordially invited to attend.

JOH. MEYER.

New Ulm, Minn., May 13, 1920.

NORTHWESTERN COLLEGE BOARD

The Board of Trustees of the Northwestern College at Watertown, Wis., will convene for its semi-annual stated meeting on the second Wednesday of June, being the 9th day of June 1920, at 10 o'clock in the morning, in the usual meeting room of the board at the institution at Watertown, Wis.

CHR. SAUER, Sec'y.

Juneau, Wis., May 7, 1920.

NOTICE

Any one knowing of any Lutherans living in Globe or Miami, Ariz., please send their names and address promptly to Rev. H. C. Nitz, Box 1226, Globe, Ariz.

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

Receipts	
Rev. J. G. Glaeser, Tomah, Wisconsin.....	\$ 131.00
F. P. Hemp, Neillsville, Wisconsin.....	101.00
Julius H. Wolff, St. Paul, Minn., St. John's church...	23.00
Rev. R. Schierenbeck (School Dis No. 106, Town of Winfield)	41.05
C. H. Huhnerkoch, Redwood Falls, Minn.....	10.00
W. H. Graebner, Treas., Ev. Luth. Joint Synod of Wisconsin	1,115.68
Rev. Karl Brickmann, Plum City, Wisconsin.....	2.00
Rev. T. H. Albrecht, Osceola, Wisconsin.....	5.00
Martha Winkel and Mrs. D. Layman, Dowagiac, Mich.	25.00
Rev. David M. Metzger, Frontenac, Minnesota.....	5.00
George Adascheck, Cumberland, Wisconsin.....	60.00
Mrs. F. Kroll, Eagle Lake, Minnesota.....	5.00
Otto Kempe, Chewelah, Washington.....	20.00
W. C. Hagen, 814 10th St., Menomonie, Wisconsin..	5.00
Rev. R. Schierenbeck, Renville, Minn.....	10.00
Rev. A. Kehrberg, Tawas City, Michigan.....	116.00
Rev. W. Schaller, Firth, Nebraska.....	6.00
Rev. F. E. Manteufel, Roscoe, South Dakota.....	5.00
Miscellaneous Receipts	55.00
Rev. F. E. Manteufel, Roscoe, South Dakota.....	5.00
H. F. Bruss, Danube, Minnesota	5.00
Rev. F. E. Manteufel, Roscoe, South Dakota.....	33.00
Total	\$1,783.73

Disbursements

Paid over to A. H. Gerber, Treas., of the International Relief Society of the Northwest:
 April 30th, 1920\$1,783.73

Cash on hand\$0,000.00

Recapitulation

December Receipts\$ 2,293.90
 January Receipts 3,462.60
 February Receipts 1,626.40
 March Receipts 1,434.62
 April Receipts 1,783.73

Total to date\$10,601.25

Respectfully submitted by

ARTHUR E. THOM,

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

Dated at St. Paul, Minn., April 30th, 1920.

OFFICIAL MONTHLY REPORT OF THE TREASURER OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST, FOR THE MONTH OF APRIL, 1920.

Receipts

Balance on hand March 31, 1920.....\$2,998.78
 April Receipts from Financial Secretary..... 1,783.73

Total Receipts\$4,782.51

Disbursements

J. H. Wolff, express and stamps\$ 18.21
 J. H. Wolff, parcel post charges..... 19.88
 Lumber 25.70
 Ocean freight and insurance on 54 bales of clothing. 1,294.00

Total Disbursements\$1,357.79

Balance on hand April 30, 1920.....\$3,424.72

Respectfully submitted by

ALBERT H. GERBER,

Treasurer of the International Relief Society of the Northwest.
 Dated at St. Paul, Minn., April 30th, 1920.

ITEMS OF INTEREST

Constructive Program Outlined By Zionists

New York—An extraordinary convention of the Zionist organization of America, which brought together more than 1,500 delegates from the United States and Canada, was opened here Sunday, May 9th.

A constructive program designed to carry out the aspirations of Zionists the world over was prepared.

Nathan Straus will contribute \$100,000 for the laying of the foundations of the medical research and health service department of the University of Jerusalem. Mr. Straus will increase this gift from time to time. He will sail for Palestine, June 12.—Milwaukee Leader.

* * * * *

New York—Thousands of Jews took part on Tuesday, May 11th, in the Teulah, or redemption, parade in joyfulness that Palestine is to be the Jewish homeland and under a British mandatory. It came as a climax to the extraordinary Zionist convention that opened here last Sunday. — Milwaukee Sentinel.

The Pope's Wardrobe

The pope has the largest and most costly wardrobe in the whole civilized world. Three large rooms at the vatican hardly suffice to contain the pope's wardrobe, and a special body of servants is told off to keep it in order. Each day in the year has its appropriate garment, which varies in weight and value according to the season. The slippers alone are innumerable, all being made of velvet and embroidered. The gloves are, if anything, more numerous than the slippers. They are made of the finest white wool, embroidered with pearls.

The wool for the gloves, and for all the garments into which wool enters, is the product of a special flock of sheep dedicated for the purpose by a family who have had the special privilege of supplying the pontiffs with wool since the sixteenth century. The pallium is usually woven from this wool by nuns, the lambs which supply the wool having been specially blessed by the pope on January 21 of every year.

Many of the most magnificent papal vestments, thick with gold embroidery and jewels, have not been worn for a long time, since the loss of temporal power put an end to some of the great public ceremonies, but they remain in the "guarda roba," watched by the guardians.—Brooklyn Tablet.

The Rev. Wm. Sunday on Lutherans

It is reported that Rev. William A. Sunday said recently, during a meeting at Rock Island, Ill., that of all the churches he knew, the Lutheran Church was nearest to the church of the apostles. It is not stated what led to this admission; but it is remarkable in the light of the fact that the Lutheran Church has, as a rule, refused to co-operate in his evangelistic campaigns.

Turkish Heir Gives Up Right to Harem

Constantinople—Turkey's next sultan, Abdul Medjid, now the heir apparent, will be the first to have but one wife, and as such she will enjoy the same romantic position as the celebrated Roxalana, the all-powerful favorite wife of Suleiman the Magnificent, whose tombs for centuries have attracted visitors to the Suleiman mosque in Constantinople.—Milwaukee Sentinel.

The Holy Theomanistic Bible

The "Holy Theomanistic Bible" is the latest candidate for a niche in the library of spurious scripture alongside the "Book of Mormon" and "Science and Health." It was produced, according to the highly colored advertisements recommending it, by the "mediumistic automatic writing of Mrs. Welari, the clairvoyant inspiration of the editor, Bishop Theodolithos, S. T. D., and the guidance of their soulmates, Theolinda and Bishop Phillips Brooks." It is about time for a fresh freak religion to appear. Is this it?—The Continent.

Mennonites May Go From Canada to Brazil

Winnipeg, Man.—Fifteen thousand Mennonites scattered over southern Manitoba and western Saskatchewan may move to Brazil to practice their faith untrammelled, according to a decision of the heads of the church.

Particularly since the war there has been considerable agitation against the Mennonite colonies on the part of returned soldiers' organizations.

The Mennonites demand immunity from participation in wars. They refuse to send their children to public schools.—Sentinel.

Please Note the Following Change in Prices of
ENGLISH BIBLES

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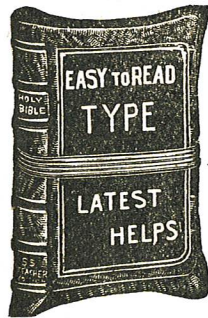
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No. 921. Same as No. 920, but indexed and the words of Christ in red print..... 5 25

SPECIMEN OF TYPE SHOWN BELOW

3 ^e It seemed good to me also, having ^v had perfect understanding of all things from the very first, to write unto thee ^d in order, ^e most excellent Thē-ōph'ī-lūs,
4 / That thou mightest know the certainty ^v 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 ^v time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of ⁿ the altar of incense.
12 And ^v when Zāch-ā-rī'as saw ^{him}, ^e 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

Northwestern Publ. House

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