

The Northwestern Lutheran

Jan 21
Rev. C. Buenger,
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

Vol. 7.

Milwaukee, Wis., July 11, 1920.

No. 14.

TRUST

(And Simon, answering, said unto Him:—"Master, we have toiled all the night, and have taken nothing; nevertheless, AT THY WORD I will let down the net.")

Lord Jesus Christ, Incarnate Word,
My Life, my Light, my King, my Lord,
My One, my All, my Savior;
In love Thou leavest Heav'n on high,
On Calv'ry's Cross to bleed and die,
That I might live forever.
That peace and pardon I might gain,
Thou Lamb of God for me wast slain;
And from the grave Thou didst arise,
That I might dwell in Paradise.
O Crucified! O Love Divine!
Thou hast redeemed me. I am Thine!

Salvation won, Thou didst ascend
To Heav'n again, Thou sinners' Friend,
To be my Mediator
Before the heav'nly Father's throne.
Through Thee, exalted Christ, alone
My God, my blest Creator,
Doth answer when in prayer I sigh,
And "Abba Father" I may cry.
Thy Holy Spirit Thou hast sent,
Who through Thy Word and Sacrament
Seals unto me Thy Truth so sweet
That my redemption is complete.

I merit not Thy Love's caress,
My carnal heart's unrighteousness,
My sin,—my ill behavior
Deserves naught but Thy righteous wrath.
My unbelief sought not the path
That leads to Thee, my Savior.
But Thou hast found Thy wand'ring sheep,
And Thou hast promised e'er to keep
Me in Thy fold. Thy Blood was spilt
To cleanse me from the stain of guilt.
O dearest Lord, let me till death
Bring forth abundant fruits of faith.

O strengthen Thou my faith, dear Lord,
And let me trust Thy Holy Word,
That priceless, heav'nly Treasure.
On Thy blest promise I rely,
My ev'ry need Thou canst supply
In never-ending measure.
O why should burdens, trials,—cares
Oppress me? Why should Satan's snares
Drive me to doubt Thy mighty pow'r?
Thou art my Refuge, Shield and Tow'r.
On Thy blest Word I rest secure,
Forevermore it shall endure.

Let all my toil be blessed by Thee,
And through Thy blessing let me be
A blessing to my neighbor.

Without Thee all my work is vain,
Through Thee alone I can obtain
Strength to pursue my labor.
Let all my toil, O gracious Lord,
Be done according to Thy Word.
With grateful heart let me defend,
Thy Gospel Truth unto the end.
Grant Thou me grace, whate'er betide,
To own Thy Holy Word my Guide.

Upon Thy Word Thy Church still stands,
Upheld by Thy almighty hands.
Why should she fear and tremble,
When all the scoffing world without
Scorns her in unbelief and doubt?—
When Satan's hosts assemble?
In days of grief, in sore distress,
The pow'r is Thine to save and bless;
O grant her grace to trust in Thee,
Dear Lord, in all adversity.
Lead Thou Thine own, O Mighty Love,
In safety to Thy Home above.

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for
the Fifth Sunday after Trinity.

THE LORD GIVE MERCY UNTO THE HOUSE OF ONESIPHORUS

2 Tim. 1: 16

"The Lord give mercy unto the house of Onesiphorus"—the prayer of Paul in chains for one of his hearers. It is a brief story that tells us why the apostle thus remembers this man in his prayers and why the Holy Ghost perpetuates his memory unto the end of days.

"This thou knowest, that all they which are in Asia turned away from me; of whom are Phygellus and Hermogenes.

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

"But when he was in Rome, he sought me out very diligently, and found me.

"The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well."

A brief record of a Christian life. The Gospel Paul had preached to Onesiphorus at Ephesus had taken a firm hold on his heart; it had filled him with unspeakable joy; it had moved him to the deepest gratitude.

Even at Ephesus he had begun to render Paul every possible service, conscious of the fact that he would never

be able to repay the service Paul had rendered him in leading him to Christ.

Paul had departed; false teachers had broken into the churches. Paul was now a prisoner at Rome; his doctrine seemed discredited. Many turned away from him. Not so Onesiphorus. He was too firmly rooted in the Gospel; neither false teachers nor the chains of Paul were able to turn him away. He remained faithful.

He came to Rome. Many were the opportunities for pleasure and business. But there was only one business that occupied his mind, one pleasure that he yearned for; the business of the Kingdom of God was uppermost in his mind, his soul was yearning for another opportunity to hear the inspired apostle of the Lord.

He sought Paul out very diligently; and he found him. What though his quest led him to the miserable quarters of a prisoner; he was not ashamed of the chains of Paul; he did not fear to become involved in the difficulties of the apostle. He loved the Gospel and was willing to confess it by associating himself with the prisoner preacher.

He refreshed Paul. Undoubtedly he did everything in his power to bring more physical comfort into the life of the man who was suffering for Jesus' sake. But more so did he refresh Paul by the spiritual comforts he brought him. Paul was tasting of the fruits of his labors while Onesiphorus was with him.

Can we wonder that Paul thanks God for this man and calls down upon this faithful servant of Christ the further blessings of the Lord?

Did the Lord hear Paul? Matt. 10:41 answers: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." J. B.

COMMENTS

Prayers at Convention As we write this the national democratic convention at San Francisco is in full swing, by the time you read it the delegates will have completed their task and returned to their respective homes. A meeting of this kind is, of course, purely an affair of the State, and the Church as such should not seek to inject itself nor as a body make its influence felt. This is, however, something that the average mind of today seems unable or unwilling to realize; intermeddling is not only tolerated, it is often invited. That the Church suffers every time she listens to the seductive tempter is shown by the undertone of lightness and disparagement in the following:

"In religion at least the Democrats will cover the field at most. The convention, seeking wisdom and guidance, will be prayed for by the following reverend gentlemen:

"One Catholic, the vicar general of the Roman Catholic archdiocese of San Francisco.

"One Methodist, Bishop Leonard.

"One Protestant Episcopalian, also a bishop, and Rabbi Martin A. Meyer, representing the religion from which the Christian borrowed theirs. There will also be a Presbyterian, a Congregationalist, a Baptist, a Unitarian,

a Lutheran and Peter V. Ross, Christian Scientist. That is what you may call thorough."

The editor who comments thus is an Independent; that he is an independent in matters of religion, too, at least of the Christian religion, he betrays when he says the Christians borrowed their religion from the Jews.

Our State as such confessedly has no religion: why cannot it carry out its functions without dragging in the Church and thereby holding her up to ridicule? But you might say, the Church, or her representatives, need not accept the "recognition" tendered. Sad to say, the "representatives" of the Church seem to be lacking in spiritual vision or in strength of character. It is the Church's duty to herself to see that, as far as possible, this lack is supplied. We, for our part, are sorry that the above list includes "a Lutheran." G.

* * * * *

"Sunday Movies" "The Church Federation of Indiana fought the Senate Sunday Movie Bill in the Indiana legislature of 1919 to a finish. Now it announces that there is yet in that state high handed violation of the statute Sabbath law by the movies, and gives figures sustaining its position. The secretary adds:

"The wail of the pastors in questionnaire returns is something terrible: young people straying away Sunday nights and in many cases never won back again to the church services. One pastor in Indianapolis says he lost 25 per cent of his Sunday night audiences when the Sunday movies opened. Towns as small as one thousand population have Sunday night shows, all these in violation of the law. But the law is weak—only ten dollars fine, and a possible jury acquittal. We need constructive Sabbath legislation. If we lose the Sabbath in America, how great is that loss! Church federations can mass forces and should be well supported by all good people who love their country and seek to preserve the worship of God in their country."—The Baptist.

That secretary is right, if we lose the Sabbath, how great is the loss! In fact, everything is lost to him who has lost the Sabbath. But for us in the New Testament the Sabbath is not a fixed day appointed by the Lord. Read Col. 2:16,17 and Rom. 14:5,6. To keep the Sabbath holy means to hold the Word of God sacred and gladly hear and learn it. They who go to the movies instead of to church do, indeed, desecrate the Sabbath. They would be desecrating it just as much if they sat at home reading. The legalist has also lost the Sabbath of Christ. Read what Paul says to the Galatians. He who no more trusts the Word to win the souls of men for Christ and to keep them in Christ also despises the Word and is losing the Sabbath. That is just what those churches are doing who are turning to the civil government for assistance in keeping up their church attendance. They are losing their spirituality and how great is that loss!

And then, what has the civil government to do with church going? The civil government must of its nature

treat all citizens alike. Now, we frequently read that this or that pastor is using the moving picture in his services and is making a success of it. Of course, that is not to be forbidden by the coming "constructive Sabbath legislation"; why, it is the Church that is doing it. So it is actually legislation in matters of religion that is advocated by these men. It should, in that case, not be sufficient to legislate men out of the movies on Sunday, they should as well be driven into church by law. A heavy fine or a term in prison will soon bring the recalcitrant to time. The "worship of God" will be preserved in our country.

J. B.

THE MICHIGAN AGITATION

2. *The constitutional aspect.*

When our federal constitution was framed, we deemed that we had obtained not only toleration, but religious liberty in the largest sense—the complete separation between church and state, and a perfect equality without distinction between the religious creeds. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others. The principle of absolute religious equality is the foundation stone of religious liberty in this country.

In other countries people may enjoy religious toleration, but the very name toleration implies that the authorities do not countenance, do not like to have in their domain, any church but their own, that is their state-church or established state religion. Thus in England the most favored religion is the Episcopal Church; in Switzerland, Holland and the Netherlands, the Reformed Church; in Italy, Spain, Mexico, and other countries, the Roman Catholic Church. If these countries tolerate other forms of religious worship and other churches it is only on the ground of expediency and policy.

Not so under our American institutions. We have absolute religious liberty. Before the authority of the State all religions and denominations, no matter how variant they may be, are standing on the same level; they are equal. Here every man may serve his God according to the dictates of his own conscience. The Jew has the same right as the Christian, and the Protestant enjoys no prerogatives as compared with the Catholic, nor does the largest and strongest church body as compared with the smallest and weakest. The free exercise of religion, according to the dictates of conscience, is something which *every man*, under our Constitution, may demand as a right, not something for which he must ask as a privilege. It may not be out of place here, to produce, in support of this, one or two quotations from Madison's famous Memorial in remonstrance against "A bill establishing a provision for teachers of the Christian religion," which was before the General Assembly of the Commonwealth of Virginia in 1785. "We remonstrate against the said bill," says Madison, "because we hold it a funda-

mental and undeniable truth "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion of every man must be left to the conviction and conscience of every man; and *it is the right of every man to exercise it as these may dictate*. This right is in its nature an unalienable right. It is unalienable, because the opinion of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards men is a duty towards the Creator."

Again he says: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?" * * * "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, *we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us.*"

Absolute religious liberty is guaranteed not only by the federal constitution, but also by the constitution of every State in the Union. Thus, for example, the constitution of the State of Michigan is very plain on this matter. Art. IV., Section 39, provides: "The legislature shall pass no law to prevent any person from worshipping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect, or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion.

Section 41. "The legislature shall not diminish or enlarge the civil or political rights, privileges, and capacities of any person on account of his opinion or belief concerning matters of religion.

Moreover there is that famous Ordinance of 1787, passed by Congress, for the government of the five states cut out of the Northwestern Territory, Michigan being one of them—which provides: Art. 1: "No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in the said territory." Art 3: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, *schools, and the means of education shall forever be encouraged.*"

We find a similar provision in the state constitution of Nebraska in Art. 1, Section 4: "Religion, morality and knowledge being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and *to encourage schools and the means of education.*"

Religious liberty, absolute freedom of worshipping God according to the dictates of conscience, the free exercise of religion without any interference on the part of the

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.00 per year, by mail in Milwaukee at \$1.25 per year, in the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

citizens or the state—that is the precious boon we enjoy under our American institutions. Deprive us of this boon, diminish or curtail this liberty to any extent, and you strike at the very heart of Americanism. And if any faction in our country should ever succeed in getting this liberty eliminated, Americanism itself would thereby be destroyed.

This being true who does not see that such vicious attempts at destroying or confiscating the parochial or denominational schools, like the Michigan school amendment, is a gross violation of our religious rights we enjoy under our Constitution? If religious freedom means anything, it also means that the religious practice of conducting Christian day schools, that is, parochial schools, is to be secure against interference by state or federal government. For let it be briefly stated here that establishing and maintaining Christian day schools for Christian children, schools in which all educational work is pervaded by the spirit of the Gospel, is a religious practice and a matter of conscience with us. We know from the Word of God that the duty of bringing up their children in the nurture and admonition of the Lord is enjoined upon all Christian parents; and we are convinced that the Church school is the only institution by means of which we can live up to this, our sacred duty. Nor will any person of fair mind question the propriety of the Church conducting such schools. Everyone must admit that one of the primary functions of the Christian Church is to inculcate the pure, evangelical faith in the children entrusted to her. It forms an integral part of her divine calling to which she cannot be derelict. Hence if any legislative measures are enforced by the state which deprive American citizens of the free exercise of the religious practice of educating and training their children in a Christian day school, such legislation is a direct violation of the sacred rights which God and the Constitution grant.

So far, the state could have no possible pretext for breaking up parish schools. But a pretext is offered on the score of Americanization and democracy. The children of our country must be Americanized; they must be indoctrinated with the principles of democracy, must learn the one and only language of our country, and thus be made true democrats, loyal to American ideals, etc., the leaders of this campaign argue. Especially are chil-

dren of German Lutheran parentage considered fit subjects for such Americanization. Lutherans in America, German Lutherans in particular, have been much maligned in recent years as foreigners, surcharged with ideals alien to those of American democracy. Because of the fact that in many of our parochial schools the German language is still being taught and used as the medium of religious instruction, and because in all of our Lutheran schools the Lutheran faith is inculcated in the minds of the children, a faith which many of our American people falsely regard as the state church of Germany, these schools are, according to the estimate of their opponents, alien to our American institutions, and must be closed. Have we not experienced in these years when the excitement and general feeling of insecurity afforded this hostility so much opportunity, how with crude and violent hands super-patriots and self-appointed guardians of American loyalty have broken in the doors and demanded to know what is being taught in these schools? The answer, of course, was, "The doctrines of the Gospel, and whatever besides will help to make good citizens." "In what language are you doing it?" "In the languages at our command, both German and English." "OUT WITH THIS BUSINESS! *Unless you use the English language exclusively your school must stop.*" Witness the legislation of Nebraska, the vicious attacks upon the parochial schools in the Dakotas, in Iowa, Ohio and other states.

Now we need not defend our Lutheran schools against groundless suspicions harbored by their enemies regarding the ideals taught in them. No one has produced any evidence that our church schools have been teaching doctrines or opinions contrary to our American government and institutions or to the detriment of our future citizens, by inculcating in the minds of the pupils ideas foreign to true Americanism or hostile to our country. Neither will evidence to this effect ever be produced, as long as the schools of the Lutheran church maintain their present standard. Nor need we apologize as to the Americanization work done in them. To be quite frank, we have been doing most effective Americanization work long before the present professional Americanizers left the elementary school, and we are doing it still. Not to speak of the fact that the children in our graded schools are taught all the elementary branches in English exclusively, with the English language as the medium of instruction, by competent, well trained teachers, who have chosen teaching for their life calling, with the result that our graded parochial schools as such furnish no contingent to the "7,000,000 children of our country who," according to a report made in 1918 by the National Education Association, "are being taught in our public schools by teachers who are scarcely more than boys and girls themselves, and whose appreciation of their responsibilities must, in consequence of their youth and inexperience, be extremely slight," nor to the "10,000,000 children, which," according to this same report, "are being taught by

teachers who have had no special preparation for their work and whose general education is quite inadequate." (See article in the July issue of *"The World's Work"*; "The Crisis in Our Schools")—not to speak of the excellent educational work done in our parish schools where our children are educated to become intelligent citizens, equipped with a clever knowledge of the English language, we teach our children a loyalty to our country which is consistent with obedience to our government for conscience sake alone; we teach them that it is their duty for the sake of conscience to submit to the laws of the country, and to be law-abiding citizens; we endeavor to make them God-fearing men and women, who serve their country best by conscientiously performing their duties in whatever position they may be called to, either private or public, as well as by keeping the sanctity of the home and family inviolate.

We teach our pupils, furthermore, to be grateful for the glorious blessings of civil and religious liberty we enjoy under the Stars and Stripes, to keep church and state forever separate, to foster, guard and protect these blessings and liberties, which is an essential feature of true Americanization. As to such Americanization work may we not ask, in what school is it done better than in the Christian day school? The public school pays but little attention to this essential feature of Americanization work. Our children hear little there of the most precious jewel in America's crown—religious freedom, or the separation of church and state. In the United States school histories, written by Americans, this feature of Americanism is but scantily touched upon. Do you know that in Ridpath's smaller History of the United States prepared especially for schools the whole subject of religious liberty is dismissed with these words: "Fifteen amendments have been made to the Constitution. The most important of these are the articles which guarantee religious freedom."

It is not surprising at all, that particularly this essential of Americanization is deplorably lacking in our state schools, considering the spirit the controlling forces are principally actuated by. It is the Reformed or Calvinistic spirit, and that has always been, and is to this day, foreign and inimical to the complete separation of State and Church. Adherents of Calvinistic principles concerning Church and State find the absolute divorce of activities in their respective sphere very inconvenient, and regard it as a detriment rather than a blessing. They do not in their efforts form the bulwark of American liberty they claim to be. The further one drifts away from such Americanization the more un-American he becomes. There is need of efforts at Americanization setting in here. Let all true Americans be guarded against the machinations of the advocates of such school legislation as the Michigan amendment. There is not a scintilla of justice in such agitation against the parochial schools, neither from a constitutional aspect, nor on the score of Americanization.

J. J.

THE ADULT CLASS

M. F. Kretzmann.

Not the least among the missionary and educational opportunities of the Lutheran Church, as situated and constituted in this age and country, is the **adult class**.

It is an opportunity to bring, in a systematic way, to all those whom we can induce to come, the glory and the fulness of the counsel of God unto our salvation, to reach, effectively, many who have, by different means and through various ways, been brought into contact with the Church. God leads many people to our doors. It may be that they have become, in a manner, interested in our Church "accidentally," as it were. By being associated with our people, in business, as their neighbors, or as their relatives, their attention is drawn to our Church. But surely we do not wait for such interest to be aroused accidentally. We systematically seek to interest them in our Church in the various ways advocated by the American Lutheran.

But our work in behalf of these people has barely begun when we induce them to come to church occasionally or to attend the Bible class. It is true, the Word which they hear when they come to us is always the Word of God; and it is the nature of God's Word to demand a decision for or against Christ, the Savior. Even those who come to our services occasionally only sometimes show that they feel this compelling power of our message. But as a rule they are not well enough informed to make an intelligent decision, and so their decision is oftentimes a negative one, and it is seldom that such a person can be induced even to come back to our services. They have decided against our Church, and it is human nature to stand by such a decision and to claim that it was made after careful investigation and deliberation and that it is irrevocable.

We certainly owe it to these people to give them an opportunity, and the very best one, to become acquainted with our teachings or, which is the very same thing, with the whole counsel of God. Here it is that the adult class must follow up the work of the pulpit and the adult Bible class.

Still the impression must not go out, and where it prevails we must be most earnest in correcting it, as though this class was for non-members only. Most of our bi-lingual churches have members who have a very poor acquaintance with the English Bible language. By their own oft repeated confession they do not understand the English sermon or even the teaching of the English Bible class very well. They need a course, and it will do no harm if this course is repeated now and then, in the adult Catechism class, where they have the finest opportunity to become familiar with the words and phrases, by means of which we understand and express all the fundamental doctrines of our Christian religion. And if these our German members are in need of such instruction and are greatly profited

thereby in a spiritual way, as they will confess again and again, what shall we say of the need of our English members, who have not had the advantage of the training of a Christian school? Such a course as could be given them, perhaps in the evening after they had spent the day at hard labor, did indeed suffice to make them sure that when they joined the Lutheran Church they had found the Church of the pure Word and confession. They were not going into this church blindfolded. But still, how incomplete their understanding of spiritual things, how imperfect their knowledge, when they are called upon to explain some point of Lutheran doctrine or practice to an enquiring or even unfriendly "outsider."—These very members of our churches, whose faith is being tested day by day, are now in a position to appreciate the advantages which such an adult class offers much more than when they came to us at first. If encouraged to do so some such members will be glad to come two and three years in succession, especially if the form and method of instruction will vary from year to year, just as in our sermons, where we have the same matter to present again and again to the same people.

This brings us to the point where we must consider the real object of such a class. If we think clearly and express ourselves carefully in this matter we are liable to escape a great many disappointments and discouragements. We must not imagine that the real object of the adult class is to gain new members for the church. Just as the preaching of the Word in the regular services is to save the souls of men, and we should only becloud our vision and muddle our message if we preached with the principal view of gaining members for our congregations, so we must not let the impression go out as though the object of the class is to gain members for the church, so that every one who attends the class is under some sort of an obligation to become identified with the congregation. We must insist that he cannot, even silently, take this obligation upon himself, when he does not know what the Church stands for. Of course we must frankly state that the purpose of such teaching, as we give it in the class, is to enable people to judge for themselves that our Church stands for the whole Word of God and the fulness of the Gospel of Christ Jesus. The right of free judgment must remain with them, but they must acknowledge that they are not in a position to reject the Church, as surely as they are not ready to become identified with it, unless they have made careful use of this rare opportunity to study what will prove to be not a system of human church rules, as they may have expected to find, but a systematic comprehensive presentation of Christian doctrine. As the object of the adult class is, therefore, to "teach them to observe all things, whatsoever He has commanded us," we must attend to this as our business. We know that we are not responsible for the results, and are not discouraged when the number of

those who attend the class is small and the total of those who are finally won for the Church is still smaller. Surely we will not lose our faith, a joyful, happy faith, in the power of the Gospel unto salvation; and who of us would be so ungrateful as to forget that he has seen such results again and again, that show forth this most wonderful power?

As long as we keep this object of our adult classes in mind we need not be drawn into a dispute about methods or other details, in which the individuality of the teacher as well as local conditions are so large a factor. Even concerning the course of studies, whether a series of lessons should be taken directly from the Bible, or whether some other well ordered textbook might be used, such as our Catechism, Luther's Catechism, with or without our synodical exposition, there need be no disagreement, as long as the essential thing is kept in mind, namely that the whole counsel of God unto our salvation must be set forth. In case of necessity, or when the one to be instructed is more or less familiar with Christian doctrine, this might be done very briefly, but as a rule there is no reason for being in a hurry. People that put themselves under the spiritual guidance of the pastor by coming to this class will be glad to be treated with all the consideration extended to members, except the privilege of going to the Lord's Table, pending their final decision. In the meantime, what a blessed opportunity to delve deeply into the mysteries of God's holy Word, to broaden the knowledge and deepen the spirituality of those who are thus instructed week after week, sometimes year after year! The writer's experience of at least eighteen years in this kind of work has led him to believe that the best textbook to accomplish this purpose is **Luther's Small Catechism** together with the proof texts and answers of our synodical "exposition." If the teacher himself feels, as the evening for the "class" approaches, that there is a spiritual treat awaiting him, if he prayerfully and soberly is prepared to meet his visitors at the appointed hour and place, if in all sincerity a whole-hearted effort is made to show that the teachings set forth in this little book are really the truth, the eternal, unchanging truth of God's revelation, given unto men for the salvation of their souls, and that each and every one of these doctrines has its bearing on the central truth of God's Word, our salvation by faith in Christ alone, then, truly, the quiet, unostentatious work in the adult class will not be in vain but will be crowned with God's choicest blessings.—American Lutheran.

"Therefore, I beg of you all, in the name of God and our neglected youth, not to think of this subject lightly, as do many who do not see what the Prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned."—Martin Luther.

GALILEE

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

(Continued)

In many of the villages through which we passed it would neither have been pleasant nor safe thus to dismount and repose without guard or arms of any kind in the midst of the people. More than once angry and contemptuous glances and gestures had been directed against us, which made us glad to escape; but in this Galilean village all seemed simple, and friendly, and hospitable, reminding one of the tales of Arab simplicity and hospitality scattered through juvenile literature.

Thus we had a delicious hour of repose and refreshment under the shade of that magnificent oak, with the hum of the villagers' conversation lulling us to sleep, like the noon-day murmur of bees. But there was one little incident in connection with that friendly village which more than all its shade, and hospitality, has stamped it with a kind of tender, sacred interest in our memories.

Among many of these simple peasants there is prevalent a belief that every Frank is a Hakim, a wise man, a doctor, a physician. Before we left, therefore, two or three of the women who had been timidly hovering near, ventured close, and taking me as the mediator, anxiously pointed to the sick children in their arms. The little creatures were evidently drooping and suffering. One poor mother I especially remember who brought us two sick little ones, and seemed to forget all her timidity in her longing to have them cured, and her confidence that we could do them good. We can never forget her imploring looks and gestures, and the beseeching tones of her voice, as she looked at us and then pointed to the little sufferers. And we could only stroke the little drooping head that leaned languidly on her bosom, and take the little feverish hands in ours, and give her kind looks, and hoping she would understand the pity in our tones, as well as we could not fail to comprehend the distress in hers.

She little knew the mingled emotions her entreaties called up in our hearts, or the scenes they recalled of the days of the Son of man on earth, when in this Galilee, perhaps in this very village, they "brought unto him all that were diseased, and he healed them." "For in him was life," and in us was nothing to help these poor, distressed, confiding people! It touched us very deeply to be appealed to in this way as superior beings, and feel so powerless to do or even to say anything to help them. How we longed to tell those poor mothers of Him!

But kind looks and a little money were all we had to give these friendly villagers, and with many a lingering look we mounted our horses and took leave of our hosts.

From this village the scenery became less monotonous and dreary. We left the burning narrow plain along which we had been riding so many hours, and crossed some beautiful breezy hills, wooded with green shrubs, dwarf trees, like a coppice lately felled, with some of the taller trees left standing. On the other side of the hills we came to a large village called Shef Arma, where the women crowded around me with eager childish curiosity, wanting to examine the contents of my carriage bag, and meaning of my note book, which I took out and wrote in to amuse them. We had to wait here some little time to gain information as to our tents, which we found had been pitched at the farther end of the town. We were not sorry to escape from the curious crowds who were rapidly gathering around us. They were by no means so respectful and courteous in their demeanor as the friendly peasants in the village of our midday halt, and we were glad to find our encampment removed some little way from the houses in an olive garden at the outskirts of the town. Near our tents was a large draw-well, at which the women of the village seemed incessantly to be filling their pitchers. The veiled figures were constantly passing with pitchers on their heads or shoulders, and the noise of the eager talking, broken every now and then by angry disputing, did not cease till sunset, and recommenced before sunrise the next morning.

On Tuesday, July the 1st, we set off soon after sunrise for Caipha on the sea coast, and Carmel. Our route, after descending from the hills, lay over sand heaps covered with dry, long-stalked plants, varied with flowering shrubs, one with a crimson bell-shaped flower, and another with blue spike of blossom like Veronica in our gardens. It reminded me of the sands swept in for miles by the Atlantic on some parts of the western coast of Cornwall, tossed by waves, and drifted by winds into countless hillocks, bound together by coarse grass and various seaside plants.

On our left rose the range of Carmel, which we were approaching, and which forms the point at the southern extremity of the bay. Some of our party diverged from the plain, and rode a little way along its wooded sides. Carmel is not an isolated height like Tabor, or even a distinct mountain like Hermon, but a long range of fertile hills broken by wooded dells, yet sufficiently united to constitute one ridge, terminating in the steep cliffs of the promontory, from which the white walls of the great mother-convent of the Carmelites look far over the Mediterranean. Among that long wooded range was the rocky height in the forest, commanding sea and plain, with its spring near it, which is supposed to be the scene of Elijah's sacrifice. But of this we did not hear until too late to visit it. Before visiting Caipha, at the foot of the promontory, we forded a wide but shallow stream, close to the sea. We were told to follow carefully and closely in the

steps of our guide, because, above and below, the current was stronger and deeper, and might cause us some difficulty. Where we crossed it did not wet our feet, and just served to cool the legs of our horses. Yet this was "that ancient river—the river Kishon," which forces its way through a pass of Carmel some few miles above. Its whole course in summer is not more than a few miles, and its depth, I believe, in no part sufficient to navigate the smallest boats. But it is perennial, a quality which gives any stream, of a few miles' course, a claim to be called "ancient," in the land of shortlived summer torrents; and after the rains, no doubt it would sweep a fugitive army, attempting to cross it without knowing the fords, with irresistible force into the sea. More than this the song of Deborah does not imply, although to the northern imaginations the words certainly suggest a very different river, from the small stream quietly pursuing its way over the sands which we forded on that summer noon.

In Caipha we watered our horses. It was more like a town than any place we had entered since leaving Jerusalem, but not one Bible association detained us among its narrow streets, and after a short delay, we commenced the ascent to the promontory of Carmel. The road was good and wound up the face of the hill, overlooking the sea, and in some places shaded by fine trees.

In the convent we were most kindly and hospitably entertained by Frère Charles, who had just returned from a tour on the business of his order in France. He showed us his album, to which all visitors, if they wish it, are desired to contribute either with pen or pencil. The air of the place was rather French than Oriental, from our polite and lively entertainer himself, to the suite of rooms with French furniture provided for those who wish to stay any time at the convent. There was certainly little in what we saw there to recall either Elijah, according to Carmelite tradition, the founder of the order, or St. Louis, the founder of this convent; but into the interior of the monastery, of course, feminine feet dare not intrude. From the windows, and from the garden below, we looked down on the Mediterranean, breaking on the sands at the foot of Carmel far below. The steep sides of the cliff were dotted with olives, and with the breezes on this height, this broad sweep of sea in front, and the fruitful wooded range of Mount Carmel, with its glades and shady dells stretching inland behind, one can well fancy a heart weary with the hollow conventionalities of the European world turning to the monastic seclusion of this mountain, swept clear of conventionalities (it might be fancied) by the grand recollections of its solitary prospect, as its atmosphere is swept pure of malaria by the sea breezes. There are, moreover, means of exercising benevolence in the Pharmacie, now presided over by an Italian monk. We understood Frère Charles to say that many of the neighbor-

ing peasants apply for medical advice and remedies here, but that little gratitude is manifested by them, and no missionary work making progress among them. Have any of the monks who reside here, and say mass over "Elijah's cave," indeed come here with such thoughts, and if so, what have they found? Rest for those heavy-laden with earth's cares—reality and truth for those weary with the world's falsehood—are to be found in no **place** or **thing**, but in One Person, as near us in Paris as on Carmel. It would be interesting to know something of these Syrian convents, whose outer courts make such hospitable resting places for travelers—unless, indeed, the monastery is only the reproduction of the hollow outside world in miniature, the larger ambitions of the court and camp exchanged for the petty ambitions of the monk.

With a grateful feeling toward Frère Charles for his cheerful courtesy we left the convent in the afternoon, and wound our way again down the face of the cliff to Caipha.

From Caipha, after re-crossing the Kishon, we had a beautiful cool ride of fifteen miles, over the sands along the curve of the bay of Akka (Acre). Here our encampment was in a garden, or orchard of palms, figs, and olives. Our Maltese cook had established his crocks and pans under the romantic shade of these trees. A little stream or river crept quietly along beside our garden, and found its way into the sea over the sands, not five minutes' walk off. The murmur of the Mediterranean made music for us all day and night. In sight rose the walls and towers of Acre, with all its crusading memories. Altogether it was a kind of "pleasant arbor" in the "Hill Difficulty" of our material pilgrimage, and the spirit of dreaminess and slumber came over us, so that between that and a discussion as to our future route, we did not leave our garden until rather late in the next day, Wednesday, July the 22nd.

In the afternoon we rode through the poor streets and bazaars of Acre, and then leaving it, along the undulating sand-heaps drifted in by the sea to El-Bussah. The views on this reach of the Mediterranean were very fine. A noble amphitheater enclosed the plain of Acre, from Carmel to the range south of Tyre, an arc of which the blue sea was a chord. At El-Bussah we found an abundant pure spring, rising pure and fresh, as many springs do along the coast from this to Tyre, within a few yards of the sea. Cattle were being watered there; not sheep and goats, "lesser cattle" merely. We did not encamp near the spring, on account of the mosquitoes, but a little farther inland, and higher up, beneath the hills which form the great barrier between the Holy Land and the shores of Tyre and Sidon, dividing the maritime plain of the south from the north.

No sandy beach lies between the sea and this promontory, as at Carmel. To cross from the land of Israel

to that of the Phoenecians, you must scale the cliff by the rugged path called the Tyrian ladder.

We used the little light left in wandering about the rocky shore, so different from the smooth sands which all along the ancient Philistine coast border the almost tideless Mediterranean. Here on each side of the strip of sand through which the fresh waters of the spring found their way into the sea, stretched a rugged platform of rocks, broken by little salt-water pools, reminding us of those on the coast of Cornwall. Some of our party found shells on the rocks. This is the commencement of the bold high promontory which forms the boundary of Palestine.

(To be continued.)

THE IDOLATRY OF THE ELKS

The very first and highest moral law which God gave to man is this: "Thou shalt have no other gods before Me." This commandment He placed at the very head of all His commandments, and to this very commandment He joined that terrible threat: "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." And to all those who obey this commandment He gave this precious promise: "Showing mercy unto thousands of them that love Me and keep My commandments." The heathen in their ignorant blindness continually bring upon themselves the curse of God by their idolatry. But worse than this heathen idolatry is the blasphemous daring of those who could know better, aye, many of whom have learned to know the truth, and all of whom live surrounded by those from whom they might learn the truth, and who yet participate in or themselves perform such idolatrous rites and ceremonies as are described in the following report of the Elks' "ritualistic ceremony performed for members who died during the past year":—

"In the midst of a solemn and impressive setting of trees at Elks' Rest in Bellefontaine Cemetery, members of the St. Louis Lodge No. 9, B. P. O. Elks, held their 11 o'clock Mystic Hour service last night to honor the memory of their departed brothers. About one thousand Elks and their families and friends attended the service, which opened shortly after 10 o'clock. The gates were opened at 10 o'clock, and the numbers who had been waiting there filed in and formed a procession, led by the Elks' Band and flower-laden members of the Elks. To the accompaniment of muffled drum-beats the procession moved slowly to the Elks' Rest, where the ceremonies were to be held. Two large arc lights threw into relief the life-size elk figure which surmounts the burial plot of the lodge. The band played Chopin's Funeral March while participants in the ceremony mounted the plot. Then followed the ritualistic memorial service. After the read-

ing of Bryant's "Thanatopsis" and various selections by the Elks' quartet, all joined in singing the Elks' ode.

"The ode finished, lights were turned out, and the scene was lighted only by the moon shining through the trees. It was the mystic hour of 11 o'clock. A bell was sounded eleven times.

"As the last solemn note sounded, Lawrence Mc-Daniél, in a resonant voice, read the 11 o'clock prayer. It reads:—

"O spirit of this sacred hour! So clarify our vision that we may look backward down the pathway of time, and behold, in the clear light of understanding, the trials and vicissitudes of years gone by.

"Teach us to appreciate the heart hunger and longing for companionship which inspired men, doomed by their profession to wander, to lay the foundation for the religion of sympathy and kindness we call Elkdom.

"Help us to contemplate, with reverence and love, the fidelity which gave our founder and their successors of days gone by courage to beat down barriers of prejudice and doubt, clearing the way for our order's present glory.

"Keep alive the sublime truth that the Golden Rule is the foundation of our order today, as it was in the beginning, lest we forget that only while we remain true to its precepts will our course be onward and upward.

"Lead our thoughts out to those kept from this gathering by suffering and sorrow, that they may feel the healing sympathy of our common brotherhood; enter the hearts of those who wander, and comfort them with the thoughts of the constancy of our love; rise upon the music of the bells which toll this hour unto the realm of eternity, so that our brothers gone, even amid the perfect peace they now enjoy, may know we are reading from the tablets of love and memory.

"Remain with us always to recall at this hour those who wander, those who will come no more, and with hearts attuned to the melody of 'Auld Lang Syne,' may we ever, when eleven strokes proclaim the approaching end of day, pledge in the mellow wine of friendship the memory of our absent brothers."

If any baptized Christian has been enmeshed by such an organization as the Elks, should he not shudder when he reads of these their insults to his God and Savior? Certainly such a one should instantaneously repent of his folly and obey the call of the Good Shepherd who calls to His erring sheep: "Come out from among them and be ye separate, and touch not the unclean thing!"

S. in Lutheran Witness.

THE CHURCH AND CIVIL AFFAIRS

There are some questions that have been discussed from, we may say, the very beginning of society, and are still being discussed and always will be until we

shall all cease looking through a glass darkly. One of these questions concerns the relation of the Church to civil affairs, or, as it is most generally put, the relation of Church and State. What has the Church to do with the State, in making, molding, regulating the State?

An easy answer, of course, is, Nothing whatever. The answer is also correct, if properly understood. If it be meant that the Church has absolutely nothing to do with the State, with the making and molding of it, too much seems to be said. If on the other hand it be held that the Church should have something to do with the making and regulating of the State, then there is even greater danger of getting oneself into difficulties and inconsistencies.

For one thing, Jesus plainly shows that there are the two domains, the Church and the State; for He says, Give to God the things that are God's, and to Caesar the things that are Caesar's. Not only are there the two domains, but the words also clearly imply that the two are to be kept separate. These words, however, do not say that the one has nothing to do with the other, that the Church is to have no bearing upon the State whatever, is not expected to influence nor try to influence it in a way whatsoever, that the two are absolutely separated as by a great gulf immovably fixed.

However, Jesus also said to the man who asked Him to help divide the inheritance between him and his brother, Man, who made me a judge or a divider over you? thus plainly showing that it was not His mission to step down from His domain as the builder of the kingdom of God into the domain of civil affairs, and take a hand in their making or regulating.

Of course, it is a big question and whole volumes have been written on the subject and still others will be written. Yet so far as the principle is concerned it should not be so difficult to see straight in the matter.

Civil power and authority is of God. The powers that be are ordained of God. But God has placed this authority and power in the hands of the people—of the citizens. They may give it whatever form they see fit, monarchy, democracy, republican, or whatever they deem best, only that in its working it accord with righteousness.

But among these citizens there are Christians; and we wish that all citizens were Christians. These Christians, if true Christians, are children of God. And it is the church that has made these citizens to be children of God. And as children of God they ought to be the very best citizens, capable of setting up and maintaining the very best form of government and of taking care of all civil affairs in the way most in accord with the principles of righteousness and most conducive to the welfare and happiness of all.

The Church's business then is to make men children of God; and there her work may be said to end. These children of God are citizens of the country in which they live, and as citizens—not, however, as members of the Church—they will attend to the affairs of the State.

The matter, therefore, is very simple, at least in principle, and there is no reason for becoming confused in the thing, or of the Church or churches being stamped into meddling in those things that concern strictly and directly only the citizenship of the land.—Lutheran Standard.

DEGENERATION

How rapidly some sectarian Sunday schools are degenerating as spiritual institutions, what little care is given to impress on the minds of children the eternal and saving truths of the Gospel, is shown by a leaflet published by a Presbyterian Sunday school in Philadelphia, bearing the title: "Song Sheet. Older Boys' and Girls' Conference." The writer, several years ago, heard from a very reliable source of a sectarian German Sunday school which, when in session, would at the request of the pastor sing "Fuchs, du hast die Gans gestohlen." But this depressing incident is nothing compared with the song service of this Philadelphia Presbyterian Sunday school. The first page of the folder contains three songs, none of them having a single spiritual note. The second page brings five songs, equally barren of any spiritual contents. One of these is sung to the tune of "America, I Love You," and reads:—

Oh! oh! good eats, I love you!
 You touch my heart to its core.
 From pickles to ice cream,
 So nice to me you seem,
 I tell you, I want some more.
 And the Secondary Division,
 I love that, too, you see.
 Oh, yes, I love both of you,
 And here are several hundred others like me.

The "Sunday school Yell," on the first page, reads:—

Hickey, pickey, flippee, flop,
 Sunday school, Sunday school,
 on the top.
 Are we in it? We should smile.
 We've been in it *all* the while.
 SUNDAY SCHOOL,
 Sunday school,
 Sunday school,
 Sunday school.

The "Boosters' Slogan," according to the folder, is:—

Sh-h-h-h-h, listen!
 Sis-s-s-s, boom, bang!
 We're the biggest bunch of boosters
 Ever came from out the woods.

We're the cream of all creation,
We're delivering the goods,
We're from Philly,
That's why.

If you, dear reader of the *Witness*, have ever complained of the conservatism of our Lutheran Church, do so no more, but rather be grateful to your God for having given us His grace to stick to the old Scriptural truths and the beautiful and comforting hymns of our fathers, and to turn with sadness and disgust from tommy-rot such as we occasionally run across in sectarian Sunday schools and churches.

E. TOTZKE.

Philadelphia, Pa.

THE MULTIPLICITY OF ORGANIZATIONS

To the Editor of *The Living Church*:

What is the matter with the Church? Almost every month there comes to my desk a letter requesting me to commend some new organization and to subscribe for some new publication, the "official organ of said society," published for the promulgation of the principles for which the society is started. We are told that the new organization is absolutely essential to meet the vital needs of the hour, and we rather guess that the promoter needs the money. In many cases the objects of the society are very commendable and one does not feel like turning down what really seems to be a good thing. But, if we joined all that we are asked to join and said the daily prayer of all the organizations we would have absolutely no time for anything else, not even to read the various "official organs."

We wonder why all these various and separate societies are absolutely necessary. Is not the Church herself sufficient, since she teaches most if not all the very things these new organizations are started to emphasize. Why keep dividing up? If more emphasis was laid upon the Church and what she stands for on these subjects for which there is growing up such a multiplicity of organizations would we not do more good and accomplish the same object? Do not all these separate societies and organizations detract from the Church herself? We do not find in the Roman Church all these separate societies or the need of them, and by the way they are growing by leaps and bounds while in all Protestantism, the P. E. C. U. S. A. included, there was a gain last year of only 56,000 members, a drop of about 700,000 between 1917 and ten years previous, according to the report of Dr. Carroll of the bureau of Religious Statistics of the U. S. census. The Romans magnify *the church*. The Protestants magnify themselves.

JOHN C. WHITE,

Archdeacon of Springfield.

FRIENDLY CITIZENS

As we feared from the beginning, the "no man's land" or "friendly citizens" phase of the Interchurch World Movement has resulted disastrously for the church.

In those early days of the movement, when the heads of the leaders were awl with excitement and ambition, many wild-cat notions and plans were evolved which were at once danger signs to level-headed men. To dare offer criticism was but to be condemned.

Big Business, it was alleged, was directing the movement. And yet, what a strange method to designate men, from whom it was planned to secure \$40,000,000 for expenses, as denizens of no man's land! And then, when the mistake was discovered, and an attempt was made to correct the blunder by naming these unknowns "friendly citizens," the euphemism failed to work.

That the Interchurch did not get \$40,000,000 from this twilight zone is not the extent of the damage. When "thirty co-operating denominations" went forth to beg aid from the world, the cause of Christianity was wounded in the house of its friends. The church of Jesus Christ is a princess, not a pauper. When did Christ send her out to ask alms of "friendly citizens"?

Furthermore, these so-called friendly citizens, who aforesaid were passive concerning the church, now rise up to curse her. A prominent churchman approached a prominent "friendly citizen" for a gift to the Interchurch, and was met with the reply: "Not one cent." "Them's my sentiments," ejaculated a bystander.

It will require a generation to recover from this *faux pas*, executed by the leaders of the "greatest undertaking since Pentecost."—Christian Standard.

REVIVAL PRINCIPLES

The financial program of the Inter-Church World Movement has been criticised more than any other part of the plan; and, in particular, the proposition of securing large sums of money from so-called friendly citizens who are kindly disposed toward the Church. Dr. George F. Pentecost, in *The Presbyterian*, discusses the possible result of such affiliations:

We have robbed God "in tithes and offerings," and brought leanness upon the Church and upon our souls. But now it is proposed that, instead of "bringing all the tithes into the storehouse," we are to go out into no man's land and solicit from "friendly citizens" money to take the place of the tithes which we have robbed from God. The Simon Maguses of big business see and recognize the worth and power of the Church, and desire its backing to "make the world safe for big business"; for which it is willing to pay, say, \$40,000,000. Such a proposition coming from Simon Magus is shameful enough, but for the Church to make such a proposition to "friendly citizens" who deny Jesus Christ and will not confess Him, is the most shameful thing ever proposed by Protestant Christians. Tetzl, selling indulgences to sinners for money, aroused Luther to his great work.

But it is said that we "need the money." No doubt. But we do not need it at the price of going into partnership with unbelieving men.

Who can doubt for a moment that when we take these friendly citizens into partnership with us, we shall have to give them a large voice in the matter of directing the business of the kingdom?

Like many of you, I am longing for a real revival. But we cannot buy it. If we are ever going to see a great revival, it must be sought in God's way. There are certain fundamental conditions on which, if complied with, the blessing of God will come upon us and overtake us. We must magnify the Word of God; we must keep His Sabbath and reverence His sanctuary; we must bring to Him our first-born; we must bring all our tithes into the storehouse of God, and quit robbing Him.—The Lutheran.

OUR THEOLOGICAL SEMINARY

During the last year 58 students were enrolled in our theological seminary, the first class numbering 13, the second, 27, and the third, 18 members.

Health conditions were generally satisfactory, only few cases of serious illness occurring. But there were numerous cases of minor troubles, some of which developed into influenza. Two students were left so weak after an attack of that disease that they had to return to their homes to recuperate, as they were unable to pursue their studies and, besides, could receive better care at home. One student suffered a nervous breakdown and was not able to resume his studies. Another sustained an injury to his foot and was compelled to spend weeks in a hospital in the city.

The normal progress of the studies was interrupted by the death of Prof. Schaller in February and the death of Prof. Meyer in the beginning of March. The loss of these teachers necessitated a reorganization of the work. This was effected by combining classes in various branches, so that the remaining professors were able to complete, substantially at least, the courses of their departed colleagues.

At the beginning of the school year, Mr. and Mrs. Karl Andrae assumed charge of the building and the refectory.

During the last year, the management was compelled to contend with unusually many difficulties. The paving of Spring Ave. had been begun last fall by the three interested municipalities. When winter set in, the work was left in a most unsatisfactory condition. Frozen water mains cut off the supply of water for a brief time. The institution was rendered practically inaccessible for heavy teaming and the professors and their families and the students had to make their way to the street car as best they could, as the sidewalks also had been removed. In spring the mud made it very difficult to keep the buildings clean.

In December, it became necessary to replace the boilers in two of the residences. On March 26, the boiler in the seminary burst. As the necessary parts were not immediately available, the Easter vacation had to be extended two weeks. In consequence of this accident to the

boiler, fire broke out in the building on the day of the burial of Prof. Meyer. The steward had used oil heaters in a room in the basement to save the chicks he was raising from freezing. The loss resulting from the fire was fully covered by insurance.

On June 15, the work of the two lower classes was closed with a short service. The oral examination of the graduating class took place on June 17.

The next school year will open on September 8, with a service at ten o'clock in the forenoon. Old and new students are requested to appear punctually, the latter are to make application for admission into the institution to the director during the month of July.

The professors, William Henkel and John Meyer, have been called to fill the vacancies in the seminary. We hope that both will take up their work in September and that the Joint Synod will grant us one, preferably two, more teachers, as the need is great, and we still have time to work. May God bless our labors.

JOHN PH. KOEHLER.

MINISTERS' WIVES

Among our people, happily, the rights of the pastor's wife, as a rule, are clearly recognized. These are the same rights which other Christian women have to their own households and their domestic duties and relations. Nevertheless, the spirit of those without sometimes finds its way among our churches, and the pastor's wife is looked upon, not so much as the keeper of her own household, but as a sort of adjunct to the minister, who is expected to look after the ways of the congregation and keep things in good running order. In an article in the Women's Magazine a minister's wife thus defends herself to a critical caller who censured her for not doing more church work:

"And are we to expect nothing of a minister's wife?" said Miss Jones, in a very subdued voice.

"Nothing more than her duty as a Christian woman and a member of the congregation. If she has qualities that will give her a leading social influence, and has time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can, with justice, be required of her than of any other woman in the congregation. Your engagement for services is with her husband and not with her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor, or schoolmaster. If you think my services absolutely essential to the prosperity of the church, just state the amount of my salary you can afford to give, and if for the sum I can procure a person in every way as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing. I could wish to number you all as my friends. I have come among you as a stranger seeking no pre-emi-

nence, but desiring to do my duty as a woman. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fails in his duty, admonish him; but in the name of justice and humanity do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand and I will be satisfied with nothing less."

We have known some cases where devout wives of ministers did not know their rights, and in the exacting labors which were expected from them by the congregation, in addition to their many domestic duties, broke down utterly. For sweet mercy's sake, let the position of such overburdened women be treated with charitable consideration, and many wrong judgments and serious evils will be avoided.—Selected.

"IF ONLY MY PASTOR—"

Says one voice within Church Member: "If only my pastor didn't keep on harping on the same things all the time! They seem so elementary and commonplace. Why doesn't he make an attempt to explain the deeper meaning of the Bible's many wonderful passages?"

Says another voice within: "That would perhaps be desirable. Still, those are fundamental truths and ethical precepts which he does speak about, are they not? Does your life seem to tell him that you are ready for what you deem higher things?"

Says the first voice: "If only my pastor understood his people better! Then he would be more inspirational to the enlightened men and women of today."

Says the other voice: "Perhaps he does lack the inspirational touch. But who knows but what your unresponsive face robs him of strength? And may it not be that his very simplicity of presentation is an indication that he does understand the needs of the many? Perhaps, too, that your real needs are, after all, of the homely, every-day kind?"

"Very well," says the first voice, "but if only my pastor understood how to make language serve as a fitting vehicle for his thought! The Bible words themselves are sublime, why not the sermon?"

"All members have not the same office," says the other voice. "He may not have been vouchsafed the gift of beautiful speech. But does it not seem to you that he has the spirit of helpfulness, the virtue of candor, and the grace of devotion and whole-heartedness? Are you not in need of any of these?"

—Even that apostle who treats most of love, and who possessed so much of that spirit which was so eminently manifested in his Divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.—Haldane.

WHO WILL HELP THEM TO GET A "FORD"?

Our Board for Indian Mission has asked me to do something to help each station in Arizona to get a FORD. I don't know what else I could do but tell our people about it in our church papers.

1.—*There is no question that every station needs a machine:—White River, Cedar Creek, Cibecue, Globe, Peridot, San Carlos—six!* Our brethren can absolutely do no efficient work without one. Whoever has been there, knows. I have been there. And they need one also for personal and family communication, which is indispensable under the conditions obtaining there. The work is trying enough for Christian patience and endurance anyway. We must not subject them and their families to unnecessary isolation, if we do not want them, especially the women, to lose cheer and fortitude. They *do* need a FORD, most certainly.

2.—*We cannot expect our missionaries to buy their own machine.* The H. C. L. is still higher down in Arizona than it is here. A FORD would cost them three-quarters of a year's salary. It would take them from seven to ten years to save enough for a FORD or a small OVERLAND.

3.—*The Mission Board ought to, and would, buy the machines, but they claim they cannot do so at the present moment.* Six FORDS will cost very nearly \$5,000.00 in Arizona. Now, while the contributions for the Indian mission have been larger this year than ever before, the expenses have also been so much greater, so that the treasury is empty, the funds having been consumed by salaries and current general expenses. So it is impossible to buy the machines from the general fund.

4.—*That is why the Mission Board called upon me to try and raise the money by appealing to our people for a special donation towards the above purpose.* They asked me to do it, because I have been in Arizona, and know the conditions down there from personal observation, and can personally vouch for the necessity of buying the machines.

In complying with their request, I am confident that this necessity need only be made known to our people to open their hearts and hands for an abundant special sacrifice for this purpose. Doing the same thing some years ago for some of the mission stations, netted us money enough to buy two machines, and a little more. Of course, we need much more money now for the six, but we have also become very much richer since that time, and, which is more important, have also gained a new interest and greater love for the cause of our Lord, as was evidenced last year at the Synods meeting in New Ulm, and as the books show. I think that Mr. Jack Keyes, or rather God through him, did much to bring about this precious result. He impressed the meeting with the one great and joyful fact that God has at last opened the hearts of the Apaches, and *made them willing* to hear the Gospel of Salvation. We are now experiencing something like Hans Egede in Greenland.

After working among the Esquimeaux for twenty years without apparent success he wrote, in an appeal to Europe for help, "Sie wollen nun!"—"They are now willing." *So the Apaches are now willing!* Mr. Keyes' letter in the last issue of this paper confirms this great change of heart the good God has wrought among the Indians whom he has entrusted to our spiritual care. Now the time is at hand for greater zeal and for more work among our charges. The noble poetess of THE NORTHWESTERN LUTHERAN ought to sing a song about it, and we all ought to praise God for it.

I appeal to every reader of this paper, to young and old, to the mothers and their children, to the pastors, the teachers, and the laymen of our entire synod to help us get a machine for the missionaries and their families. But mind you, *I am asking for a special sacrifice!* This donation must not curtail our regular contribution for Indian mission. And to *one* class of readers I would appeal in particular. I mean those who own a pleasure car. God bless it! Wished I had one myself! I wish them to consider especially the women and children at the mission stations. No station can get along without female help. The Indian children attending our schools have to be provided with one meal a day, and have to be taught many a thing a woman only can teach them. And you ought to see how faithfully our missionaries' wives or sisters are doing their work! During my brief stay in Arizona I have observed them baking and cooking for the Apache boys and girls, sewing and patching their clothes, teaching, admonishing and rebuking them, and inquiring into their troubles and wiping their tears, that the thought came to me they were worth more to the Indian children than the entire male outfit down there. And remember they are not paid a single cent for their work, they are doing it all for Christ's and the poor children's sake! If you had occasion to observe them as I had, your heart would go out to them like mine did. And, without having a machine at their disposal, these noble women are completely isolated from the women of the other stations, the different stations being distant from 30 to 120 miles, from each other. Now, you Christian mothers and women, considering how easy and pleasant your own machine makes your intercourse with your friends who live many miles away, will you not gladly sacrifice a Five or Ten dollar bill, or even more, in order to furnish these Christian sisters of yours who are doing your work among the Indian children, the means for occasional intercourse with the families of the other stations?

I would dare to think that there must be 50 among the 15,000 automobile owners of our synod who would be willing to pay a clear \$100.00 each for this purpose. There may even be six among us who would each want to furnish a FORD alone, so that we could appropriate all the rest of the gifts to the erection of decent living quarters in place of the shacks or tents some of them are still living in.

Or "may I not" suggest that the young people of some congregations who are at present earning large salaries, go together and raise enough money among themselves to pay for one machine, or collect, say, \$100.00 to be applied to the purchase of one? At any rate, *do something* for this cause, and bring your money to your pastor. He will forward it to the proper authorities.

Our Father in Heaven who has so richly blessed us with all manner of spiritual blessings in heavenly things through Christ, and has added unto us a great abundance of this world's riches, make our hearts eager and our hands willing to give with an overflowing measure for the enhancement of His kingdom, and for the salvation of lost but redeemed souls.

By authority of the Board for Indian mission,

AUG. PIEPER.

Wauwatosa Seminary, June 30th, 1920.

CHANGE OF ADDRESS:

Rev. Chr. A. F. Doehler,

122 South Eighteenth St.,

Escanaba, Mich.

ANNOUNCEMENT

In a meeting held recently at Mankato, Minn., the board of trustees of Dr. Martin Luther College released Prof. J. Meyer from his duties as director of the institution, permitting him to accept the call to the Theological Seminary at Wauwatosa. Prof. E. F. Blieffernicht has been elected by the board to fill the vacancy. All members of the Joint Synod are therefore now requested to nominate candidates to fill the vacancy caused by the acceptance of Prof. Blieffernicht of the directorship. The candidates must be able to teach Greek, Latin, and German. All nominations should be in the hands of the secretary July 27th. A. F. GAWRISCH, Sec'y.

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. WAMBSGANSS, 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 adjourned session to be held in 1920. See synodical report of 1919, page 181, No. 51. The undersigned

begs leave to call attention to a few additional facts. Prof. J. Koehler will read the doctrinal paper.

As the synod will at this session take action upon practically all business matters that were postponed in 1919—see report of 1919, page 74—each delegate will find it practical to keep his report of 1919 at hand for this session. As a matter of expediency in handling the great mass of business affairs and as a matter of courtesy toward the local congregation, the following changes will be in effect on the day of opening, July 14: *The opening service* will be conducted in the *evening*, thus complying with a wish of the congregation, and the first *business meeting* will begin at 10 o'clock in the *morning* of the same day. All delegates and guests desiring lodging are hereby requested to make mention thereof *without delay* on a *postal card* to Rev. J. Klingmann, Watertown, Wisconsin.

GERHARD HINNENTHAL, Secretary.

SYNOCDICAL CONFERENCE

Ev. Luth. Synodical Conference of North America will, D. v., hold its 27th convention in St. John's Lutheran Church of Milwaukee, Wis. Opening service Wednesday, Aug. 18th c., at 10:00 a. m.; closing service Monday, Aug. 23d, at 7:30 p. m.

Every synod (or district) of Synodical Conference numbering up to 80 members is entitled to 4 representatives; synods (or districts) numbering more than 80 members may send 2 delegates for every 40 members or fraction of that number; the clergy and the laity, however, always to be represented in like proportion.

All delegates are requested to send their credentials to the Rev. Joh. Brenner, 814 Vliet St., Milwaukee, Wis. In the opening service a committee on credentials will be announced.

Secretaries of the various districts are requested to send a list of elected delegates to the Rev. Joh. Brenner at their earliest convenience. Besides, every delegate desiring free quarters should make personal application not later than July 21st.

As all efforts to secure theses for doctrinal discussion failed, the secretary, encouraged by the Watertown professors' conference, will submit a brief paper on our attitude in the struggle for our Lutheran schools.

All committees for reviewing the doctrinal discussions of the various synodical districts that were unable to report in 1916 are requested to make their returns to this year's meeting.

JOH. MEYER, Secretary.

New Ulm, Minn., June 18, 1920.

REVIEW

Talks to Sunday School Teachers, by Luther Allen Weigle, Horace Bushnell, Professor of Christian Nurture, Yale University. Cloth 12mo, 188 pages, \$1.25, net. Geo. H. Doran Co.

The following subjects are treated: The Child as a Discoverer—A Bundle of Instincts—Children's Lies—A Boy's Loyalty—The Age of Hero Worship—When a Boy Wants to Go to Work—Breaking Old Ties—When Doubts Come—The Forming of Habits—The Development of the Will—The Roots of the Law—How Religion Grows—Why a Trained Teacher?—The Teachers' Knowledge of the Lesson—The Teaching Process—How to Excite Interest—Learning by Doing—Attention: Its Nature and Laws—Illustrating the Lesson—The Dramatic Method of Teaching—The Purpose of Questioning—Why Examinations?—Applying the Lesson—Class Instruction and Activity.

This book offers the discriminating reader much information and many practical suggestions, but to those who are not well grounded in their Christian faith it will prove confusing. The author hardly rises over the level of a mere moralist. The Gospel of Jesus Christ, the only true means of education, receives no consideration. Repentance is not spoken of, even where the author tells how to deal with children's lies.

Statements like these are wrong, or at least misleading: "Sincerity is natural, both for children and for grown-ups who have not been spoiled."

"Doubt in these years is no sin; neither is it evidence of some moral perversity. It is incidental to the transition from borrowed beliefs to personal convictions."

The author seems to hold the modern view on the mission of the Church and, consequently, on the aims of Christian education. We cannot recommend his book to our Sunday-school teachers.

J. B.

ITEMS OF INTEREST

A Change in Rome

Rome—"The pope's decision to abrogate the rule that Catholic sovereigns must not visit the king of Italy was influenced by the representations of Catholic princes, King Alfonso and King Albert in particular.

"The Spanish sovereign is said to have called the holy father's attention to the fact that, although he was desirous of fulfilling his duty as a Catholic sovereign, he could not forget that he was a constitutional ruler, and therefore subject to the will of parliament and the opinion of the majority of his subjects. The king remarked that what seemed practicable even twenty years ago was becoming impossible today.

"Then the attitude of the vatican subjecting the Spanish sovereign to the desires of the pope was backed by almost the entire Spanish nation, while now almost all parties considered it undignified that the king should have his freedom in international affairs abridged by any foreign influence, even if it were that of the head of the Catholic church. In these circumstances, the king and the government of Spain thought it would not be advisable on their part to continue a policy looked upon with disfavor by the majority of their people—not that the latter particularly wished their sovereign to visit the king of Italy in Rome, but that they disliked that any restriction be put upon his doing so.

"The king of the Belgians also, approached the vatican through Cardinal Mercier to show that he alone among the representatives of the allies could not refuse to visit the king of Italy, especially after having received special proof of sympathy from the Italian government and people, notably when, after the invasion of Belgium, Italy spontaneously declared her intention to join the nations which acknowledged the neutrality of Belgium.

"Besides, he remarked, the Belgian chamber was no longer composed chiefly of clericals, but of socialists, who, although they had no sympathy with the exchange of visits between sovereigns, would not tolerate the interference of the vatican in what they considered internal affairs of the Belgian nation.

"The visit of Gen. Hanoutaux to the vatican at the time of the canonization of Joan of Arc was the last straw, as the French representative informed the pope that, despite the re-establishment of diplomatic relations between France and the holy see, the president of the French republic could not refrain from returning the visit which King Victor Emmanuel had paid to President Poincaré soon after the conclusion of the armistice, when the king of Italy went to Paris as the guest of the French government, so that President Deschanel must go to Rome to be the guest of the king in the Quirinal palace, which was formerly the summer residence of the pope."—Milwaukee Sentinel.

Professional Beggar Nets \$200 Weekly

Kansas City, Mo.—Begging as a profession netted G. W. Gilbert as high as \$200 a week, according to testimony offered police here on Saturday. Gilbert was arrested on Friday as

he was leaving a place where he is alleged to have solicited funds for the "American Mission." Police, searching premises at the "American Mission," found nothing but a rooming house.—Sentinel.

All Masonic Lodges in Hungary Dissolved.

Vienna—Since the Hungarian government is reported to have permitted the dissolution of all Masonic lodges and the confiscation of their property, the following statement has been received: "Free Masonry has ceased to exist in Hungary under the present regime."—Milwaukee Leader.

Twenty-two Negroes Beatified As Martyrs at Rome

Rome—The ceremony of beatification of twenty-two Negroes who died martyrs for the faith in Uganda under King Mwanga was celebrated yesterday with great pomp in the basilica of St. Peters. Cardinals, bishops and other richly gowned officials, with missionary priests, worn by their labors in torrid climates, passed up the center of St. Peter's to receive the announcement of beatification from Pope Benedict.—Wisconsin News.

RECEIPTS FROM DISTRICTS MONTH OF MAY, 1920.

	Pacific	Nebraska	Mich.	Minn.	No. Wis.	West Wis.	So. E. Wis.
General Fund		\$ 138.60	\$ 259.54	\$ 305.86	\$ 384.69	\$ 666.48	\$ 187.14
General Institutions		39.00	112.38	287.00	128.31	456.90	40.21
Synod. Reports		12.45	38.00	175.15	97.48	226.81	262.00
Debts			5.45	147.30			
Theological Seminary, Coll.					80.00	224.63	118.22
Theological Indigent Students		6.00		63.43	35.45		11.12
Northwestern College, Coll.				29.35	178.54	185.52	1,107.31
Northwestern Indigent Students				3.00		40.74	4.03
M. Luther College, Coll.				27.91	36.90		51.98
M. Luther, Indigent Students				174.68			
College Saginaw, Coll.							
College Indigent Students			9.12				
Home for Aged		25.00		64.51			70.00
Indian Mission	10.00	10.00		49.85	15.94	81.66	26.00
Home Mission	20.00	195.85	244.64	297.20	367.35	616.69	74.00
Church Extension	10.00		410.11	82.03	136.73	29.14	38.87
Needy Congregations							
Pension, Collections		74.31	11.00	70.64	285.74	211.40	219.16
Pension, Personal		5.00			3.25	19.00	11.00
Home for Feeble-Minded	5.00	19.45		24.29	33.30	36.75	
School for Deaf							
Children's Home Society				2.50		13.00	132.50
Negro Mission	5.00		13.33			12.00	10.50
Hebrew Mission							
City Mission							25.00
Hospitals							
Sufferers in Europe		22.25	188.50	387.00	279.19	270.91	436.80
School Campaign			2,016.17		97.81		
Milwaukee High School					10.00		164.70
Home for Aged, Wauwatosa						12.00	
Mission Chapel						25.00	
Pension Fund						30.01	
Luther Fund						14.30	
Mrs. Meyer						100.00	
Dr. Ernst Fund							5.00
Jubilee Fund							3.90
Pension Fund							73.05
Totals	\$ 50.00	\$ 532.16	\$3,308.24	\$2,191.70	\$2,171.68	\$3,272.94	\$2,999.19

Grand Total, \$14,475.91.

W. H. GRAEBNER, Treas.