

The Northwestern Lutheran

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Jan 12

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.

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THE LORD WILL PROVIDE

My Jesus, let me praise Thy Name
In humble adoration.
And let my tongue Thy love proclaim,
Thou Rock of my Salvation.

For Thou hast died,
O Crucified,
That I might be forgiven.
That I might dwell,
Immanuel,
Forever in Thy Heaven.

O how can tongue Thy Love define?
Thy gracious Holy Spirit
Seals unto me the Truth divine
That through Thy blood-bought merit

My peace is won,
Incarnate Son,
As child of God the Father,
I'll share Thy rest,
When all the Blessed
In Heaven's Home shall gather.

Thou art the Lord of life and death,
Thou ris'n, ascended Jesus.
Exalted Christ of Nazareth,
Thy righteous reign ne'er ceases.

All pow'r is Thine,
Redeemer mine,
Forever and forever.
Thou canst indeed
Supply my need
Thou ever-present Savior.

The Bread of Life indeed Thou art.
The Holy Scripture's pages
Food to my hungry soul impart.
Their living stream assuages

My thirst, dear Lord.
Thy precious Word
Forevermore remaineth.
Thy food divine,
O Savior mine,
Thy ransomed own sustaineth.

My daily bread Thou canst provide,
In measure over-flowing.
E'er with Thine Own Thou dost abide,
Thy gifts of love bestowing.

Thou grantest me
Abundantly
My earthly needs, dear Master.
When Thou art near,
Why should I fear
The storm-clouds of disaster?

Thy help is sure, and will not fail,
I trust Thy mighty power.
When trouble, grief, and fears assail,
Thou art my Shield and Tower.

I need but flee,
Dear Lord, to Thee,
In moments of affliction.
How sweet to hear,
O Savior dear,
Thy loving benediction!

O let me ever praise Thy Name,
Thou Rock of my Salvation.
Let heart and tongue Thy love proclaim,
In deepest exaltation.

Unto my heart
Do Thou impart
A love that never ceases
Its praise to bring
To Thee, my King,
My God, my Lord, my Jesus!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the
Seventh Sunday after Trinity.

AND HE COULD THERE DO NO MIGHTY WORK, SAVE THAT HE LAID HIS HANDS UPON A FEW SICK FOLK, AND HEALED THEM

Mark 6:5

Jesus could do no mighty work in Nazareth—a remarkable statement. Was He bound to time and place? Did He possess only limited power? No, He can ever say, "All power is given unto me in heaven and in earth." His power is unlimited, His will no one can resist.

And still, here is something that, in a manner, limits the power of the Son of God; that something is the unbelief of man.

"Is not this," the people of Nazareth had said, "the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us?" "And they were offended with him," reports Mark. Their unbelief made it impossible for Him to do mighty works in their city.

Not that unbelief is able actually to limit the power of Jesus or to restrict His authority, He is the almighty God. But He does not force His blessings upon man. Unbelief closes the heart, the hands, the life of a man against the blessings of his God and in this manner, as it were, binds the hands of God and chokes the fountains of His grace.

How terrible! Here is Jesus full of divine compassion and power. He is able to bestow every blessing that man needs; to comfort the soul; to grant everlasting life.

He can heal the sick, cleanse the leper, raise the dead, feed the five thousand, calm the storm and the sea, change water into wine.

Nazareth undoubtedly harbors much misery and woe. Yet it rejects Him. He departs. Nazareth loses all the blessings intended for it and keeps its sorrows and its misery. The sinner remains unsaved; the sick continue to writhe on their bed of pain; the mourners despairing bear their dead to the burial place; the hungry remain unfed; the sad go uncomforted. Yea, greater is the curse that now rests on this city because it has despised His blessings.

Only "a few sick folk" that are an exception. His grace had found them, His love had won their hearts. They believed and received. Their heart is full of joy, their lips sing His praises.

Jesus is among us now. He can do mighty works. He wants to do them for us. He wants to save sinners; raise those who are spiritually dead; bring peace and joy into every life; grant every grace to the heart of man; rescue from ever-lasting death and bestow eternal life. He can today heal the sick, feed the hungry, protect and save those who are in danger, and supply every want of man.

God grant that unbelief may not prevent him from doing mighty works among us and for us! J. B.

COMMENTS

"High and Low Church" Lutherans Even tolerably well informed journalists are sometimes hard put to it to find words which will-briefly describe affairs that are beyond the average reader's ken. An amusing instance of this groping for a descriptive phrase that will make a longer paragraph unnecessary was found in an article by the "religious editor" of one of our large dailies. He had occasion to report on the proposed activities of the Missouri Synod. In the praiseworthy attempt to place his readers in a position to know of whom he was talking he said: "This synod is the largest body of Lutherans in America and comprises the 'high church' element." The editor's choice of this descriptive term was singularly unhappy.

Together with the Missouri Synod, the Joint Synod of Wisconsin and other States forms the Synodical Conference; what is said of one is meant to apply to any other member. Are we "high church"?

The expression "high church" originally applies to one wing of the Episcopal church. It refers to the highly developed, romanizing forms of worship which are affected by a great number of Episcopalians. Within that church there has been an unceasing struggle between those who favor the elaborate ceremonies of the Roman church and those who preserve the traditions of the Reformed church, which frowns on all set forms, rituals, and ornate vestments.

The "high church" people have apparently been win-

ning ground. We heard an enthusiastic high churchman say: "We have the Romanists beaten by three city blocks when it comes to worship." He meant that his church has more display and pomp than the other.

Even the low church Episcopalian is not without a certain fondness for pageantry and show; but compared with his high brethren he is severely plain.

The Episcopalians are an example of the truth that one cannot emphasize, or over-emphasize, things that are in themselves quite indifferent without seriously affecting the doctrinal position of a church. The high church element has adopted many of the habits of thought of the Romanists when they took over their gaudy forms.

Since the Lutheran church in America has never been divided on matters of ritual it is misleading and inappropriate to foist on it, or on any element of it, the same "high church" or "low church".

Within the Synodical Conference (which meets next month in Milwaukee) there is not the slightest difference of opinion either on doctrine or on ritual. It may also be fairly stated that any differences that exist between the Synodical Conference and other Lutheran bodies are purely doctrinal and have nothing whatever to do with mere forms. The Lutheran church has a well defined tradition in matters of liturgy but it has never insisted upon certain forms for the form's sake. As a matter of history the American Lutheran liturgy is more and more approaching the old Lutheran forms.

Roughly speaking, there were two possible origins for American Lutheran congregations. They were either the result of the immigration in large bodies of Lutheran colonists, in which case they could immediately establish a fullfledged congregation with the accustomed forms; or they were in the pioneer settlements of their day where they had been gathered from here and there by our missionaries, in which case there was very little liturgy. As these small and struggling parishes grew and developed a Lutheran consciousness of their own they would establish schools and ordered forms, little by little introducing the historical Lutheran forms which they had been forced to disregard for a time.

In this connection it might be remarked that the English services newly instituted in congregations that heretofore had been almost exclusively German are usually more nearly in agreement with the old Lutheran liturgy than their German equivalents in the same congregation.

Lutherans of America have recognized ideas on the forms of worship but the terms "high and low church" have no meaning whatever when applied to them.

—H. K. M.

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"Where Lutheran Students Go"

"During the school year just closed Lutheran students in South Dakota have attended state and non-Lutheran denominational schools to an extent far exceed-

ing the attendance at the Lutheran colleges in the state. With no report from Dakota Wesleyan, Methodist, at Mitchell, none from the State School of Mines at Rapid City, and none from most of the "business colleges" in the state, the following table shows an attendance of 727 Lutheran students at state and non-Lutheran denominational schools. A number of these are taking professional courses not given at the Lutheran colleges. Nevertheless the figures given indicate that our Augustana College at Sioux Falls ought to carry on an energetic canvass for college students especially thruout our Lutheran congregations. Here is the table:

Name	Men	Women	Both	P.G.
Refield College, Congregational...	...	...	...	1
Huron College, Presbyterian.....	...	...	4	...
Aberdeen Business College .....	...	...	75	...
Northern Normal and Industrial School, Aberdeen	35	165	...	...
State College, Brookings	140	60	...	2
State University, Vermilion	60	51	...	...
Southern State Normal, Springfield	6	28	...	...
Sioux Falls College, Baptist	8	8	...	...
Yankton College, Congregational.	3	14	...	...
State Normal School, Madison...	6	46	...	...
State Normal, Spearfish .....	...	...	15	...
	258	372	94	3
Total Lutheran students				727

The above figures were obtained from a survey made under the direction of the national office of the Lutheran Brotherhood of America.—Olaf Lysnes in The Lutheran Church Herald.

Statistics of other states would, very likely, not sound more favorable. Hundreds of Lutheran young men and women seeking an education in schools foreign to their church! They go to these schools as faithful Lutherans, as what do they return? Will their faith withstand the influence of the teaching and the spirit of the schools they attend? Experience proves that in many, many cases it will not. Some have lost their faith entirely. Others have become filled with a spirit that makes them strangers to their brethren in the faith. As their number increases, the spirit they introduce into our churches will make itself felt more and more.

The moral? "Augustana College at Sioux Falls ought to carry on an energetic canvass for college students especially throughout our Lutheran congregations", says the writer. In our case, the schools at Watertown, Saginaw and New Ulm. And the campaign should be carried on not so much by these schools themselves as by the congregations in our synod. Every congregation should make it a point to canvass its young people for these schools just as it by persistent labor gathers the children into the parochial school.

J. B.

Billy McCue Gets \$3,500 The Russell Sage Foundation is an endowed institution which examines social conditions in cities and industries and publishes its findings with a view to improving such conditions as seem to need improvement—according to the Russell Sage Foundation. The investigators are professional uplifters and reformers; they are paid for their work, that is what the endowment fund is for. It is an institution to which men point with pride, if these men are uplifters and reformers.

Billy McCue is a young man of New York City. A few years ago he was a boy. A man came and wanted to take his picture. The man said he was taking "Boy scout pictures". Billy would not have been a real boy if he had refused such an invitation.

Some time later a book published by the Russell Sage Foundation under the title "Boyhood and Lawlessness" appeared. One of the districts which was under observation by the investigators was Billy's home; it was popularly known by the name "hell's kitchen". In showing the appropriateness of the racy sobriquet the book showed the picture of a boy under the heading "the toughest kid in hell's kitchen". The "kid" was Master William McCue, altar boy in Saint Ambrose's, with a rather clean record of junior citizenship as such records go. The picture was the "boy scout" picture for which Billy so obligingly posed when the gentleman asked him.

When Master Billy came to voting age he realized that he had been basely slandered by the broadcast publication of a picture which gave him very unwelcome distinction. He brought suit which was finally decided in his favor in the New York supreme court. He is to get \$3,500.

Better than the damages allowed to the plaintiff was the statement made by Justice Ford in denying a motion to set aside the verdict. The judge said:

"There is not a scintilla of evidence that he was tough at all. It is a wicked libel.

"That is the great trouble with these movements. They think that where there is poverty there must be criminality. As a matter of fact in those humble little homes in the vicinity pictured in this book will be found more Christian piety, more devotion to real duty, more of the sterling qualities of real humanity than will be found in the mansions along Fifth Avenue.

"These people, from their great heights of self-conscious righteousness and superior excellence, peer down on and discuss these humble beings as though they were so many cobblestones in the street, without any regard at all for their feelings or their rights in the community."

The Russell Sage Foundation never acquired valuable information cheaper than when it was given this lesson in elementary decency by Justice Ford. One need not be a radical to approve the judge's words. His attitude is unassailably correct; it is the only one compatible with justice, particularly American justice. It is of value to us to have the prevailing opinion of "these movements"

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revised downward because the ill-considered applause, bordering on admiration and worship, with which all such meddling was received during the last two or three decades was a positive hindrance to Christians in doing their own work in a Christian way.

Even within the Christian church one would hear views expressed that might agree with statements of the Russell Sage Foundation, but for the church they simply meant suicide. Those Christians inoculated with the uplift virus would whiningly remonstrate with us: "Must we remain indifferent to the material wants of our poorer brethren? Can't we help them to attain a better social level? Isn't it better for the church if the bread of life is buttered with a little civilization and a few social graces?" Then they would proceed to supply nothing but butter for fear that other Christians would offer nothing but bread. What if their butter was rancid and smelled unto heaven? It was butter. The idea never seemed to enter their heads that most men when they are hungry look first for bread and when they have that will find something to go with it.

The uplifters are having a poor season; they are losing their jobs; there is nobody left to uplift. Their stock in trade was civilization, interpreted by the average man to mean that one should have for his own the modern conveniences, comforts and luxuries. The uplifters talk and write about improving the mind but the "upliftees" endure their ministrations hoping that their jobs and incomes will be improved. When they drive their own Ford they feel they are uplifted sufficiently to drop out of the uplift classes. And when they trade it in on a Ford sedan they begin to look about for opportunities to do a little uplifting of their own. When they reach the Pierce-Arrow stage they become not mere workers, but patrons and founders of uplift concerns though the only difference between Mrs. Croesus, the lifter, and Mrs. Boggs, from hell's kitchen, is that the social secretary of Mrs. Croesus tells her that she must not wear her diamonds at breakfast, while Mrs. Boggs, uninstructed, refrains from wearing them at breakfast and dinner because she hasn't any.

All this is now changed. In these halcyon days all the Mrs. Boggs have limousines and diamonds and Mr. Paten, the millionaire patron of education and charity, dis-

gustedly withdraws from further activities of that nature because even garbage collectors "get \$10 a day".

God in His wisdom may have permitted poverty to become extinct in America for the time being to put a stop to the medieval practice of cultivating a generation of beggars to serve as a foil for the superior charitableness of their "betters". —H. K. M.

* * * * *

Quite a Contrast A few days ago the papers carried a news item from Aurora, Neb., informing the public that "Robert T. Meyer was found guilty in County District court on a charge of violating a state law designed to regulate foreign language instruction in Nebraska schools." The report goes on to tell us more specifically wherein Mr. Meyer's transgression consisted: "Meyer was charged with teaching German during school hours in a parochial school." How far the good people of Nebraska are carrying their persecution of the parochial school and religious liberty is shown by the findings of the court: "He was fined \$25 and costs."

Shortly after the Nebraska legislature passed its pernicious school law we received the assurance that we need not fear for our liberties, that the construction placed upon the law by those to whom it would fall to construe it was virtually a "disboweling" of the same. How much truth there was and is in this assurance will be seen when Mr. Meyer's case is decided by the Supreme court, to which it will be appealed. We hope the people of Nebraska see the danger of having such laws on the statute books, whether their "disboweling" is assured or not in the cases where they are applied.

A decided contrast to the Nebraska situation is presented by the conditions in the eastern part of our country as the following news item coming from Boston, Mass., pictures them:

"The decision of several high schools in New England to re-establish the study of German brought out the fact that Boston schools continued their courses in German throughout the war. Commenting on this attitude of the Boston School committee, Miss Frances G. Curtis, of the board, said: "The time when German was most needed was during the war. Boston was one city, at least, that was not swept off her feet during that period."—Wisconsin News.

We are not in a position to say why the people of the east take a different position from those in the west, notably Nebraska and Michigan; but so much is clear to us, the enmity we are suffering under here in the west is not to be traced to the unwise blundering of such as are "swept off their feet" by their hatred of all things savoring of the German. The forces we are battling with were directed against us even before the World War, then more secretly, and they seek to destroy the parochial school because it is contrary to the realization of their fondest dream: The establishment of the American religion. —G.

It Covers a Multitude of Sins "Charity covers a multitude of sins." There are many who are so sure of this that they take it to mean anything short of arson or murder that they themselves may do in sweet charity's name. The text means that a Christian's love for his fellowman will not grow impatient over his failings and his unworthiness but will patiently and forgivingly try to help him again and again. The horrible distortion of the Gospel text will be best understood in a story sent out from Constantinople by an American correspondent of good standing who does not appear to have any personal motives for reporting anything but the truth.

We do not vouch for the facts, but so they were reported: The American Committee for Relief in the Near East has conducted "drives" a number of times to raise the funds which it needs for its great work. The sums required ran into the millions and it was not an easy matter to get them. By the help of much volunteer labor and an abundance of good will by men of every walk of life and of every race and creed a very large organization was built up to collect the money. But all this would have gone for nothing if the general public could not be induced to part with its contributions.

In order to awaken interest in the Near East Relief a paid publicity bureau had to be established; a fairly large number of paid workers wore the badge of the Near East Relief. The charity had become the business of certain people who were not in the habit of making their business a charity. Advertising experts and "drive" specialists took hold and guaranteed to deliver results if they were given the freedom of action they needed.

Much literature was issued; the country was flooded with circulars; copies of original telegrams were spread broadcast throughout the land. There can be no doubt that this work counted for something in results. Neither can there be doubt that it is perfectly legitimate to inform the public of conditions in this matter. But if the allegations of the American correspondent are true there is a phase of this publicity campaign that calls for a speedy investigation and summary action on the part of the Near East Relief Committee, and if necessary, a thorough going reorganization. According to report the New York office of the Relief would cable to Constantinople something like this: Send us the following cablegram from such and such a place and from such and such people. The Constantinople office would then send the "following telegram" from the place and the people that were mentioned. The key to this silly game of long distance cabling was simply this, the New York office wanted to speed up the contributions by harrowing reports that would work on public sentiment. The truth does not seem to have been good enough for them; the advertising man in his supreme conceit, believing that he knew precisely what would prove to be most telling, ordered his stock in trade just as you order a dozen of eggs at the corner grocery.

It is not at all surprising to find that Americans in general are distrustful of "drives". A good cause is too often compromised by the methods of those who urge it in a "businesslike" way. It seems that business in America means something like unscrupulousness.

In this connection it is well to remind our readers that whatever irregularities occur in other "charities", it has been the splendid record of our own missions to administer all funds that came to them in so economical a manner that to others it has always seemed incredible that we could do as much as we did with so little means. A case in point is the administration of the Army and Navy Board during the war. The report has been printed on our pages and shows how thoroughly and how economically the work was carried on. Where others lost their heads and reveled in wild spending orgies because the money was not difficult to secure, our representatives measured even the most trifling expense with the same care that they might devote to the largest. The result was that we staid within our income by a wide margin and have enough money left to prove a great help in these times of increased expenditures.

We can afford to throw the mantle of charity over those sins which degrade the bad managers of good causes but we must not confuse the ordinary experience of worldly charities with our own efficient and able management of public funds. When you are asked to contribute to our missions you are not misled by spurious telegrams and every dollar you give will reach its destination.

—H. K. M.

THE TEACHING OF CHRISTIANITY

The Need of Reorientation

There is no essential difference between the teaching and the preaching of Christianity. True teaching, and not only that of the specifically religious branches, is preaching, and vice versa. So, much of what is said in the following paragraphs might equally be applied to preaching. However, teaching is here taken in its academic sense.

'Christianity' we say and not 'religion', because our discussion will aim to cover in distinction from the teaching of the special religious branches, as already intimated—the entire work of the Christian school, and that, in a nutshell, is the teaching of Christianity, nothing more, and not certainly nothing less.

Moreover, 'religion' is too broad a term and would require redefinition. Of course, there is only one religion, all else is irreligion, and to stress that it might be well to speak, in our customary way, of the teaching of religion. But as the term is currently used, it embraces all human manifestations of the sense of divine guidance, and so we might as well specify our subject at the outset as the Teaching of Christianity.

We are on the threshold of the reorganization of our educational work. Those who look upon our educational work as a fiasco would term it reconstruction. But whether we "view with alarm" or "point with pride," the reorganization we are about to inaugurate should be predicated upon by reorientation.

In any case, after seventy-five years of blazing a path for itself, it would behoove the church to get its bearings and to see whether it is still headed in the right direction, before striking out anew. So, too, when our schools are under scrutiny and we set about their reorganization. At any rate, the evil days upon which the Christian school has fallen might well determine us to give pause and reorient ourselves, before attacking precipitately this work of reorganization.

The regulative and prohibitory legislation passed or proposed in regard to the church school augurs ill for our educational work, because it comes upon us at a time when the task of reorientation has not been accomplished in the church at large. The pressing problems of the hour, arising from hostile legislation, have so engaged and engrossed our minds that we are losing sight of the greater issue. Hence we are rushing headlong into arrangements, in the face of the menace from the outside, which by their very nature bid fair to frustrate any future attempts at a reorganization in line with new Christian points of view. Besides, the successful meeting, by such adjustments, of the issues in the present precarious situation is likely to render our psychology such that it will be futile to ask further for reorientation.

There is the matter of having our schools accredited. When in the ante-bellum days individual schools of ours obtained recognition by their city school boards, for local reasons, e. g. the readier employment by business men of their graduates when armed with a city certificate, no one felt like exercising himself about it. But circumstances alter cases. When today the same thing is proposed as a united church policy, then in view of recent history and, moreover, since it spells a yielding to outside pressure, it is not the same, as the Roman said. The *hoi polloi's* favorite in and outdoor sport of *Ketzerriecherei* still smarts in our memories, and, for once, let us not blink the fact that we are heretics measured by the current doctrines of citizenship and that if we teach Christianity as it ought to be taught, that is, with other-worldliness its keynote, then we will not be accredited, but discredited, as we have been, even tho we did not witness to the truth. And in case our schools are legislated out of existence, let us own up to it that we have lost our mettle, and that, because we have not given heed to the call for reorientation which has gone out these many years.

Heeding this call, we would be put upon our mettle, because we then would realize what a priceless heritage it is whose trusteeship has descended to us. The church school is that as a mere shell, without regard to its character and achievements past or present, and this institution of the church school (parochial school, high school, college) has been delivered to us by the fathers intact, ours to make or mar. We are bent upon marring it when we seek outside approbation which perforce will become outside dictation of its work, because that has been one of its essential features that it was free to travel its own road, and because such outside participation will paralyze the efforts at reorganization along our own lines and very likely permanently cripple the teaching of Christianity as we have it in view. The church school has come down to us a free agent—the fathers had to wage a fight for this very thing too, and it must be preserved as such if our school is to fulfill its destiny. That makes it so priceless with all its imperfections and inadequacies.

It is ours to make. The Christian school is just be-

ginning to come into its own, and ours will be the distinction of sponsorship, of bringing it into its own and making it fulfill its function. We dare say that when the church school does come really to fulfill its function, it will be the last word in the way of the institutions that God has vouchsafed the church for the preaching of the Gospel, in these latter days more essential and effective and with its proposed program of more far-reaching results than the Sunday service and many other church activities. When our teaching of Christianity begins to function right, then, indeed, the church school will be the greatest agency of the church for the building of the Kingdom. And when there is united sentiment as to its rightful function and a general understanding of how to make it function thus, then we will have a positive issue, an ideal, if you please, to fight for, and that will surely put us upon our mettle if our moral fiber be not wholly gone.

To be sure, we need to get away from the Schlendrian and make our schools efficient in all the detail of the scholastic work. But having them accredited will not accomplish that, the standard of the state is by no means the highest, but it will deliver our schools over to the fads and fancies and ever changing vagaries of the educationists on the outside. What we should do with our schools is to make crack schools of them, and then we won't need to plead for recognition. Spirited Christianity will accomplish that without the urge from those without. But what we need above all and what this country of ours needs and what the whole world needs is that we make our schools crack Christian schools. If we but went about this business of reorientation!

There are those in our own ranks who would not mourn the passing of the parish school. They don't as a rule "speak out in meeting", but their attitude and activity are such that they spell what during the war came to be termed defeatism, for which Bolo Pasha had to face a firing squad in the morning.

Of their number, even in this late day, there are those who would let the school go by the board with the passing of the German language. They are hardly in a class with Dinah Pynakker, the story of whom may serve for their illumination.

It was on the closing day of the school year; the school in question boasts a considerable enrollment of non-Lutheran pupils.

The second grade had finished the German reader with its poem and prayer selections on the last page voicing the sentiments that vitalize all the work of the parochial school (cf. *Erstes Lesebuch*, published by authority of the Wisconsin Synod).

The subject matter and the peculiar psychology of the closing day presented an opportunity to drive home, even to these youngsters, the truth in regard to the why and wherefore of the church school, an opportunity, moreover, welcome for the reason that one of the best scholars expected to enroll in the public school of his neighborhood the ensuing fall. Hence the writer began to

question the class abruptly whether they intended to return to this school and why their parents went to such expense in maintaining a separate school and paying tuition besides, and so forth.

As anticipated, there was some hesitation on the part of the pupils, but finally a number ventured the answer that it was because they were learning German here. No other information was forthcoming, until the roll reached the Hollander girl, whose parents are members of the Dutch Reformed church. Here is her answer: "Because it is a Christian school".

And she—"was a Samaritan".

Again, there are those who have grievances, fancied or real, against the church school. The graduates of the church school who are wont to deplore their own lack of education and hence look askance at the extension of their alma mater do not consider that the state schools in their day were just as inadequate, they don't consider that the school, both private and public, has marched with the times.

Our parochial school is, and has been, the peer of the public school. Measuring it by the standard of non-religious education, we may say that it has achieved everything the public school achieves and more, and that in the face of all the hampering difficulties that attend private education. With the handicap of smaller staffs and bigger schedules and the important item of inadequate equipment, our teachers have accomplished their task as well as any, and if we sum up, without specific enumeration of the subjects taught and without description of the character of their work, the product of their labors in the hackneyed phrase of "intelligent citizenship", they have graduated a group of citizens who need not take a back seat for any one.

Chief in importance, however, in point of training and building for character, for which the public school has just begun to strive, we dare say the church school is the only agency which has accomplished (and will ever accomplish) its task; it has produced Christian citizens than whom there are no more law-abiding; citizens we might say—as long as we are applying an outward measure anyhow—who, for instance, engage at least once a week in patriotic activity by offering up prayer for the welfare of the land, one of which prayers will avail more for the well-being of the country than all the patriotic activities that Tom, Dick and Harry may engage in until kingdom come.

The lavish outward display and show of efficiency of the city public schools have brought into unfavorable contrast the modest church schools. Why has another contrast been permitted to escape attention, the contrast in the rural sections, between the school work of men of the caliber and equipment of our teachers (or pastors) and the work of the half-baked girls and boys who there are permitted to teach the young idea how to shoot and quite frequently have but an eighth grade certificate to

show themselves? To dispose of a further thing in this connection, the public school is only now arriving where the church school started out fifty years ago, that is, the fundamentals of education. As a delegate at synod facetiously remarked apropos the perambulations of an inveterate speaker: *Wo der hin will, kommen die andern schon laengst her.* So, too, our schools. The trouble is we have not kept up the pace and have lagged behind in the race, but, in order again to strike our gait, it would be a slap in the face of our own school's history to choose the public school as pacemaker.

Of course, there is no gainsaying that there have been inefficiency and cases of flagrant violation of duty on the part of parochial school teachers; there have been such instances as well in the public school. Barring these instances, most of the original corps of parish teachers, Germany-trained as they were, were masters of their craft. As for the teaching force of a recent day, underpaid and overworked as it was, without the moral support of the consciousness that its work is not only a ministry, but the ministry, as divine in its nature and by institution as the pastorate, little wonder that its morale has been shaken. It were well if we demanded the clergyman's half-fare for our teachers, or better still if we didn't avail ourselves of the privilege at all, in order to go on record against the false view of ordination underlying it—if not in order to take the wind out of the sails of the Socialists with their charges against the capitalist-ridden churches. Unfortunately, our reorientation in respect to this is not as yet achieved.

As for the parochial school graduates' not fitting in, it is a blessing not only from the Christian, but from a general cultural aspect. Thrice blessed are they for not boasting the gift of gab of Tom or the business acumen of Dick or the political routine of Harry. As for the Christian sense of not fitting in, as voiced by the Apostles, to wit: that we are strangers¹⁾ and pilgrims in this world (1 Pet. 2: 11) and that our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ (Philipp. 3: 20), in view of His promise: Surely I come quickly, praying insistently: Even so, come, Lord Jesus! (Rev. 12: 20),—as to that sense, hats off to the parochial school if it have but inculcated that!

(To Be Concluded)

Numbers of good brethren in different ways remain in fellowship with those who are undermining the Gospel; and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them.—Spurgeon.

1) *xenoi*; "aliens" it would be better rendered today in the light shed by recent history on the meaning of that term.

GALILEE

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

(Concluded)

The next day was a day of adventures, of some danger and great fatigue; but we cannot regret it, as it gave us a far more extensive acquaintance with the hills and valleys of Galilee, than we should have gained by the ordinary route.

By a misunderstanding, our party was broken into three divisions, one of us wandering off alone, the muleteers, guides, and dragoman taking the ordinary route, whilst four of us, including a German servant, whose stock of Arabic was only a few words richer than our own, set off together expecting to be soon rejoined by the dragoman who had gone in search of our lost companion.

The original goal of the day's march had been Baniyas, but the muleteers positively pronounced this unattainable; and the point finally fixed on to be reached was Bint-y-Je-Bail (the daughter of the mountains), a village deep among the wild hills of Galilee. The name of this village, and its direction by the compass, was all we had to direct us, except that we wished to see, on our way, the ruined castle of Tirschiha, which we had been particularly desired at Jerusalem not to miss.

We first ascended a hill on the right of the plain by El-Bussah, from which we had a beautiful view of the plain of Acre, bounded on the south by Carmel stretching its hilly range far into the sea. On this hill we found a village. It was very silent; it seemed as if the inhabitants had deserted it to work in the fields. But two men appeared in answer to our call, and of them we asked the way to Tirschiha. They pointed across the plain to the opposite hills, but as they spoke they drew suspiciously near, laying hold of our bridles and looking so dangerous that we were glad to break from them and descend the hill as rapidly as we could. We had been told that the villagers among these Galilean hills are often very unfriendly and thievish, indeed, little better than bandits, to defenseless travelers, and we had no arms amongst us.

On reaching the plain we rode fast over it, and made a most difficult cross-country ascent of the hills on the other side, over rocks and through thickets of prickly bushes, only guided by cattle tracks and often losing even these. Once in a glade of the forest we caught sight of a herdsman with a drove of cattle, and called to him to show us the way. But he would not come. He probably took us for Bedouins or Bashi Bazouks, and prudently made all haste out of our reach, hiding himself among the brushwood. With this exception we saw or heard no human being for hours, and after wandering from sunrise till noon over this ridge of wooded hill, we found ourselves on the edge of a dark, narrow ravine. From the bottom of this ravine, far, far below, came to us the sound of a stream eddying and falling among stones, like a Devonshire river. It was like the voice of a friend; and

after debating some minutes whether we should attempt to skirt the valley or cross it, we could not resist the voice of the river, but dismounted from our horses, and throwing the bridles over their necks, began the perilously steep and rugged descent, guided partly by a track, made probably by wild cattle, to the stream. We reached the border of the river in safety, and resolved to make our midday halt there.

For half an hour after we gave ourselves up to rest. More we dared not allow ourselves, not knowing how many hours of difficult riding might be before us in this wild country. We took the cold chicken and Arab bread out of Wilhelm's saddlebags, and drank of the pure, cold stream. For our poor horses there was nothing but such herbage or leaves as they could crop from the rocks and bushes; but the powers of endurance of these little Syrian horses are wonderful.

The scene around us was quite different from any of our previous experiences of the Holy Land. We could have imagined ourselves in any wooded mountain district in Europe. The ravine was very deep and narrow, and its sides were clothed with tangled wood. At our feet the cold, pure stream or river tumbled over rocks, or eddied in pools with sandy bottoms. Close beside it opposite us rose the ruins of a Gothic church, with arched doors and windows, a relic, no doubt, of crusading times. Crowning the opposite height far above us rose the ruins of a massive ancient castle. But what this church and castle are called, to this day we know not. It was enough to give interest to that day's wanderings that we were among the hills of Galilee.

After our brief rest our next anxiety was to find a path out of the ravine on the opposite side. When our German servant believed he had discovered one, we followed him across the river, dismounting on the other side to lead our horses through the prickly thickets, under the branches of the trees, which grew too low to admit of our riding under them. But the path became more and more impracticable, and at last disappeared altogether, blocked up by masses of rock. Two of us went forward, leaving the four horses in charge of the rest, and scrambled with much difficulty up the precipitous rocks, to see if we could anywhere descry a practicable path. By climbing over rocks, rubbish, and ruins, we reached the foot of the castle, and there found again traces of the path the fallen rocks had blocked up. The frightened horses had to be dragged round by the same way, as no other appeared. One of them all but lost his balance on the precipitous rocks, and the others reared and struggled, but at length they were all brought safely through into the clearer space, and we remounted. The castle was very extensive and massive, with ruined walls fallen into the moats. It appeared to us, from the brief investigation we had time to bestow, a fortress of the Crusaders, reared on the gigantic foundations of the ancient Phoenician or Hebrew builders. Anything more impressive to the imagination could hardly be seen than these solitary (and to us name-

less) ruins of a castle and church rising by this unknown river in the wild woods of Galilee, and yet leading the mind back so plainly to era beyond era of past history. It was strange to think of the strains of the Te Deum and the old Church hymns rising from that lowly church in the Galilean valley, and of the old Phoenician fortress echoing back the praises of the Nazarene—the Galilean.

We were thankful to get over this difficulty, which our entire ignorance of the country made really a danger, but this difficulty surmounted left us still in great perplexity. Of the distance to Bint-y-Jebail we had no idea, and the compass, which with the map gave us our only knowledge of the direction in which it lay, was a very imperfect guide in a country seamed with precipitous ravines covered with tangled wood. Soon after leaving the castle our path was crossed by another. I believe prayer for protection and guidance was indeed answered that day, for the danger in that thinly peopled country, where the few villages were inhabited by people we could not safely trust, was great lest darkness should overtake us in this wilderness, although it would have been safer to bivouac in the forest than to seek the shelter of an unknown village. Meantime the scenery was the finest we had seen in Palestine; ranges of lofty, wooded hills, folding over each other, distance beyond distance, as far as the eye could reach from the heights—not sprinkled with trees in parklike groups like Tabor, but thickly clothed with forest, tangled in many places with an undergrowth of tangled brushwood; deep wild ravines, and beautiful woodland paths through forests of evergreen, oak and other trees, sweet clematis and wild convolvulus garlanding the trees, and countless other wild flowers springing in every brake and glade. And this was Galilee.

For miles after leaving the castle we did not meet or see one human being, nor even any cattle or trace of man. When we lost sight of that watered valley, we scrambled over several high ridges, and crossed another magnificent wooded ravine, with a dry watercourse, and spanned by a bridge, near which was an abandoned well. There was something very weird and solemn in these traces of long-past human labor and life amongst these solitudes. At length, however, we came in sight of something like cultivation, and then an Arab village. Wilhelm asked the way. They said Bint-y-Jebail was five hours off. We inquired again of some people we met in the path, and received contrary information and directions. At the next village a very unfriendly looking peasant, working in the fields, of whom we asked directions, laid hold of one of our bridles, and wanted us to wait until some neighbors, to whom he called, came up, but we thought it imprudent to encounter an assembly of the villagers, and galloped off from him as rapidly as we could across plowed fields and through low stone walls like Dartmoor hedges, until we came to what seemed more like a beaten path, where a peaceable looking man on a donkey met us, and told us the way. Across more hills to another village. Here the men were away in the fields, but two or three women at

a well were friendly, gave us water from their pitchers, and said (as we understood) that Bint-y-Jebail was only an hour off. This revived our failing hopes, and we rode off again as rapidly as we could, up and down wooded hills and along valleys for nearly two hours, our agile but tired horses clambering over slabs of rock on the steep hill sides with wonderful perseverance. At length we reached another village in a valley, which, we trusted, must be our destination, but to our dismay here we were told Bint-y-Jebail was three hours further on. The sun, by this time, was not an hour above the horizon; in the valleys twilight began already to creep over the forest, and a wolf had daringly crossed the road in front of us, at a distance of a few yards. One of our party advocated waiting, and trying the hospitality of the villagers; but this was concluded too great a risk. Accordingly, by means of entreaties and a dollar, we persuaded a peasant to guide us across the hills to Bint-y-Jebail. It was a wild ride, and our horses stumbled in the darkness before we reached the village; and when we reached it we looked in vain for our tents; but to our great joy a man met us at the large reservoir—into which our tired horses pressed—at the entrance of the village, and mentioned the name of our dragoman.

Soon after, the lost member of our party came to us, and welcomed us cordially. He had been robbed by two men on his solitary ride, and had just induced the Bey of the village to send some soldiers in search of us. Our mules had rolled in a river, soaking our bedding so that it could not be used that night, and losing our wine. But such minor difficulties were only matters of amusement after our day of toils and perils. The Bey very courteously sent us a dinner from his own table, borne on trays on the heads of his servants, who waited on us in our tents, standing behind us, and making extempore spoons of the flat Arab bread, for us to dip in the dish, instead of civilized forks.

We had been in the saddle for thirteen hours. The alternate baying of shepherd dogs and howling of wolves near our tents, could not prevent us sleeping soundly that night on our bare camp beds, wrapped up in shawls. The excitement of the day, however, did not wear off immediately, and it was some time before the pictures of the Galilean scenery, rocky hills, wild wooded ravines, and shady forest paths festooned with fragrant flowers, which that day's fatigues had so imprinted on our minds, faded into dreams. We could not regret the mistake which had led us from the beaten track so far into the heart of Galilee.

—“After that ye have suffered a little while,” said Peter, praying in his epistle for the strengthening and establishing of those to whom he wrote. He did not ask the treasure without its price, the strength without the preliminary struggle that would secure it. The tree that gains deep roots must send them down in wind and storm.—Forward.

HAS GOD A NEW MESSAGE FOR OUR AGE? ANSWER: NO.

During the recent war and especially immediately after its close a great ado was made about a reconstruction of the Christian religion. The claim was made that our soldiers got a new vision in the trenches and on their return will demand that the pulpit must have a new message. Is that true? In order to answer this question we must determine two things. The first is, what message has God for the pulpit, for He is the only one who has a right to decide this. The second is, did God ever and will He ever change His message.

God always has a message for man. In it He has something to say about himself and something about us. It is first recorded in Genesis I, 16.17: "And Jehovah, God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Here we have a double message, namely, a proclamation of God's loving kindness and a declaration that sin will cause death. However as God's love prompts Him to give man this warning, this double message is virtually a single message—a message of God's love. The purpose of it was that man might have eternal life.

Man fell into sin, but even that fact did not essentially change God's message to man. It is recorded in Genesis 3, 15 and 19: "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel.—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art and unto dust shalt thou return." Here the love of God expresses itself in the promise of the Savior and though it tells us that through our sin we are in the power of death, yet it extends to us through the promised Savior a sure hope of eternal life. Hence this double message is again a simple message—a message of God's love purporting our salvation.

Now the question arises, did God ever change this message or does He ever intend to change it? Let us see. In Noah's time God not only said that the end of all flesh is come before Him and that He will destroy them with the earth, but He did it through the flood, thus proclaiming that the wages of sin is death. On the other hand God not only promised to save Noah but He also did it through the ark and that was a manifestation of God's loving kindness. And as a token of the covenant of His love for perpetual generations He set His bow in the cloud. About a thousand years later Moses proclaims the same message in the words of the 90th psalm: "Lord, thou hast been our dwelling-place in all generations." "Thou turnest man to destruction—In the morning they are like grass which grow up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth." King David voices it in the words of the 103d psalm: "As for man his days are as grass; as a flower of the field so he

flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him and his righteousness unto children's children." No new revelation came to the prophets living towards the close of the Old Testament, for Isaiah utters the same message: "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. 40,6-8. These words are very significant. They are prophetic words which were fulfilled in John the Baptist who came more than seven centuries after the prophet Isaiah and who stood on the threshold of the New Testament. Thus we can plainly see that God had the same message throughout the entire time of the Old Testament, and that He does not intend to change it but wants it proclaimed in the times of the New Testament. John preached it: "Even now the axe lieth at the root of the trees." "Behold the Lamb of God which taketh away the sin of the world." Christ says: "The Son of man is come to seek and to save that which is lost." And all the preaching of the apostles can be summed up in the words "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Generations come and generations go, but God's message—the message of His grace and of man's sin is the same for all ages. God has no new message for our age.—Lutheran Standard. K.

FATHER NEVER PRAYS

Mr. L. was of the opinion that his business occupied too much of his time to allow him to participate in the family service which his wife was wont to conduct with the children. One day, the smallest of the children, a three-year old boy, refused to come when his mother called him to prayers, saying, with an important air, "No, Mother, there is no need of my praying, for I shall soon be a man." "But men pray, if they are good men," said the mother. "Father is good, and he never prays," retorted the little fellow. That night, after the children had been put to bed, Mrs. L., in her mild and humble way, related the incident to her husband. Tears burst from his eyes and he bowed his head in shame. From that time on, business was never so pressing as to keep him from family prayers.

A MAN'S CONVICTION

"I'm only telling you this: When first you look into your son's face, every failing of your own will rise up to haunt you because you will wish for nothing on God's earth so much as that that boy shall have a fair show in

life and be a better man than you. You will thank Heaven for every good thing you know of in your blood and in your wife's, and you will regret every meanness, every weakness, that he may inherit, more than you knew it was in you to regret anything.—From "The Preliminaries," Atlantic Monthly.

AN INDIAN CALL.

Message transmitted to Missionary by Jack Keyes while the former was attending a Mission Board meeting at Milwaukee. Letter dictated to Mrs. —, who writes:

You had not been gone an hour this morning when Keyes came in. I at once noticed that something was wrong, so sat down and encouraged him to speak. You will remember that yesterday you told Keyes that you would not leave for the east before noon and he then asked you expressly, "not before twelve o'clock, because I like to know." So that is why he came this morning. At first he was a little sullen; he was disappointed that you had gone off without first speaking to him. But I explained that you had to leave sooner than you figured, and then quietly told him: "Keyes if you want to talk to Mr. — I can do it for you; you talk to me and I will write and then I will send it to him and he will have it where he can read it because you know if you wanted to send a message to those people back there Mr. — might forget it because he is not really well yet from his long sickness." You should have seen Keyes change then. He said: "All right, get your pencil; sure I want to talk to him. What did he go for anyway? I guess it was about the Indians and I want to say something, too. That is why I came this morning. All the Indians want to say something and they have to say it through me." I will just quote his words as he rambled along.

"I guess I already told Mr. —, but like you say, he was very sick and forgets quick, so I must send this message to those white men because he may forget to talk for me. When I preach to the Below-the-Post Indians, they all like to hear God's Word, and when I leave there, many come to me and say: 'But why don't you come more to us?' I tell them I am a very busy man working for the Mission and for God, and they say: 'Why don't you have those men get more Indian interpreters? When the white man talks we like to hear, too, but we do not always understand, so we must have more Indian men to talk for the white man. One man cannot talk for all and we Indians are many and all like to hear what you say and we do not want you to come only when you have time sometime. We want you to come often and tell us all these things many times. You know our Indians; find us more men and then tell those white men far away.' Then when I talk on East Fork the Indians say to me: 'Why do you go to Cedar Creek, Carrixo, North Fork, Below-the-Post and Turkey Creek? You cannot be all over;

you cannot do it all. Why do you not get more Indians to help you? We like to hear the white men, we like to hear Mr. —, but we like it better when Indian talks, because it is plainer to us and it is more like speaking of our God.' Many of them say they will help me and when Indians are together they try to tell the things they hear me say, and sometimes when I go away and somebody talks against me, then these people talk for me and say that what I say is the right thing. But they say to me, 'We must have more help, more Indians who have learned these things,' so when someone talks monkeyshine (the medicine men for instance) then they will know what to answer about God." (Mrs. — inserts: "I think that Keyes' friends have been cornered by others and want Indians armed with God's Word who will not get cornered as Walter did below, but who will have a ready answer as Keyes always does.") Keyes goes on: "So you see, the Indians are not asking me for food, they do not ask me for shirts or pants or cloth or money, they are just like wake up and get interest, and what they want is more men and that is what I have to tell the men where Mr. — is gone to, because that is my business."

"Indians understand Mr. —, they like to hear him, but he can't talk all over, he know just how to talk to Indians. Pretty soon Mr. — be all right and Mr. — too. But now they can't understand how to talk to Indians yet; they got to take God's Word and just tip it right over and get it just right for the Indians, but they do not quite know that yet. The white man always talks so far apart, (Keyes showed about a yard with his hands), and I always have to fill that all in to make my people understand it the right way, and that is why we must have more Indians. We need Indian men who will learn all about God's Word and then help the white missionaries to tip it just the right way just so the Indians will understand everything about God and be saved. If they do not understand they cannot be saved. You tell that to the white men where Mr. — went." Mrs. — asked: "Keyes, can we find such men?"

"Yes, I got two. H-19, he is good one; he like to learn and like to talk, too. He is not afraid and he often helps me. He is the oldest and he is the first one that must learn. Another one is Walter. Mr. — know him because he had him in Mission school ever since he 5 or 6 years old. Lots of times I come to his camp and he sitting and talking to all that are there. Last Sunday he was sitting and talking to T-6, his wife and all his family; Y-7, his wife and all his family; Y-23, his wife and all his family, and lots more Indians, too, just sitting there, and Walter was telling them about God and our Savior. And pretty soon two men just go against him and say that alright for white man but not for Indians. And then Walter tell them: 'Indian got the same mind as the white man and Indians are the same in their inside in their heart like

the white man, and 'Indians have the same God, only their skin is different and nothing more.' Then one man said: 'I will tell you about the Indian god. One time God had two sons, not one son as you say. Then when they get big enough to go for themselves, then God made two mountains, one a very pretty one with pretty flowers and trees, just so you like to live on it; and the other one not so pretty. Then he say to his sons: 'You each choose one of these mountains,' and the one son took the very pretty mountain and then God just break it right open and in there is just Indian food, all the things that the Indians eat. And the other son took the other mountain and then God break that open and in there were all the things that the white man likes and works with. So you see the first man just lived out doors by the pretty flowers and trees and just eat the Indian food and that was the Indian, and the other one live and work with all the other things and that was the white man. So you see that is the way the white man and the Indian came and that is why we are all together different.' Then Walter he say: 'No, you do not know what it says in the Bible and that is God's Word and that is right. It say that God He only make two people first, and they were man and wife and from those two we all come, but it is our own fault that we are like we are, because sin came and we all got bad and then we ran away. That is why we are different. Once our people also knew God, but we ran away from Him, and we got different language and live in a different way. We went off and lived outdoors and we forgot our God and the white man stayed in the land where God made them and remembered all those things. And now we think we never knew anything about it at all and now the white man comes back and tells us again. The only difference is the skin and that the white man has books and I believe that the Indians had books at one time, too, but we just ran away from everything. We left our country and our God, and now we must go back again. We must learn the white man's ways; we must learn his books; we must learn his God because that is our God. And I think that in many years from now we will be just like the white man, and we will not believe that long ago we did not know about God.'

"Then the two other Indians get mad at Walter and say: 'You want to learn white man's books and be a white man and take his God!' Walter say: 'You got on white man shirt and white man shoes and white man pants. And I see you use white man coffee pot and all these blankets and all these things you got around camp here. You know they are the best; what is the matter with you; you want to throw God away; why don't you throw all those things away? You know white man made them, why do you use them, Why don't you live with Indian things and have your own god?' So you see, Walter must learn yet, he must study God's Word, because otherwise they catch him

in a corner. You see, he could not say any more because he did not know what to say. You see, Indians talk to each other. When the missionary comes he talks alone, but when the Indians sit in camp and one of the Indians talk to them then they talk back and that is why they like to learn from Indian. They understand better. But the Indian **must** know God's Word."

Keyes was silent a long time and then went on: "I always wanted to talk to my people long ago. I like to tell them about Jesus so they can be saved. I liked to talk to those who were good and understand me, but I was afraid to talk to the bad ones who would always want to fight with me. I did not know enough yet, but now I talk to all of them. I am working for God. When the people like to hear me talk and are interested, then I talk about Jesus and preach the Gospel, but when they get mad at me I am not afraid. Then I know they are thinking about what I say and I talk very hard to them; I just talk hard. I just call them by their names and I say to them: 'I mean **you**.' Then sometimes I tell them all the bad things they do and all the sins they do; and then they get mad and then they try to talk about my relation. And I say to them: 'You don't have to talk about my family. I am talking today, and I am talking for God.' And I say: 'Talk about **me**, look at **me**. I am glad that I have been living right and clean and I am glad I try to do right.' And they cannot say anything against me, and then I say: 'Don't talk about me then, talk about yourself. I am straight with God, are you?' One time I talk to about 75 Indians about David doing sin. And I talk a long time. Then two men, A-11, and A-88 (both immoral men), get mad and say to me: 'Looks like you are talking about us.' And then I see they are thinking about what I am saying, and I say: 'You bet, A-11, and A-88, I am talking about you. God means you when He talks that way in the Bible. God's Word is just like working on you. You are very bad men, you are sinners, you do bad things, you are no good. That make you very mad, but it make me very happy because I see now that my people are noticing what I say and they will be saved.'"

"Mr. — knows too that we need more white missionaries. He knows that we need man at Carrixo and many other places. I am sure he will tell those men that, because he knows just as well as I **that never before have the Indians been just like they are now**. Now they are always asking me questions, always want to learn, **they just like all wake up and now is the time that we must teach them about their Savior.**"

After dinner before Keyes left he added the following: "Also I would like to have you tell Mr. — something. Tell him to tell those white men that I have lots of children. Tell them that I have a wife and seven little children, none of them old, and my old father live with us and that makes ten of us and that takes lots

of grub all the time and lots of cloth for the children. Tell him to tell the white men that for three or four months now I been running behind and Mr. — have to give me order on the store all the time, and I don't like to do that way. My children only eat bread and beans and sometimes a little meat all the time because it takes lots to feed ten. Once they say that I got time to take care of my cattle and take care of my farm, but I got no time. I hired men for \$14 to fix my farm fence and I hired Indians to get my farm ready and I use four horses all the time for the Mission. And I have got no more hay and corn and my children go and gather grass all the time. And my pony play out on me because I must talk East Fork Sunday morning and Whiteriver Sunday afternoon and on Monday at East Fork Gov. day school, and on Tuesday all around Below-the-Post and Canyon day school, and also the Scouts and on Fridays way up Turkey Creek and to the sick Indians; and also many come to my camp and ask me more. And I got not much time for myself, and besides, tell those men that I can get anyone to plow my farm; but I got to preach about God because the Indians must learn about their Savior if we want to save them. Anyway, I would rather preach than farm."

Keyes also mentioned during the meal that it takes more clothing for him, for instance, Mrs. — adds, because the other missionaries always look alright and he is so much with them. Also many Indians come to his camp for pictures or to have one thing or another explained to them, and as he says, "I have to do to them just like you do to the Indians that come here. When you eat, you have to give them dinner, too," and so he puts in many an extra meal. Then, too, he said, the Indian police, who only work with their hands, and not much of that, get about \$75 including rations. Of course, he is not kicking, not a word in a complaining manner; he only asks you to remind the white men of those things, and he is sure they will do the right thing. I guess he is just tired of never getting all his debts paid like we are. I think you will understand him right.

SECOND CONVENTION OF THE WESTERN DISTRICT OF WISCONSIN.

The second biennial convention of the Western District of Wisconsin met at Menomonie, Wisconsin, from June 23d to June 28th. It was opened, as is customary, with divine services, in which President Glaeser, of Tomah, preached the sermon and began its business in the afternoon session.

The attendance was exceptionally good. The elections brought out a vote of approximately 150. Practically all of the old officers were re-elected.

In these conventions about half of the time is devoted to discussions of doctrinal nature. This year we had three papers presented to us, each of which

took up half a day. The first was offered by the Reverend Parisius, of Globe, and treated of The Confession in its Relation to the Holy Communion. It was the fruit of much earnest study and combined in a clear manner the history of these two important elements in our worship with the practical question of a Christian's needs.

The Reverend John Mittelstaedt, of Wonewoc, read a paper which had for its theme The Importance of Public Preaching in Spreading and Preserving the Kingdom of God. It is not always realized by us as fully as it should be that public preaching is not only one of the means by which the Christian Church works but that it is THE MEANS. The paper made this point its basis and for that reason commanded our attention. These two papers were presented in German.

The third paper was read by the Reverend William Eggert, of Lowell, and was an innovation at our sessions because it was read in English. It had for its theme: What Can Congregations, Pastors, Teachers, and Parents Do That Will Tend to Keep Our Youth With the Church and Induce Them to Become More Active in Furthering the Kingdom of God? A spirited discussion showed how keenly interested the delegates were in this timely topic.

On Friday evening there was a communion service in which the Reverend C. W. Siegler, of Bangor, preached the confessional sermon. The Sunday morning services were conducted by the Reverend H. Zimmermann, of West Salem; the evening services, English, by the Reverend Frederic Stern, of Watertown.

Our President Glaeser had prepared a report covering the activities in the district during the last two years and also called attention to the work before us. From the different boards which conduct our affairs detailed statements were at hand. These were made the basis for our work.

Our colleges and seminaries, as always, were given much of our attention. They reported very favorably as to growth, but since our needs are also growing it is all the more incumbent upon us to do all in our power to gain young men willing to work in the vineyard of the Lord so that our schools may prepare for them for the Church.

The financing of our colleges was part of our general financial discussion, but one phase of it may properly be noted here: During the last year quite a number of parishes made up offerings, sometimes in car-load lots, consisting of vegetables and other produce which relieved the strain on the purse of the college kitchen very greatly. Many of these congregations made up purses to cover the shipping expense. This was done in the right spirit of Christian responsibility for our missions and was truly a labor of love. It is necessary to think of such ways of helping our schools because, even with the contemplated increase in charges for board and lodging, our institutions are

forced to render far more service than is paid for by those whom it serves.

Home missions, next to our schools, or rather, together with them, our nearest concern claimed much interest. Home missions are growing more important and wider in scope every year. With the growing city populations our fields are plainly indicated in the new industrial centers. Flint, Detroit, St. Paul and other such centers entered into the field of our home missions. The difficulties are great on account of the high prices of properties and the scarcity of men to do the work. We must realize these difficulties if we are ever to remove them.

As the means best suited to assist our work in the new fields an active church extension fund has been recommended. For this fund we need at least \$50,000 in the coming year. Our district heard this estimate with understanding. It is the earnest prayer of all who looked into this matter that our congregations may prove equal to their opportunities and may supply our mission boards with the sums necessary to carry on this work. Be it understood that the "extension fund" is used again and again. A new congregation that shows prospects of growth is helped from this fund for a short time and then returns the moneys to be used again. In addition to the other funds raised for missions, every congregation in the district should make a special effort to raise its share of the extension fund.

It may not be very agreeable to speak of nothing but financial matters in a report of this kind but it cannot be helped. It seems we do not think of these matters enough during the year; we let things slide; nobody reminds us and we are willing to forget. Then come the reports and nothing but deficits stare us in the face. As a penalty we must discuss finances much more than we like.

All of our treasuries are in the same condition: We had to undertake certain work which called for a certain amount of money. The work proposed and the expenses which we expected to incur were not greater than before and were fully within our reasonable powers. But we fell short. Offerings improved 50 per cent, but that was not enough; they should have been raised a hundred per cent to keep pace with the general depreciation of values. As a result we find that the total deficit has reached \$50,000.

This must not happen again. It need not happen again. If we understand the temper of our congregations aright, it will not happen again. Of all the laymen at the sessions there was not one who said: We cannot raise the money. They rather felt that we would have raised the money if we had realized the condition of the treasuries. Our financial committee kept us informed. We fear it was plain neglect on our part. But this neglect has been followed with suffering for some.

Our pension fund, from which invalid servants of the church and their dependents are provided, was at so low an ebb that the committee in charge could not begin to pay out the pensions as it was ordered to do by the synod. In like manner the salaries of our "circuit riders", the home missionaries, were not increased as had been proposed. We know that these men will cheerfully endure hardships in their calling, but those of us who are responsible for their welfare have no right before God or man to force them into want by our niggardliness nor do we want to do so. There will still be ample opportunity for them to show the spirit of sacrifice which has always distinguished the missionary. It is not the Christian way to demand sacrifices in order to relieve ourselves of the discomfort of doing our full duty.

Besides attending to routine matters and preparing a roster of delegates to the next sessions of the Synodical Conference and the Joint Synod, the district heard special reports from President Bergemann, of the Joint Synod, and from Mr. Graebner, our general treasurer.

The congregation at Menomonie deserves our gratitude for the generous spirit in which it welcomed our district. It refused to accept any reimbursement for the board and lodging which its members freely and abundantly offered.

May Our Lord see something of His own Spirit in the poor attempts we made to do His work and may He continue to prosper the work of our hands.

Reported by order of the District by

H. K. M.

PACIFIC-NORTHWEST DISTRICT.

The pastors and delegates of the Pacific-Northwest District, who assembled at Yakima, Washinton, (Rev. F. Soll), from June 23 to 27, deem it their duty to inform the Lutheran brethren "back East" that the Pacific-Northwest District of our Synod is still in existence and that it is working.

At present there are seven pastors in the District. We have been fortunate enough to win two men for our great mission field. Although we are pleased to have these two new men, we all realize that we need more men for there is much, very much work for us out here in Washington, Idaho and Oregon. New fields are open awaiting attention. They cannot be properly cared for now for the necessary men are not available and the men now in the field are doing all in their power to care for as many souls as possible.

The writer of this article would like to give the readers a detailed description of our great western country and of our mission work (all of our congregations are mission congregations with the exception of St. Paul's church at Tacoma) but the necessary space is not available. This much we would like to impress upon our Eastern friends, the West is beautiful, "God's own

country," and has a bright future. All of our congregations and mission stations are located in the immediate vicinity of rich orchards (peaches, cherries, apples, pears, apricots, grapes) or fertile wheat ranches which yield from 30 to 50 bushels of wheat per acre. If any of our Eastern farmers contemplate going West, we advise them to buy near cities or villages in which we are carrying on our work.

It has often been said that our work here in the Pacific-Northwest is not a success. But let it be remembered that we are working for our Lord and Savior Jesus Christ, who said Matthew 28:18-20: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Prof. John Meyer of New Ulm, Minnesota, was with us at our Synod meeting and spoke to us on "Christian Mission Work," basing his discussion on the text just quoted. Because all power is given unto Jesus whose name we are teaching, therefore our work cannot be without success. If He is with us, and we know He is for He has promised it, then no one can be against us, destroy our work done in His name. And our work is proving to be a success; not a success before the eyes of the world, but nevertheless a success in the true Christian sense, for we are as God's servants often permitted to see how the Holy Spirit has through our preaching enlightened the hearts of people who had been going about in spiritual darkness. Does it pay to keep up the work? Indeed it does. We must keep it up if we love the Savior and His precious Word of Love.

But in order to carry on our work effectively we need financial aid. Our people out here are too few to support their pastors. The pastors need help from Synod. There is something else to which we should like to call attention. We ought to own our church buildings and not be forced to rent other churches, halls, etc. However, it takes money to build churches. Please, pastors and congregations, think of the church extension fund when you take up your next collection. Think of us in the Pacific-Northwest and help us by giving liberally for home mission work and church extension.

R. M. J.

ANNIVERSARY

Thursday evening, June 17th, Zions Lutheran Church of Detroit, Mich., observed the twenty-fifth anniversary of the ordination of its pastor, Rev. H. Heyn, to the ministry. Services were held, at which Rev. J. Gauss of Jenica, O., preached, choosing his text from 1 Cor. 15:10: "By the Grace of God I Am What I Am." Rev. G. Schmelzer spoke in English. Following the sermons Mr. Warker, in behalf of the congregation, and President Krauss and Rev. Bodamer, in behalf of the Synod, extended congratulations. Nearly all of the pastors of the

Southeastern Conference of the District were present. After the services refreshments were served and a social evening was spent. During his twenty-five years in the ministry Pastor Heyn has served the Church two years at Freedom, Mich., seventeen years at Adrian and the last six years as pastor of Zions at Detroit. May God grant him strength and willingness to continue in the blessed service.

H. C. RICHTER.

INSTALLATION

On the fifth Sunday after Trinity the Rev. Ch. Doehler, having accepted a call to the pastorate of our congregations at Escanaba and Rapid River, Mich., was installed in his new field at the request of President Adolph Spiering.

May Christ, the Good Shepherd, shower His bounteous blessings upon the pastor and his new charges.

C. H. AUERSWALD.

DEDICATION AND INSTALLATION.

On the second Sunday after Trinity the Friedens Congregation of the Town of Little Falls, Monroe County, Wis., dedicated its new church to the service of the triune God. Their former church building was destroyed last fall through lightning. The Rev. C. F. W. Voges of Burr Oak conducted the morning services and performed the dedication according to our book of forms. In the afternoon the undersigned proclaimed the Word in the English language and installed Rev. Voges as pastor of the congregation. May the new house of God be to the Friedens Congregation a place where through the diligent use of the means of grace assured of the peace of God and therefore also show themselves in all walks of life as a "peace church" indeed.

H. R. ZIMMERMANN.

CHURCH DEDICATION

On June 27, the Ev. Luth. Church of Our Savior dedicated its house of worship to the service of triune God. The liturgical service was conducted by the pastor of the congregation, G. Schmelzer. Rev. H. C. Richter delivered the sermon, taking for his text: Haggai 2:9. An address was also given by Pastor H. Heyn and words of congratulation were spoken by Pastor Th. Schroedel. A fitting song rendered by the choir enhanced the services. The church was decorated with beautiful flowers. It is located on Grand River at Nardin, in the northwestern residence section of the city, and was purchased last November from the Methodists.

G. SCHMELZER.

NORTHERN DISTRICT OF MICHIGAN.

The Northern District of Michigan will, D. v., hold its Conference at Tawas City, Mich., Aug. 17-19. Papers to be read by the Reverends Gieschen, Hahn, Krauss, H. Hoenecke and Bade, Teachers Boelte and

Mehneft. Sermon, Krauss, Rupp. Confessional Address, Schulz, Prof. Sauer. Trains for Tawas leave Bay City at 7:10 a. m. and 1 p. m.

A. KEHRBERG, Sec'y.

CROW RIVER CONFERENCE

The Crow River Pastoral Conference will meet, D. v. the 17th and 18th of August, in the congregation of the Rev. W. Pankow, Rockford, Minn. First session at 9 a. m., the 17th. Papers will be presented by the Revs. G. E. Fritzke and J. Guse. Services Tuesday evening with the Rev. G. Albrecht, resp. the Rev. E. Bruns, preachers, and the Rev. J. C. Siegler, resp. the Rev. C. J. Schrader delivering the confessional sermon. All are urgently requested to attend and announce their attendance in ample time to the local pastor.

J. C. SIEGLER, Sec'y p. t.

SYNODICAL 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.

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.

ITEMS OF INTEREST

Jews to Revive Tithe

London—A report to the Zionist conference by J. A. Naiditch of the national executive committee, suggesting that all Jews be taxed 10 per cent of their annual incomes for the foundation fund for public works in Palestine, resulted in animated discussion. The general opinion of the delegates appeared favorable to it. Naiditch proposed that the money be collected in proportion to capital in the case of propertied classes and in proportion to annual income in the case of others. The collections will begin throughout the world on an appointed day.

The money collected would be applied to institutions, shelters, immigrant dwellings, medical help, and the relief and maintenance of existing schools and the building of new schools, including agricultural, industrial, research and experimental stations. It was urged that special tithe committees be appointed immediately with wide authority for making collections.

The conference appointed a policy committee consisting of 21 members to frame a political program for observance in Palestine, in accordance with a suggestion by Dr. Weizman, a member of the Palestine committee appointed by King George, who urged the necessity of a common method of procedure by all races there to avoid conflicts of faith and peoples.

The educational committee reported that preparations were progressing for the establishment of a Jewish university in Jerusalem.—Wisconsin News

Interchurch Movement Campaign Called Off

New York—The executive committee of the Interchurch movement voted to bring its financial campaign to an immediate end. On July 8, the general committee of the movement will meet to decide on what basis, if any, the other aspects of the work may be carried on.

The inference is that the withdrawal from the movement of the Baptist church, North, which was voted at Buffalo last week, was an important factor. It followed by less than a month the withdrawal of the Presbyterian church, North.

Originally, the Interchurch World movement proposed to direct the raising of \$1,320,214,551 for the work at home and abroad of the 58 boards and societies that became parties to the movement. The boards represented 32 denominations.—Milwaukee Journal.

Largest U. S. Chimes

Rochester, N. Y.—A set of chimes which, it is said, will be the largest and most complete in the United States, will be placed in the Lake Avenue Baptist church here, the gift of Clinton Howard in memory of his son, Ensign John Howard, who was lost at sea in his hydroplane in April, 1919.—Sentinel.