

# 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 8:26

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## ABRAHAM'S BOSOM

O glorious land, O realm of Light supernal,  
Thou peaceful Haven of the saved and blessed—  
Where reigns the Triune God of Love Eternal,  
Where weary pilgrims find their longed-for rest—  
In Thee abideth peace and endless gladness,  
Thou art the dwelling place of joy and love;  
When will I bid farewell to pain and sadness,  
And enter Thee, blest Canaan above?

O how I long for the sublime transition,  
Which takes me to thy shores, O Paradise—  
When faith beholds the glorious fields elysian,  
When my bound spirit for deliv'rance cries!  
Eye hath not seen thy all-transcendent splendor,  
No mortal tongue thy glory can define!  
Ear hath not heard the songs thy choirs render,  
Thou Salem fair, prepared by Love Divine!

How Zion longs to leave her desert-dwelling,  
And join with saints of old, the heav'nly throng!  
Still through earth's wilderness her song is swelling,  
As once in Patmos' skies—"O Lord, how long!"  
O how she yearns to mount on eagle's pinions,  
To leave forevermore this vale of tears,  
To reach, Jerusalem—thy blest dominions,  
And bid adieu to pain, and strife, and fears!

O precious Savior, through Thy blood-bought merit,  
Grant that I reach that Canaan on high!  
Let me by grace that blissful Home inherit,  
That Eden fair beyond the starry sky!  
O guide me safely o'er death's frigid Jordan,  
Hold Thou my hand, till I have passed the gloom,  
Let the assurance of Thy purchased pardon  
Illuminate the midnight darkness of the tomb!

Thou hast redeemed me, Jesus, precious Savior,  
From Satan's pow'r, from sin, and hell, and death!  
Thou hast restored me to the Father's favor,  
Thou Son of God, Thou Christ of Nazareth.  
In Thee, O Crucified, my hopes I center,  
Through faith in Thee, I'm justified by grace,  
And through Thy Blood, O Risen One, I'll enter,  
Thy mansions fair, and see Thee face to face!

Grant Thou me grace to flee earth's carnal pleasure,  
Fill Thou my heart with love to Thee and Thine,  
Let Thy blest Word, dear Savior, be my treasure,  
Place my affections on the things divine.  
O grant me pow'r to overcome temptation,  
Do Thou in mercy pardon all my sin,  
Let me rejoice, O Christ, in Thy salvation,  
And in Thy Spirit's strength the vict'ry win.

Thy Word has given me the blest assurance,  
That Eden's joys eternal I may share.  
O grant me through Thy Spirit blest endurance  
In faith, in hope, in penitence, in prayer!

Till, on the fiery chariots of Elijah,  
Thy Zion mounts to greet Thee in the skies—  
Till with Thy Church Triumphant, blest Messiah—  
I praise Thee evermore—in Paradise!

ANNA HOPPE,  
Milwaukee, Wis.

On the Gospel Lesson for the First Sunday After Trinity.

## There Is Joy In The Presence Of The Angels Of God Over One Sinner That Repenteth. Luke 15:10.

Joy in heaven over a sinner that repents! The repentance of a sinner is not this that he decides to cease his antagonism against God and to render God certain services God stands in need of. "God is not worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

The penitent sinner says:

Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked come to Thee for dress;  
Helpless look to Thee for grace;  
Foul, I to the fountain fly:  
Wash me, Savior, or I die!

The sinner brings a heart defiled with sin, a guilt-laden conscience, a load of curse, and often also a sin-ridden body and a totally wrecked and wasted life; he receives a full and free pardon, the robe of the perfect righteousness of Christ, the Father's love and the inheritance of everlasting life.

God gives, the sinner receives. God's joy is the joy of giving, blessing, comforting and saving. God does not hesitate to pardon, he does not give grudgingly. He rejoices to be able to give joy to the sinner.

Nor does he wait until the sinner comes to him; then none would come. He goes out after the sinner. By these very words he is seeking to draw us to himself that he may save us and bless us.

Then none need hesitate: neither the publican in the temple, nor the woman of sin, nor the malefactor, whose life even human justice demands, nor the Pharisee Saul, nor the unfaithful disciple Peter. "There is joy in the presence of the angels of God over one sinner that repenteth."

The Father's joy over the repentance of the sinner is shared by his true children on earth. For this rea-

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Rev C Buenger  
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son they do not find the work of spreading the Gospel an arduous and an irksome task. It is their joy. They do not complain that they must give again and again for the support of the work of the Church. They do not become discouraged when the visible results achieved are not great. They will seek the disreputable sinner as earnestly as the respectable sinner. They will rejoice also in the winning of those who will never be able to assist in bearing the financial burdens of the Church. Their joy is the joy in the salvation of the lost.

Heavenly Father, comfort us, and fill us, with Thy joy over one sinner that repenteth!  
J. B.

### COMMENTS

**A Split Predicted** "Straws show how the wind blows" and to judge by what is flying it would seem that more than a mere wind is blowing.

The present time is crucial in the Church; all the more reason to see where you stand and to take a determined front against everything which would move you from your position. From the New York Times we take the following:

"Preaching on 'Will the Episcopal Church Split in Two?' the Rev. Dr. Percy Stickney Grant, rector of the Protestant Episcopal Church of the Ascension, declared on Sunday that in America the bishops of today were 'reaching for more authority, which so narrows and hampers the growth of the Church, the variety of its expression and the energy of its active ministry the more vigorous of our clergy will organize their parishes into community Churches, or will leave the Protestant Episcopal Church and establish such Churches.'

Dr. Grant astonished his big audience by declaring that the sacrament of confirmation 'as it is now understood is an outworn custom of little significance.' He said there were 'few thinking adults who join the Episcopal Church today, and few of them upon any intellectual persuasion.'

He affirmed that he could not recall any advance legislation which the Episcopal Church had enacted in his time. He said the Church had made no pronouncement on suffrage, prohibition or the abolition of poverty. He declared that the 'listlessness and self-satisfaction of the Episcopal Church is driving some of the more humanitarian clergy out of the ministry.'

Dr. Grant did not answer the question as to whether his communion would be split in two, but he declared if there will be a split it would come in the direction of greater congregationalism.

Dr. Grant said Church dignitaries should realize that people today are afraid of the Church. He cited the

case of the Rev. Dr. John Haynes Holmes, who since fire destroyed his Church at Park avenue and Thirty-fourth street, was preaching to twice and three times as large an audience in a nearby theater."

Yes, we too think a split is coming. It will be the community Church with "pronouncement on suffrage, prohibition and the abolition of poverty" on one side and the Gospel of Jesus Christ unto salvation "to all them that believe" on the other. We can say beforehand where the crowds will be found—with them that cater to "intellectual persuasion." Nevertheless we are content to remain with the little minority. Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them." G.

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**A Poor Exegete** "At a recent convention of the Protestant Episcopal Church, diocese of New York, an attempt was made to revive the open forums that, under a ruling of Bishop Burch, have ceased to exist. The question was raised by the Rev. Percy Stickney Grant, rector of the Church of the Ascension, whose own open forum was lately attacked because of its radical tendencies. The charges were considered at the time by Bishop Burch, who decided that thereafter a list of speakers must be presented and viséed in advance of every meeting, thus, of course, destroying the one essential of an open forum—the privilege of informal remarks from the floor. Through the assistance of men like the Rev. William T. Manning, rector of Trinity Church, who, as a volunteer army chaplain was recently telling people how blessed are the war-makers, the position of Bishop Burch was sustained. The debate was notable for rather more than the usual number of banalities, Everett P. Wheeler offering a resolution that 'Church edifices should be kept separate from all unhallowed, ordinary, common uses.' To which we might suggest as addenda the words of Paul the Apostle: 'But God hath showed me that I should not call any man common or unclean.'"—The Nation.

Whatever other merits The Nation might possess, it here shows itself as a very poor exegete of Holy Scripture. Not only in that it credits Paul with a statement made by Peter, but also in that it utterly fails to comprehend the meaning of the words it quotes. If the men whom it criticizes have erred in other matters, they are right in the stand they take on this question. Banking and poultry selling are in themselves clean occupations, but we read Matt. 21: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and said unto them: 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.'" J. B.

**Dowie Restored** From Los Angeles we hear that Mrs. Dowie, widow of the well remembered Alexander Dowie, founder of Zion City, is going into business as the head of a new healing cult patterned after that of her late lamented spouse. Ever since Voliva crowded out the peppery little leader from Zion City the fortunes of the Dowie's were in eclipse. After a few futile attempts to start something he died. His famous unkissed son remains in obscurity. Now comes the widow, still wearing her weeds.

She shows sagacity in choosing Los Angeles as her field of operations. In all America there is not a more fruitful field for the exploitation of quack religion. By experience she knows that the healing of bodily ills is the bait that will land the fish for which she is angling with the least trouble.

We await with patience further reports of her methods. If she follows the illustrious example of her departed husband her work will prove highly entertaining. In one thing Dowie excelled all competitors: he was a past master at the art of vitriolic denunciation. Anything against which he preached was scorched with epithets that fairly sizzled. Against the users of tobacco and the eaters of pork his vocabulary of terms of vilification was unlimited. It was a gift; we doubt whether it could be passed on to his relict with the rest of the estate.

Mrs. Dowie will find the competition very hot in sunny California. But why should she be concerned about that? The supply of dupes is unlimited; there is more than enough to go around. P. T. Barnum was entirely too conservative, at least two are born every minute.

H. K. M.

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**The Busy Pope** What with his numerous beatifications and sanctifications the Pope is not too busy to attend to a few other matters. We read that the new Germany is to be doubly blessed: Berlin is to receive an accredited papal nuncio, and "in accordance with historic precedent" it will be raised to the rank of an archiepiscopate.

The unholy alliance of Socialists and Romanists in Germany is responsible for this papal favor. Temporarily the chief manipulator of this strange coalition, Matthias Erzberger, is in retirement. But there is no dearth of equally subtle successors.

The new archbishop of Berlin will very likely be found in the person of Dr. Kaas, of Treves, who is described as a distinguished philosopher, former army chaplain, and present deputy in the national assembly. It is safe to assume that the last of these qualifications was considered to be decisive.

H. K. M.

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**"A Catholic Defense of the Elks"** "In view of the fact that the Elk spirit is invading the Knights of Columbus, it is not surprising to find Catholic participation in the

'memorial services' of the Elks and similar organizations. The contemporary (we don't know its name) is quoted by The Sacred Heart Review (Vol. 54, No. 20) as follows, says The Fortnightly Review (Catholic):

'We think that the Catholic members of the Elks look upon the annual memorial services merely as a tribute of honor to the memory of their departed brothers and a consolation to the bereaved. No ill-effects are seen among Catholics. Often Catholics are the chief actors of the occasion. The subject very often chosen for the memorial service is the immortality of the soul. As far as we can see, the best influence coming from the Elks is charity. They do take care of a sick brother and his dependents as no other organization does. We never feel that the Elks have any very pronounced ill-effect on its Catholic membership—the fault generally is with the man himself—Elk or no Elk.'

"The Sacred Heart Review comments on this utterance as follows:

'We cannot help feeling that the foregoing 'defense' is itself one of the most striking evidences of the ill-effects of the annual 'memorial services' of the Elks. When they thus succeed in muddling the mind of a Catholic editor, what shall be said of their effect upon the man in the street?'—The Christian Cynosure.

Little need be added to the remarks of The Sacred Heart Review. That is just the thing we find in Lutherans who have joined a lodge, that they have become muddled in their knowledge of sin and grace. The man who can take part seriously in the "memorial service" of the lodge and find comfort in what the lodge is able to teach concerning the immortality of the soul, certainly has forgotten both, the law and the Gospel of our Lord. He who is not taking part in those exercises with heart and soul is trifling with sacred things and denying the Saving Truth. J. B.

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**The Socialist and Religion** Now and then readers of Church papers are heard from who resent references to the hatred for the Church which crops out in many socialistic utterances. There have been champions of socialistic theories within the Christian Church and we know that many Christians have felt strongly attracted by some of the features of the socialists' program.

The subject cannot be discussed briefly; there are too many shades of socialism as there are too many types of Christianity. One cannot generalize. A few facts stand out now and then that can be noted and used. Last month the Socialist party of America held its convention in New York. In its sessions there were a few hours of heated debate on the question of religion.

The draft of the party's "declaration of principles" for 1920 contained a reference to Churches that was

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anything but complimentary. It was declared "that a privileged few in this country own the people's Churches and regulate their souls."

Eventually this declaration was stricken from the draft upon representations made by Victor Berger, of Milwaukee, and by Augustus Claessens, of New York. As practical politicians both of them advised against its retention as a matter of policy. Claessens said: "Cry against that which men cherish as holy and you arouse an antagonism which no argument can defeat." With similar concern Berger was against "dragging in of the thing which can do most to prejudice the masses against us." Mr. Berger also pointed out that the Socialist movement had received notable aid and support from clergymen and rabbis throughout the world.

We believe that we can understand just what the original draft of the "principles" meant to say and we do not hesitate to concur in that view to an extent. With the example of the Interchurch before us, and many others of smaller proportions, there is every basis for saying that some privileged few are trying to regulate the souls of the people and to take their Churches out of their hands. As their declaration had it, the statement was far too sweeping and far too indefinite to be of any value.

But the Socialists will not understand if we voice our protest against their taking charge of our souls. It is not the business of any political party to pass judgment on the manner in which souls are regulated.

Neither will the Socialists understand if we are not at all flattered by the soft impeachment that clergymen and rabbis were of great service to the Socialist cause. Clergymen, and possibly rabbis, by virtue of the freedom which they enjoy under our constitution are morally bound to refrain from using their position to further any political ends whatsoever. If they elect to become Socialist propagandists, let them sever their connection from any official position in the Church.

The declaration that provoked the debate at New York was removed, but the original question is plainly not solved by the Socialist party. If the objectionable passage does not occur in their platform that is merely a negative virtue.

H. K. M.

**Standard Oil Reads the Bible** In Exodus there is the story of the infant Moses whose mother placed him in an ark made of bulrushes, "daubed with slime and pitch," before she laid it in the flags by the river's brink. This hidden reference to a possible source of oil did not escape the keen eyes of the Standard Oil engineers. With the aid of some expert expounder of Scripture (Standard Oil employs nothing but experts in responsible positions) the engineers made a study of the land of Goshen. And sure enough, they found oil. In the near future the land of the ancient pharaohs will be as noted for its wells and gushers and derricks as it has been for its pyramids and sphinxes and obelisks.

It is strange that so palpable a clue should remain unused so long. Perhaps the increased consumption stimulated the engineering force to new activity. We would not venture to surmise that the engineers had failed heretofore in using this pointer because they never got as far as Exodus in their reading. In fact, aside from the engineers, we know that Mr. Rockefeller is a keen Bible reader and if there is oil in the Bible no man on earth could get it before he got there.

We like this little story very much. It doesn't seem true, perhaps it isn't true. One might almost wish it were. The last few years have seen so many Bible readers in their haste to get rich quick taking up the reading of oil stock reports to the neglect of their Bible and their Church that it would afford some satisfaction to have them go back to their Bible for oil and find something better than oil in it—even the pearl of great price.

H. K. M.

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**It Will Not Down** "They who are most enthusiastic for the external union of all Christians are least interested in arriving at a consensus of belief in the great fundamentals of our Christian religion. They are least definite and fixed in their beliefs. But the creedal question will not down. No sooner do you get men of various denominations together to discuss the living issues of the creeds, when the divergence at once comes to the surface—as needs it must. Convictions, after all, have a great deal to do with our Christianity. When once you rule them out of court, or bury them out of sight, the bottom drops out of Christianity. It has no solid ground to stand upon. If the recent effort at organic church union did nothing else, it at least pointed out how impossible it is to unite church bodies until an adequate and common basis of faith is established. How far we are yet from this goal may be judged from what the Christian Advocate has to say of this effort at union. It says: 'We do not believe in the organic union of the various denominations. We do not believe that such a thing is possible. We do not believe that if it were possible it would be for the best interests of Christ's

kingdom on earth. The weakness of all attempts in the direction of organic union in the past has been the inevitable exclusion of certain fundamental doctrines from the creedal basis of union. The Inter-Church Council on Organic Union (do not confuse this with the Inter-Church World Movement), which met recently, was no exception. It seems that such fundamental doctrines as the forgiveness of sin and the resurrection of the body were left out of the creedal basis of union. What was equally defective from our viewpoint was the action looking to the union not of the "evangelical" Churches, but of the Christian Churches. This throws the door wide open to a large number of rationalistic Churches, some of which deny the deity of Christ. The Council has made a bad start."—The Lutheran.

No, it will not down for the simple reason that God wills otherwise. It is of the confession of the true faith that our Savior says: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." Keep off the shifting sands of New Thought and New Movement and squarely on the Rock of the Word and no power of hell will down you either.

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**Methodist Legerdemain** In their general conference the Methodist Church resolved to uphold its old rule which demanded disciplining of members who took part in worldly amusements such as the theatre, or the public dance. For some time it had been asked by some that this rule be revoked. Methodists, like most other people, were not conspicuous by their absence from such entertainments; we recall distinctly that a number of Methodist clergymen never fail to recommend certain plays which, they find, "contain a moral lesson." We see the conference refused to hearken to the "signs of the times." Quite naturally; if the rule was ever justified, it is justified now. If it is not suitable now, the Church cannot disavow it without confessing that it was guilty of serious tyranny over souls in the past.

It is rather amusing to note that the very session which acted on this proposal also took measures to restore with the left hand what it took from its members with the right. They resolved to recommend that every local Church appoint a director of social and recreational work. That means that the Church undertakes to furnish under its own auspices what it would not countenance according to its old rule.

Presumably the recreational expert will be demanded. It may be arranged in certain communities that a member who happens to run a public dance room could be induced to assume the position. That would simplify matters considerably and would insure the man business with no further expense to the Church. All would be well.

Wordly amusements are of the world and those who must have them are of the world. The world is but the reflection of the flesh within us. If the Church undertakes to gratify this flesh in the Church parlor rather than in a public place, nothing is changed. Instead of inaugurating new recreational methods, the Methodists might make some astonishing discoveries if they turned to a sound and faithful use of the Gospel for that re-creation which we usually call regeneration.

H. K. M.

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**Don't Die, Live** "Don't you dare to lie down and die unless you have passed your fiftieth birthday. If you successfully passed the childhood period of life, and you have not reached the period of second childhood, you have no right to die, even if you want to. Science has taken care of your life through the childhood period at the expenditure of millions in money and years in time. The diseases that head the list of fatal diseases today are all adult diseases. The responsibility for having them rests with the sufferer himself." Thus spake Dr. William Sadler. It is well that the good doctor did not forget to mention those millions of dollars. It would have been discourteous in the extreme if in this song of power the chief deity, Mammon, would have been neglected.

We feel sure that Dr. Sadler could not utter such nonsense in seriousness without qualifying it about ninety per cent. Even then he chose an unfortunate way of scaring lazy society women out of their imaginary valetudinarianism.

His statements are very suitable for reading to the primer class in catechism and then asking them: "Now, children, what's wrong with this?"

H. K. M.

### A TIMELY REFLECTION

(Continued)

II. Now, think, secondly, of the fascinators that draw away the eyes.

Paul's question is not one of ignorance, but it is a rhetorical way of rebuking, and of expressing wonder. He knew, and the Galatians knew, well enough who it was that had bewitched them. The whole letter is a polemic worked in fire, and not in frost, as some argumentation is, against a very well-marked class of teachers—viz. those emissaries of Judaism who had crept into the Church, and took it as their special function to dog Paul's steps amongst the heathen communities that he had gathered together through faith in Christ, and used every means to upset his work.

I cannot but pause for a moment upon this original reference of my text, because it is very relevant to the present condition of things amongst us. These men whom Paul is fighting as if he were in a sawpit with them, in this letter, what was their teaching? This:

they did not deny that Jesus was the Christ; they did not deny that faith knit a man to Him, but what they said was that the observance of the external rites of Judaism was necessary in order to entrance into the Church and to salvation. They did not in their own estimation detract from Christ, but they added to Him. And Paul says that to add is to detract, to say that anything is necessary except faith in Jesus Christ's finished work is to deny that that finished work, and faith in it, are the means of salvation; and the whole evangelical system crumbles into nothingness if once you admit that.

Now, is there anybody today who is saying the same things, with variations consequent upon change of external conditions? Are there no people within the limits of the Christian Church who are reiterating the old Jewish notion that external ceremonies are necessary to salvation and to connection with the Christian Church? And is it not true now, as it was then, that though they do not avowedly detract, they so represent these external rites as to detract, from the sole necessity of faith in the perfected work of Jesus Christ? The center is shifted from personal union with a personal Saviour by a personal faith to participation in external ordinances. And I venture to think that the lava stream which, in this Epistle to the Galatians, Paul pours on the Judaizers of his day needs, but a little deflection to pour its hot current over, and to consume, the erroneous theories of this day. "O foolish Galatians, who hath bewitched you?" Is it not like some malignant sorcery, that after the Evangelical revival of the last century and the earlier part of this, there should spring up again this old, old error, and darken the simplicity of the Gospel teaching, that Christ's work apprehended by faith, without anything else, is the means, and the only means, of salvation?

But I need not spend time upon that original application. Let us rather come more closely to our own individual lives and their weaknesses. It is a strange thing, so strange that if one did not know it by one's own self (one would be scarcely disposed to believe it possible, that a man who has "tasted the good word of God and the powers of the world to come," and has known Jesus Christ as Saviour and Friend, should decline from Him, and turn to anything besides. And yet, strange and sad, and like some enchantment as it is, it is the experience at times and in a measure, of us all; and, alas! it is the experience, in a very tragical degree, of many who have walked for a little while behind the Master, and then have turned away and walked no more with Him. We may well wonder; but the root of the mischief is in no baleful glitter of a sorcerer's eye without us, but it is in the weakness of our own wills and the waywardness of our own hearts, and the wandering of our own affections. We often court the coming of the evil influence, and are willing to be fascinated and to turn our backs upon

Jesus. Mysterious it is, for why should men cast away diamonds for paste. Mysterious it is, for we do not usually drop the substance to get the shadow. Mysterious it is, for a thirsty man will not usually turn away from the full, bubbling, living fountain, to see if he can find any drops still remaining, green with scum, stagnant and odorous, at the bottom of some broken cistern. But all these follies are sanity as compared with the folly of which we are guilty, times without number, when, having known the sweetness of Jesus Christ, we turn away to the fascinations of the world. Custom, the familiarity that we have with Him, the attrition of daily cares—like the minute grains of sand that are cemented on to paper, and make a piece of sandpaper that is strong enough to file an inscription off iron—the seductions of worldly delights, the pressure of our daily cares—all these are as a ring of sorcerers that stand round about us, before whom we are as powerless as a bird in the presence of a serpent, and they bewitch us and draw us away.

The sad fact has been verified over and over again on a large scale in the history of the Church. After every outburst of renewed life and elevated spirituality there is sure to come a period of reaction when torpor and formality again assert themselves. What followed the Reformation in Germany? A century of death. What followed Puritanism in England? An outburst of lust and godlessness.

So it has always been, and so it is with us individually, as we too well know. Ah, brethren! the seductions are omnipresent, and our poor eyes are very weak, and we turn away from the Lord to look on these misshapen monsters that are seeking by their gaze to draw us into destruction. I wonder how many professing Christians are in this audience who once saw Jesus Christ a great deal more clearly, and contemplated Him a great deal more fixedly, and turned their hearts to Him far more lovingly, than they do today? Some of the great mountain peaks of Africa are only seen for an hour or two in the morning, and then the clouds gather around them, and hide them for the rest of the day. It is like the experience of many professing Christians, who see Him in the morning of their Christian life far more vividly than they ever do after. "Who hath bewitched you?" The world; but the arch-sorcerer sits safe in our own hearts.

#### A GORGEOUS PAGEANT: BUT WHOSE THE GLORY?

The canonization of Joan of Arc which took place at St. Peter's in Rome about the middle of May rivalled in splendor and barbaric display anything the world has ever seen. "It was the greatest, most impressive function performed in the historic basilica," says an eye-witness, "not only by the present pontiff, but for several centuries past." "Seldom," says another, "has

Rome, accustomed as it is to pageantry, seen a more brilliant spectacle than that witnessed when the pontiff entered St. Peter's today."

"Priests and monks in black, brown and white robes headed the procession, and after them came ecclesiastics intoning special prayers and hymns composed for the solemn occasion. Then came richly colored banners showing scenes from the life of Joan of Arc.

Following close behind were lay and religious members of the pontifical court and the Sistine choir, singing 'Ave Maria Stella.' Then came chaplains who carried the Papal mitre and triple crown on crimson cushions, which preceded but a short distance the papal cross."

Of the immediate neighborhood of St. Peter's the writer says, "Dense crowds filled every inch of the sidewalks, eager to see the passing notables. As I drew near the basilica I passed a hundred automobiles, cars and cabs conveying high dignitaries of the Church in picturesque and fantastic costumes, cardinals in their crimson robes, monsignors in purple, humble pilgrims, nuns and monks on foot. It is useless to describe the vicissitudes endured before at last I set foot within St. Peter's."

Then he goes on to describe the special decoration of the interior:

"The walls were hung with gorgeous crimson brocades, ornamented with gold fringe, with silver, gold and crystal lamps, and with pictures and tapestries of Joan of Arc. Thousands of twinkling, swaying candle flames shed a soft, subdued light all over the building. A profusion of flowers of all colors made the altar of confession, where later the pope celebrated mass, appear like a fairy garden.

It was the greatest, most impressive function, performed in the historic basilica, not only by the present pontiff, but for several centuries past.

A passage was kept open in the middle of the basilica for the procession to the high altar, behind which the papal throne was erected.

The vast temple was filled from dawn with the crowd, which had gathered from all parts of the world.

The pontiff was received at the entrance to the basilica by Cardinal Merry del Val, arch priest of St. Peter's, with the vatican chapter.

The choir sang 'Tues Petrus,' while the faithful sank to their knees, but did not allow any detail of the magnificent procession to pass unobserved.

Diplomats from all parts of the world and missions sent especially for the occasion occupied a tribune erected for them. Another tribune was filled by 140 members of the family of Joan of Arc and special deputations from France."

A description of the canonization itself may interest our readers so we give it in the words of the correspondent:

"Impressive ceremony and ancient ritual marked the addition of her name to the roll of saints. After Pope Benedict had been enthroned in St. Peter's, dignitaries of the Church advanced and voiced the claim that the pontiff should inscribe the name of Joan of Arc in the sacred list.

Monsignor Galli replied for the Pope, saying he must first invoke divine blessing on the event. Chaplains intoned the Litany of the Saints. Pope Benedict, again seated on the throne, listened to a second request by officials of the canonization.

After prayer, the pontiff remained in reverent silence for a space, and then rose as the first notes of 'Veni Creator Spiritus' were chanted by the choir.

For a third time officials demanded their supplications be granted, Msgr. Galli answering that, as the Pope was convinced 'this thing was pleasing to God,' he had decided to pronounce the sentence of canonization.

Then Pope Benedict announced to the Catholic world the solemn fact of the addition to the body of the saints of Joan of Arc, ordered in the name of the Holy Trinity that her memory be held in pious devotion by the Church, and called upon surrounding ecclesiastics to witness the fact.

He at once directed the consistorial advocate to draw up the deed of announcement, and left the throne, intoning a 'Te Deum.' The bells of St. Peter's announced the happy event and the bells of all Churches of Rome answered.

The rite was concluded by celebration of mass by the Pope, the light from Benevenuto Cellini's historic candelabra falling over the gorgeously vested ecclesiastics gathered about the altar.

Pope Benedict concluded his part of the ceremonies with an oration on the life of the new saint, and as he spoke a picture of Joan of Arc placed behind the high altar was unveiled.

The impressive procession that marked the beginning of the ceremony was then re-formed, and slowly wound its way back to the Vatican, passing through reverent, weeping throngs which again received the apostolic benediction."

Thus the great ceremony at Rome. The writer for the New York Times, from whose report we quote the above, is right when he calls the whole thing a "function." It is not difficult to find the central figure. In conclusion we again ask, whose the glory? G.

#### "A LAST WORD"

Last words have a value. When God in His wisdom sees fit to call home someone near and dear to us we cling to his last words, if they are indicative of his hope of eternal salvation, not only as a comfort during the immediate hours of bereavement, but also as an inspiration to our own feeble faith.

Scripture itself attaches value to last words, else it would not have recorded so many for our perusal. "Lord, remember me when thou comest into Thy Kingdom," is a last word, that in view of the answer it received, has surely served as a raft to many a despairing soul floundering on the sea of doubt, and carried him safely to the shore beyond.

"It is finished," is another last word. Can you picture our plight if this word had never been spoken, if Satan had triumphed, if he had succeeded in destroying the Prince of Life and so robbed us of our only helper, leaving us dead in trespasses and sins, and without hope in this world? But thank God, the word was spoken, and we cling to it as a priceless gift.

A few weeks ago another last word was spoken, down in Apacheland as the fruit of the work that Christ had finished. Florence's earlier life was spent like that of other Apache children, roaming about without a care. Hills and valleys were her playground, dogs and burros her playmates. These happy days were brought to an abrupt close when one day Uncle Sam reached out his hand and led her into school. Here she spent years of routine as did other Apache boys and girls, and then came a parting of the ways. The others returned to their camps and their native language; Florence remained and became the wife of Jay Roe Browning, a Pima Indian employed at the school as disciplinarian, whose native language she could not understand. Mr. Browning was baptized by the Presbyterians at his native home when a boy and is a true Christian. He has been a help to the missionary in many ways, even taking over one branch of the latter's Apache Bible class which he found too large for intensive work. Florence, on the other hand, did not take active interest in the affairs of Christ. This may have been partly due to the fact that during her impressionable years missionaries were so few and therefore so seldom seen that they never became more than a subject of idle curiosity to her. (And if the truth must be told, we are still so few that we still remain a mere curiosity to many.) Occasionally she came to evening chapel services, and some months ago she ceased to appear even there. Tuberculosis had touched her with a cold, clammy finger, and Florence was taken back to camp, the abode of her youth, where a devoted husband ministered to every want and whim.

During this time the Lord had placed two missionaries within reach and they ceased to be a curiosity to her. A change began to take place. The last acts and last words of Christ were made plain unto her. Apathy yielded to querulousness, querulousness to passive interest, passive interest to faith, faith not demonstrative, but faith resigned. Instruction continued and faith increased; faith reached out for support and Florence was baptized. Shortly after she partook of the body and blood of the Savior, in company with her

husband and one of the missionaries, as a further seal to her salvation. Then followed the peace that passeth all understanding, the peace that only God can bestow. After requesting of her husband that he permit their three children to be baptized, she had no further wants. After a few more days she died peacefully, without pain. Shortly before, she had repeated words in Apache that her husband could not understand. She had spoken a last word, but what was it? In the moment of sorrow he could not even repeat what he had heard.

The following day the body of Florence Browning was laid to rest. As the grave was being closed one of the missionaries ventured words of comfort to the husband; but he was not grieving as one without hope. He had recalled his wife's last words, had secured the translation and whispered with repose: "The words she spoke before she died were: 'Look, it is clear, it is clear.'" What was clear? We who still stand on this side of eternity are not in a position to realize the full significance of these words. If there is one thing that an unregenerate Apache shares with his unregenerate white cousin it is an unspeakable fear of the obscurity of death, tomorrow and eternity. But Florence had no such fear. It would appear that the Lord gave her a glimpse of her heavenly home as she hovered for a moment on the threshold of eternity making clear to her as never before, the one great plan of God for the salvation of sinners. She saw her way clear, and the word betraying her vision will ever remain a source of comfort to the husband. A week later, in accord with the mother's wish, Eugene, Fern and Inona Browning were baptized, none other than the father pledging himself to guard and nourish their tender faith.

E. E. G.

### WHAT OTHERS SAY

#### A Hard One For the Clergyman-Mason

To say that we were delighted is putting it mildly when expressing our feeling of surprise and pleasure at reading a strong paper in the January number of the Lutheran Church Review on, "Ought a Minister to Be a Mason?" The author is Pastor John C. Mattes of Scranton, Pa., of the United Lutheran Church, who, by the way, has written worthwhile things on some other subjects.

It appears that Rev. Mattes did not first work himself up to a bursting point by reading fiery anti-Masonic literature, but simply made a comparison between admitted facts and teachings of Masonry and the absolute truth of the Christian religion, with the resulting conviction that Masonry is diametrically and fatally opposed to the Gospel of Jesus Christ. On this point he says:

"The writer has not read any anti-Masonic books, with one exception and that was read not for the sake



of its arguments, but simply because of the quotations from Masonic literature it contained. We have tried to form an independent judgment, based on admitted facts as these are compared with certain fundamental principles of the Christian religion."

One strong point made is the particularism of Masonry over against the universality of the Christian religion. Masonry claims to have the "light," yet it will reveal that light only to a select few. Age, sex, misfortune, enmity, and such like things will exclude from the "light" that saves. Here are some words on that point:

"Is that compatible with the fundamental principles of Christianity? Just imagine these classes being excluded from the kingdom of God or being deprived of its blessings because there was some person who did not want them included; because they were black-balled! The contrast is unmistakable—Christianity is the universality of divine love; Masonry is the exclusive selfishness of human pride. Christianity is the revelation of a divinely given truth to all men; Masonry the concealment from the overwhelming majority of mankind of 'truths' supposed to be particularly acceptable to human reason."

On Masonic prayers from which the name of Christ is excluded words like these:

"Whosoever presumes to offer prayers and supplications to God otherwise than through our Lord Jesus Christ and because of His merits denies his Lord, if he does so realizing what he is doing. For a minister of the Gospel there should be no excuse for not realizing what he is doing."

On garbling Scriptures for the purpose of eliminating the name of Christ these trenchant words:

"Thus men wrest the Scriptures to their own damnation. Can a minister deliberately take part in any ceremonial in which he hears the holy Word of God thus perverted and all references to our blessed Lord stricken out? Not unless he is ready to sell his Lord for thirty pieces of silver."

To the argument that some of the higher degrees of Masonry recognize Christ this:

"We are speaking, remember, of fundamental Masonry and not of side degrees like Knights Templar, where there has been an attempt to impose a gloss of Christianity. Whatever might be said in their defence in this one particular, it must not be forgotten that a man must pass through these anti-Christian stages of Masonry to reach them."

He here in addition quotes a Masonic writer to the effect that these supposedly Christian degrees are really not a part of universal Masonry but sectarian concessions to French Jesuits.

We have given but a few samples of what the article contains, and we wish that every minister of the land, Lutheran or otherwise, could read the entire paper of twenty-four pages. We especially wish that every

Lutheran minister who does not seem to know just where he stands on the subject or who has even been caught in the spider's web might follow out Rev. Mattes' line of argument, and then see whether the foundations have not been cleared or whether he is not ready to throw off the thralldom. At all events, how a Lutheran minister who is a Mason, for there are a few such in certain synods, can read this discussion and then continue in the lodge and at the same time preach the Gospel of the Lord from the pulpit and minister before the Lord's altar is more than we can understand.

Summing all up, we have: "Can a minister be a Mason? There is only one who stands in the way—our Lord Jesus Christ."

What Rev. Mattes thinks of Christians who are not ministers belonging to Masonry he does not say. That, of course, was not up for discussion in his paper. But to us it seems that his logic could get him only to one place.—Lutheran Standard.

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#### Religious Training

In a recent illuminating article in the "Christian Herald" by Dr. H. K. Carroll, Federal Director of Census in charge of the Division of Churches, headed "Church Census Shows a Slump," in which he shows that 1919 discloses the least gain in Church membership during the past twelve years, namely, only 56,301 as over against 154,320 in 1918 and 1,339,557 in 1917, and for which he assigns a number of reasons, there is the following significant statement:

"No doubt the question will be asked: Why does not the Roman Catholic Church suffer with other Churches in a comparative decrease in its rate of members? The answer to this is not difficult to find. Although the Church has not had the benefit, as it did in former years, of a large immigration belonging to its faith, its regular parish work has been carried on much the same as usual. The only thing likely to affect unfavorably the increase of the Roman Catholic Church is the birth rate. The children born into Catholic families are not only immediately baptized, but they are gathered into classes and taught in the parochial schools and in Sunday schools the tenets of the faith. The catechism is a power in the Roman Catholic Church, as it used to be in most of the Protestant Churches. The Catholic Church never loses sight of its children."

The significant statement is, that the catechism is a power in the Roman Catholic Church—it never loses sight of its children, and that this accounts for the fact that the Roman Catholic Church did not suffer with the other Churches in a comparative decrease of its members. The catechism is also a power in the Lutheran Church which has ever laid great stress on efficient religious training of its young. The

Church of the Reformation has ever maintained that the child must not be lost sight of and for this reason not only insists on careful religious instruction preparatory to confirmation but has also conducted its regular parochial schools, whether as weekday, Saturday or summer schools. Still there are parents who seem to feel that a minimum of religious instruction is sufficient and then wonder why their children take no greater interest in the Church. Is it not time for some of us to wake up and take a greater interest in the teaching mission of the Church and lend greater support to her teaching agencies? The whole congregation should watch with jealous eye over her children and see to it that every baptized child is duly instructed, not only by furnishing the means but also by insisting that every child avails itself of these means. The catechism is still a power in the Lutheran Church and where this has gone by default it is high time that it be reinstated. The Church must never lose sight of her children.—Lutheran Herald.

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#### The Interchurch Gamble Fails

Unless the "forlorn hope" succeeds in raising some \$6,000,000 in the next month, colleges and missionary societies face the problem of redeeming at least two-thirds of the \$600,000 with which they underwrote the Interchurch World Movement. In addition to bearing the entire burden of expense for the Disciples' World Movement, they must now pay out of funds given for educational and missionary purposes over half a million toward the expenses of the now bankrupt overhead, federated directorship. United Society makes worst possible start as it prepares to pay penalty for an alliance which is wholly contrary to the genius of the Restoration movement.

We predicted, months ago, that the Interchurch World Movement would fall with a crash. That prediction was based on three reasons: First, the movement, as projected, was not in line with the historic logic of successful events. Second, it was too hastily sprouted (a mushroom in the after-the-war faddism hothouse) to become a solid, permanent movement. Third, it was a big gamble—a gamble on the most moonshiny chance imaginable.

After a country-wide preparation which comprised many months, during which the paid workers and others, including no less a personage than John D. Rockefeller, Jr., went everywhere holding rallies, the drive for \$336,000,000 was put on. This drive, which was to have accomplished its task within a week, has now been extended to July. The latest figures thus far received show that the result of the drive—which includes many long-time pledges, and funds (that have been, and would have been, raised by various agencies without the inspiration of Interchurch Movement) is somewhere between \$160,000,000 and \$180,000,000. We recently heard an Interchurch enthusiast predict that

the drive will reach \$200,000,000. Perhaps. However, \$200,000,000 would be \$136,000,000 short of the goal.

When it was seen that the drive was waning, the general committee of the Interchurch Movement met in Cleveland, O., to decide what to do. Gloom settled down upon the meeting when the reports were announced. "Stunned" is the word one man is reported to have employed when describing the effect of the reports from the field on the general committee.

In its report of the Cleveland meetings, the Christian Work, a journal which has loyally supported the Interchurch Movement, refers to statements made by A. E. Cory, Daniel Poling and R. E. Diffendorfer as follows:

"These men told the field and survey men the exact condition of affairs, that the expense of the movement thus far had been some \$8,000,000, and that \$2,000,000 more would be needed to carry it on in a reduced but effective way for the next year. What would these men do about it? Would they take charge of raising an average of \$3,000 a county in a quiet campaign throughout the country in order to save the movement?"

It appears that, to encourage effort all along the line, Interchurch leaders promised Churches, here and there, which were hesitating, certain sums of money—not as loans, but as gifts. The minister of a Church which was promised \$25,000 has just informed us that a letter from the secretary of one of the agencies in the United Christian Missionary Society cancels the obligation—on the ground that the Interchurch Movement is a failure.

The Christian Work, in its issue of May 22, from which we have already quoted, intimates very strongly that the "affiliated denominations" are playing a losing game. The following paragraphs tell the story, as the Christian Work sees it:

"As most of the Church understands, hitherto the Interchurch World Movement has secured its funds through underwriting by various boards of the co-operating Churches. That is, the Presbyterian Boards promised their credit to the extent of say \$850,000; the Baptists to the extent, provisionally, of \$2,500,000, and so on. The banks advanced money on this paper, and so the Interchurch World Movement had the money to pay its bills. All the money raised through denominational channels in the great financial ingathering was to go directly into the denominational board treasuries. But the amounts raised through the canvass of the 'Friendly Citizens' was to go through the Interchurch treasury to pay its expenses, the surplus to go to the denomination boards. The 'Friendly Citizens' were supposed to be the thousands of persons who, though outside the Church, nevertheless believe in its work. The plans allowed for the raising of \$40,000,000 from this source. But the 'Friendly Citizen' has proved

not much more than a myth. Between \$2,500,000 and \$3,000,000 only has come from him.

The fact that the funds expected from the 'Friendly Citizens' have failed to materialize, has brought on a critical situation. It means either that the boards must pay over the major part of their underwritings, or else the money needed to pay the expenses of the past year and to provide for the continuance of the movement must be raised in some outside way. If some of the boards and institutions had to pay their underwritings, it would almost put them out of commission. These boards and institutions had counted on receiving from the Interchurch treasury instead of paying into it. The Northern Baptists view the proposition with especial concern."

We offer no apology for having used the word "game." The missionary societies of the thirty denominations that compose the Interchurch Movement, misled by adventurers, plunged, headlong, into a game of chance—and it appears that they are about to lose out. It is not slandering the Interchurch World Movement to call it a big gamble.

This being true, and we challenge any and all to contradict it, the societies which represent "us" as a "denomination" in the Interchurch Movement, when they put up their securities, dealt in futures and paid a liberal margin. Question: Had these societies the moral right to gamble with trust funds? Another question: Where are our missionary agencies to secure the ready cash now demanded of them to redeem their indemnity bonds? Still another question: Will the brethren, when they assemble in St. Louis next fall, endorse the course pursued by these agencies?—Christian Standard.

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### The Michigan Amendment

In the interest of the "Americanization of Foreigners," a catch-phrase that is being worked to death at present, a strong agitation is staged in Michigan to have the following amendment incorporated into the state constitution:

"Section 16. All residents of the state of Michigan, between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade; provided, that in districts where the grades do not reach the eighth, then all persons herein described in such districts shall complete the course taught therein.

Section 17. The legislature shall enact all necessary legislation to render section sixteen effective."

It is said to be aimed chiefly at Roman Catholic parochial schools, but like all sweeping legislation of this kind, it hits all parochial and private schools alike. And behind it is the peculiar notion that by shutting down all parochial schools good citizenship is fostered.

Separate a man from his own Church, the language and traditions of his fathers and teach him the English language and you make him a good citizen! But is that all there is to it? Of course, every one who would be a citizen of this country should understand the language of the country. This is so evident that to assert it is like carrying coal to Newcastle. But is it also true that the one language man is by virtue of this fact the better citizen? Has he from the point of view of American citizenship an advantage over the two or three language man? Is it language at all that makes the loyal citizen? And again, is careful religious training inimical to good citizenship? In our humble way of thinking, and we are not afraid of contradiction, the imperative need of the hour is not less language, but more religion and religious faith. What we need is more specific religious instruction. This is the prime reason for the parochial school. A school with the Word of God as its standard, a school that teaches the fourth commandment, is not a liability but an asset for good citizenship. And any measure that takes this away from young America, that prevents the teaching of more language and more religion, is poor policy at best, and must defeat its own purpose.—Lutheran Herald.

### TABOR AND THE SEA OF GALILEE

A Descriptive Letter by Elisabeth Charles  
in Pre-War Days  
(Concluded)

The next day (Sunday) was one of especial enjoyment. The heat of the day combined to make rest desirable, and no further explorations of the regions round about could have been more interesting than simply sitting still and watching the changes of light and shade over lake and hill, with the Bible in our hands.

We sat on the divan in the bath house, which had windows on three sides with Venetian blinds; these we kept open on the shady side, changing the view as the sun went round.

On the north we looked towards Tiberias, whose white walls and towers leant from the point they fortify towards the lake, and were reflected in it. On the right of these stretches the broad sweep of the sparkling sea, with long, smooth lines crossing it, here and there marking the currents, and bounded by the hilly shores, distance beyond distance, in some places separated from the water by a narrow strip of sand, whilst beyond and above all towered the distant range of Hermon streaked with snow. Between us and Tiberias the narrow beach was strewn with large black stones, the relics of the Roman town, mingled with the rocks swept down from the steep cliffs which hemmed it in.

On the south the shores curved more rapidly, enclosing the waters in a smaller circle. The little shingly creek through which the hot springs trickled from their source in the abrupt cliff a few yards behind the baths was bounded by a cluster of ruinous Turkish-looking buildings, whose domes were relieved against the paler hills of the "other side."

Immediately opposite us the hills seemed to rise abruptly from the lake with no intervening strip of sand; and although they were said to be five miles distant, it was difficult to believe it, so distinctly were every bright projecting point and brake relieved against each other on the sky, and so plainly were each dark ravine and cleft defined. All day they glowed in the intense heat as in the blaze of an open furnace, and the hot golden tints were reflected far into the still lake—each fiery peak and purple cleft as clear there as above; the reflection only divided from the reality by a long, broad line of intensely blue water in the distance, at the base of the cliffs. All through the sultry noon, lake and hilly shores lay before us in one dazzling haze of fiery light.

Then a light breeze sprang up, and came towards us from the east, marking its path across the lake by a line of ripple, and at last breaking the little waves on the pebbles at our feet with a cool music.

When the sun had set we crept out of our shelter and strolled again over the shingly beach, picking up a few rounded pebbles, or tiny fresh-water shells, and watching the countless fish dart about under the clear water, or spring from it. Then we sat down on some of the black stones strewn over the beach, enjoying the breeze, with all the Gospel narratives we had been reading about the Sea of Galilee and its coast in our hearts. And henceforth the old familiar names rise before us new and vivid pictures.

On this shingle or near it the apostles' nets had been stretched to dry.

At the point where we were encamped, the beach sloped so abruptly into the lake that a few steps into the water would take any one out of his depth. It must have been in just such a place that Peter's boat was thrust out a little from the land. A few feet would have been enough to place the boat beyond reach of the eager crowd, so that every syllable of those "words of everlasting life" might have been distinctly audible to every one of the multitude compressed on this narrow beach between the cliffs and the lake.

It would be impossible to gather a great multitude on these shores now. Cities, ships—all gone! No tolls to be gathered now on these deserted shores; no fishing boats ply among the countless fish in the lake. Now and then a couple of wild Bedoin horsemen would pass by us, straying from their haunts on the other side, which are so perilously near as to make a guard necessary for us at night. Now and then a pair of

white-veiled women came with pitchers to the hot springs, or a family of depressed-looking Jews would rest in the shade of the baths, on their way to Tiberias, which is one of their sacred cities. But the silence and desolation of these shores are oppressive. It is remarkable that Tiberias, a city not once mentioned in the Gospels as the scene of our Lord's teaching or miracles, is the only one left on the lake.

But the time of deepest enjoyment to us was the late evening, when no stray traveler could venture out, and nothing was heard but the trickling of the hot springs over the shingle, and the cool splashing of the little waves on the beach.

Then we could imagine the sudden rush of the storm down the ravines of those steep shores on the lake, the helpless tossing of the fishing-boat on the convulsed and foaming waters, the majestic tread of a human form on the billows, the calm words of command from a human voice instantly hushing the winds and smoothing the waves into such a calm as that around us now.

That human form we felt is in heaven now, that divine presence is around us still, that human voice we shall indeed hear. And as we sat on the brink of the lake, which had so long been to us like an allegory of life, and bathed our hands in the cool waves, all the quiet night seemed full of the words which once floated over the waters, "Be of good cheer, it is I, be not afraid;" and all our hearts seemed full of the response which broke once from the apostles' lips, "Truly this is the Son of God."

Yet one scene was perhaps more present with us than any other throughout that Sunday—especially at each of the three sunrises we saw over the lake—the scene which almost more vividly and familiarly than any other brings before us our risen Savior, the first fruits in whose likeness all that sleep in Him shall be raised.

It was the time when Jesus showed Himself again to the disciples by the Sea of Tiberias—that last supplementary chapter of St. John's Gospel, which seems to lead us beyond the grave to the shores of life "on the other side," and yet whose chief delight it is that its scene was here on this actual, familiar, untransformed earth, on one of these very sandy or shingly beaches. We could not but recall continually the solitary figure seen dimly from the boat after the night of toil and disappointment in the grey of the morning; the voice recognized at last by its power in the repetition of the old miracle; old, yet new in the significant variety of the safe landing of the unbroken net with all its contents at the feet of Jesus; the simple meal which the Master provided from His stores, not from theirs; and afterwards, more than all, the familiar converse as the little band, "when they had dined," walked along this shore.

Yes, along this shore; with the quiet music of these waters rippling against the beach, and the golden outlines of the opposite hills reflected on the lake in the early morning, that little band walked on, conversing as they went; and before them the risen Lord, the One who had died, was alive again, and would die no more, speaking, as He walked, to Peter in a few and quiet words which went to the depths of the heart. The past threefold denial, recalled by the threefold question, but only recalled to stamp a deeper consecration on the service of the future. This was the scene which, more than any other, seemed before us.

The fire of charcoal smouldering on this beach to welcome the weary fishermen; the fishes laid thereon, and the flat unleavened cakes (such as were often prepared for us) baked on the ashes; the Lord Himself taking the bread and fish and giving them to the disciples; and after the simple meal the quiet conversation as they walked along the shore—and then the gleams of allegoric meaning which flash through all these homely details, lifting the heart to the heavenly shore; and the net which, “when it is full,” the angels shall come forth and lay at the feet of Jesus, no more treading the stormy sea, or tossed in the frail boat, but standing in majesty on the eternal shore. And afterwards the “feast,” not a morning meal then, but a “supper,” an evening feast when the long day of toil is over, and when the “Lovest thou me?” shall be exchanged for the “In that thou didst it unto me;” and the “Feed my sheep” for “Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Thus if through the night the Sea of Galilee seems to echo with the heart-calming assurance, “It is I, be not afraid,” its shores at morning seem no less to resound with the heart-stirring question, “Lovest thou me?”

And for all the nights and mornings of life, what sweeter and stronger words can cheer and brace the heart than these, spoken by the same voice, to heart after heart, age after age?

#### IMMANUEL LUTHERAN COLLEGE GREENSBORO, NORTH CAROLINA

We are in receipt of the new catalogue of Immanuel Lutheran College at Greensboro, N. C. This is our Negro College, which is conducted by the Ev. Lutheran Synodical Conference of North America, of which our Joint Synod is a member. Judging from its catalogue this institution has just ended a prosperous year, and bids fair to become a potent and blessed factor in our mission work among the colored people of the South.

For more than forty years the Synodical Conference has been at work among them, establishing Churches and mission schools, and it has been very grateful

work. Thus, during last year, the schools had an attendance of about 3,200 colored children. As a whole the mission has progressed and increased to such an extent that the need for more laborers in the field was felt acutely, especially the need of God-fearing, educated Negro ministers and teachers who are competent of preaching the Word of God in its purity and of teaching the children in the mission schools the rudiments of the Christian religion. To meet this long-felt need of more laborers, especially of native laborers among the Negro population, the above named institution has been founded.

We cull the following items from its catalogue:

Immanuel Lutheran College is located at Greensboro, N. C., a city of about 20,000 inhabitants, on the main line of the Southern Railway. Its grounds comprise an area of thirteen acres, about one-quarter mile from the center of the city. The college building is a massive structure of stone, containing spacious living rooms for male students, a number of class rooms, an auditorium with a fine pipe organ and having a seating capacity of about 250, a kitchen, a commodious dining hall, and a lavatory. It has also a library of about 1,500 volumes, consisting of books of literature, works of reference, both secular and religious, for the use of students. Two rented buildings are used as dormitories for girl students. A large, permanent dormitory, with rooms for one hundred girls, is planned for the near future.

The institution is co-educational. It was realized, that for the advancement of the Kingdom of God among the colored people a large number, both of men and women of that race are needed, who have a higher education, based on Christian principles and including a thorough knowledge of the word of God. While the chief purpose of the college is to give to the colored young men and women the sound and thorough secular and religious education and training which they will need in their future work as ministers, missionaries and teachers, its second purpose is to give to those young men and women who do not wish to become ministers or teachers in our mission schools but prefer to enter some other profession or to earn their daily bread in the common occupations of life, a good secondary or high school education and training, and, above all, a good religious education and training.

The college had a very modest beginning in a small city about seventy miles south of Greensboro. For various reasons it was removed to the latter place in the autumn of 1905, and since then the school has been prospering under more favorable circumstances. There have been graduated from Immanuel Lutheran College sixteen ministers, twelve teachers and a large number of graduates of the Academic Department. The number of students in attendance in the session of 1919-1920 is registered at about 100. President of the institution is Rev. J. P. Smith.

An urgent appeal to the members of the Synodical Conference, in fact to all our Lutheran Christians, is attached to the catalogue, to which we hereby give publicity:

### An Urgent Appeal

Immanuel has needs, needs which should be supplied in order to enable her to do a still greater work for the Church. Years ago already the need for educated and consecrated colored men and women for work in the Church was seen and Immanuel College was founded as a result. Conditions are such that, if we are to be in a position to gain a sufficient number of workers for the various fields, it is necessary that we have a large student body from which also such can be gained for our Church and its missionary force in the ministry or teaching profession who do not originally come from our circles. Our Colored Lutheran Church as such is still too weak in numbers to supply sufficient workers. This being the case we must make every effort to take all who come and who can be induced to take up the work at the institution. However, our present facilities will not permit this. We have experienced that this year. We are crowded by the present enrollment. Next year from all indications will bring a much larger student body. We must therefore have more room. In other words we must build, if we do not want to turn students away who might be gained for Christ and His Church. Two dormitories, one for boys and another for girls, should be erected immediately. Naturally this will require funds. Dear Lutheran Brother, the presentation of these needs to you is an appeal to you. Will you not help relieve the situation by sending a check for this purpose to the treasurer of the Board for Colored Missions, Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo., or to the President, Immanuel Lutheran College, Greensboro, N. C., or prevail on your congregation or on friends of our mission to do this?

Christ's Cause, The Church's Opportunity, The Negro's Need. J. J.

### OBITUARY

F. Schleicher, student of theology at our seminary in Wauwatosa, has been called to his eternal home. He deceased was born on the 3rd of July, 1895, at Zumbrota, Minn., where he spent his childhood days and received his first years of schooling. With a view of studying for the ministry he then took a four years' preparatory course at Dr. Martin Luther College, New Ulm, and finished this part of his training with two years' study at Northwestern in Watertown. In 1916 he took up his theological studies which he was not to finish; his heavenly Father had willed otherwise. Following an attack of influenza, in the spring of 1918, the deceased sought to regain his health through a sojourn in northern Minnesota; a throat trouble which necessitated an operation followed; after spending

some time at home he then went to Minneapolis for treatment; and here the end came. He passed away on the 15th of May and the sum of his earthly pilgrimage was 24 years 10 months 24 days. Interment took place at Zumbrota, the pastors J. R. Baumann and F. Zarling officiating.

### COMMENCEMENT

Northwestern College, Watertown, Wis., will hold its commencement exercises in the gymnasium of the college on Friday, June 18th, at ten o'clock in the forenoon.

The members of our synod, the former students of Northwestern, the relatives of our students, present and prospective, are cordially invited.

E. E. KOWALKE, Acting Director.

### LUTHERAN CHARITY CONFERENCE

The Charity Conference of the Evangelical Lutheran Synodical Conference will convene from the 13th to the 15th of July in the congregation of Pastor O. Boecler, Chicago, Ill. All delegates and guests desiring lodging, or dinner only, are requested to make announcement thereof before July 1st, to the pastor, 1501 Melrose St. The opening service will be held at 9:30 a. m., July 13th, in Rev. O. Boecler's Church.

PH. WAMBSGANS, President.

### MEETING OF JOINT SYNOD

The adjourned 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 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. Blieferticht and Rev. Edward Birkholz.

WM. C. ALBRECHT, Secretary.

Sleepy Eye, May 17th, 1920.

### 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 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.

#### 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.

#### THEOLOGICAL SEMINARY

Public examinations will be held at the Theological Seminary in Wauwatosa on June 17th, from eight o'clock till noon.

#### LIST OF CANDIDATES

The following is the list of candidates as nominated for the second vacancy at our seminary at Wauwatosa:

**Prof. A. Ackermann**, nominated by: Rev. O. Eckert, Salems Congregation, Scio, Mich.; Teacher A. Wandersee, Kreuz Congregation, Rockford, Minn.

**Rev. J. Boerger**, nominated by: St. Lukas Congregation, Kenosha, Wis.

**Rev. J. Brenner**, nominated by: Mt. Lebanon Congregation, Milwaukee, Wis.

**Rev. C. Buenger**, nominated by: Gethsemane Congregation, Milwaukee, Wis.

**Rev. Wm. Dallmann**, nominated by: Rev. H. Koch.

**Prof. W. H. T. Dau**, nominated by: St. Martin's Congregation, Watertown, S. Dak.

**Rev. Herm. Gieschen**, nominated by: Salems Congregation, Owosso, Mich.; Rev. Theo. Hahn.

**Prof. W. Henkel**, nominated by: St. Paul's Congregation, Ixonia, Wis.; St. Stephen's Congregation, Beaver Dam, Wis.; St. Peter's Congregation, Brodhead, Wis.; Rev. W. F. Rader; Rev. O. Theobald; Rev. Heinr. Gieschen, Sr.; St. Paul's Congregation, Grand Rapids, Wis.; Rev. G. Thurow; Rev. W. Hass.

**Prof. O. J. R. Hoenecke**, nominated by: St. Paul's Congregation, Grand Rapids, Wis.; Rev. G. Thurow.

**Rev. W. Hoenecke**, nominated by: Rev. J. B. Bernthal; St. Paul's Congregation, Grand Rapids, Wis.; Rev. G. Thurow.

**Rev. Karl Koehler**, nominated by: Rev. Paul Lutzke.

**Prof. J. Meyer**, nominated by: Rev. W. E. Pankow; St. Martin's Congregation, Watertown, S. Dak.; Rev. Heinr. Gieschen, Sr.; St. Paul's Congregation, Grand Rapids, Wis.; Rev. G. Thurow; St. Johannes Congregation, Weston, Wis.; Salems Congregation, Owosso, Mich.; Rev. Theo. Hahn; St. Johannes Congregation, Root Creek, Wis.; Grace Congregation, Goodhue, Minn.; St. Johannes Congregation, Goodhue, Minn.

**Rev. H. K. Moussa**, nominated by: St. Markus Congregation, Watertown, Wis.; Mt. Lebanon Congregation, Milwaukee, Wis.; St. Peter's Congregation, Mishicot, Wis.; Rev. W. Hass.

**Dr. Paul Peters**, nominated by: Trinity Congregation, Dundee, Wis.

**Rev. Paul Pieper**, nominated by: Ev. Luth. Congregation of Manitowoc, Wis.; Rev. K. Machmueller.

**Prof. Ad. Sauer**, nominated by: Salems Congregation, Owosso, Mich.; Rev. Theo. Hahn.

**Rev. J. Witt**, nominated by: Gethsemane Congregation, Milwaukee, Wis.

Election will take place at St. John's School, Milwaukee, on Tuesday, June 15, at 3:00 p. m.

J. GIESCHEN, Secy., 623 Garfield Ave., Milwaukee.

## ITEMS OF INTEREST

## Hebrew Missions at Chicago

During the past summer the Chicago Hebrew Mission carried on a four-months' open-air campaign in the Jewish districts of the city. More than forty-two thousand people heard the gospel message in this way. The preaching was supplemented by the distribution of literature and by personal contact.—Forward.

## Neglected Babies.

From The Missionary District of Shanghai comes a dreadful account of the Yok Tung Daung, the "Nourish Baby Places," in Zangzok. This is a Buddhist "benevolence", where unwanted babies are abandoned, to be sold at \$3 a boy and \$1 a girl. They are brought up as bondservants, or worse. Are Christian missions needed in China?—The Living Church.

## Influenza at Whiteriver.

During the early months of this year, the influenza again swept over the Fort Apache Indian reservation. This time it visited the boarding school at Whiteriver, which had been completely spared the year before. Of the 250 children 150 were stricken with the malady. However the Lord had willed that rational treatment and tender care should prevent even a single death. An appropriate service of thanksgiving was held in the chapel on the recovery of the last lingering patient.

## Toy Lore in Japan

There is a pleasing custom among the Japanese to carry home presents to their friends, and especially to the children of the family, whenever they go traveling. As they are much given to traveling and making pilgrimages, a regular business has sprung up of supplying souvenirs, and these souvenirs, called miyage, consist for the greater part of children's toys. Not infrequently they have some historical or religious association, and sometimes they are regarded as sacred in themselves and as bringing good fortune. They are frequently, in fact, degenerate forms of charms and magical things, and the line between the two classes of objects cannot be sharply defined—a collection of charms from different temples in Japan, which the uninitiated would very probably regard simply as toys. On the other hand, many of the toys are so replete with religious associations that it is difficult to know whether to regard them as charms or playthings.—Stewart Culin, in Asia for April.

## Preaches Gospel in Auto Truck

One of the most unique uses to which a motor truck has been put, is the gospel car of Rev. W. A. Downer of Glassboro, N. J. Rev. Downer recently purchased a one and one-half ton Republic chassis, and on it mounted a special body of his own design. The body is 7 feet wide, 22 feet long, and is the largest ever mounted on a one and one-half ton Republic.

This truck serves two worthy purposes. It is a traveling church and also the home of the evangelical party of four—the Rev. and Mrs. Downer, their daughter and an organist. Used as a home, there are sleeping accommodations for five people, a complete cooking outfit, running water, electric lights and many other conveniences. Used in gospel work, there is a pulpit that opens up, organ and plenty of seating space.

The gospel car is the first of a fleet that will be equipped and put into service in cross country evangelical work. Already this truck has covered considerable territory in the south and southeastern part of the country, and is now enroute across the continent.—Sunday Sentinel.

## Presbytery Breaks With Interchurch.

Philadelphia—Acting on a plan submitted by its executive committee, the general assembly of the Presbyterian church voted to terminate its relationship with the Inter-Church World movement, to decline to incur any further obligations to it and to withdraw representation.

The assembly authorized immediate steps to provide for payment of the amount underwritten by the New Era committee—approximately \$1,000,000. To soften the harshness of the withdrawal, and to give the Inter-Church World movement an opportunity to recuperate, the assembly voted to contribute to it, "when properly reorganized," \$100,000 in 1920-1921, to be used only for the payment of expenses.

The \$100,000 is not to be paid until the Inter-Church movement has been organized so as to "show an efficient and economical administration of its affairs, and not until it adopts a budget for 1920-1921 of \$1,000,000 or less."—Milwaukee Journal.

## Philadelphia Woman Purchases Mountain for U. S. Passion Play.

Philadelphia—Mrs. W. Yorke Stevenson, a society woman here, has purchased a canyon and mountain in California and will devote her life and fortune to the production of an American passion play there.

Mrs. Stevenson, who is known in social and art circles on both coasts, it was learned Thursday, has departed for her canyon near Hollywood, Calif., to direct personally the final arrangements for the play, which has its inaugural next month.

In her work Mrs. Stevenson will have the aid of Miss Violet Oakley, the mural painter; Bishop Rhinelander of the Episcopal diocese of Pennsylvania; the Rev. Dr. Edward Yates Hill, pastor of the Mother Church of Presbyterianism in America, and Edward Bok, the noted editor and art connoisseur.—Milwaukee Leader.

## Self-Whipping Still Practiced on Islands

Manila, P. I.—The practice of self-whipping in public to appease divine wrath which flourished in certain countries of Europe centuries ago, still exists in the Philippine Islands, although in a diminishing degree each year.

Advices from the provinces where educational advantages are not enjoyed, show that the practice was indulged in during the Easter holidays this year though not by as great numbers as in former years.

Hundreds of Americans and other foreigners gathered at an open field a few miles from the center of the city to witness the weird performance, but only six appeared to do penance.

These beat themselves over the backs with heavy flexible bamboo flogging rods. Later they walked to seven places in the field, denoting the seven points of the cross, where they were beaten by the master of ceremonies. When the lashing is completed they throw themselves into a pool of mud and as they come from the stagnant water, their wounds are washed with pure water and healing medicines applied.—Sentinel.