

The Northwestern Lutheran

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

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No. 1

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

"GOD BE MERCIFUL TO ME, A SINNER"

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah 64, verse 6."

Eternal, gracious God,
Before Thee I appear,
Burdened with sin's great load,
Permit me to draw near.
Thy love, Thy grace, Thy favor
Are mine in Christ my Savior.
Dear Father, harken to my plea;
"Be merciful to me!"

I am conceived in sin,
With stains untold defiled.
Great is the guilt within,
O, do not scorn Thy child!
Thou knowest my transgression,
Hear Thou Thy child's confession.
With contrite heart I come to Thee,
Be merciful to me!

My thoughts, my words, my deeds
Are but a spotted dress.
My heart Thy cleansing needs,
For carnal righteousness
Can nevermore avail me.
All earthly help doth fail me.
Hell's yawning, dark abyss I see.
Be merciful to me!

Naught, naught have I of good
To grace this mortal clay.
And only Jesus' Blood
Can wash my sins away.
The Law that I have broken
Its curse hath o'er me spoken.
From Sinai in fear I flee.
Be merciful to me!

Do Thou Thy grace impart
To me for Jesus' sake.
And from my troubled heart
This heavy burden take.
Let Thy blest Holy Spirit
Seal unto me the merit
My Lord secured on Calvary.
Be merciful to me!

Thy holy, precious Word
Assures me of Thy love,
For Thy dear Son, my Lord,
Came down from Heav'n above
To purchase my salvation.
Since Thy just condemnation
He bore for me on Calv'ry's tree,
Be merciful to me!

Clothe me, O Father mine,
In Jesus' righteousness,
That spotless garb divine,
That robe of holiness.
I cannot give Thee payment
For this so priceless raiment,
But Thou dost grant it graciously—
Be merciful to me!

Saved to the uttermost,
And justified by grace,
Until I join the host
Of Heav'n and see Thy face
In faith I'll praise Thee ever.
Dear Father, naught shall sever
The tie that binds Thy child to Thee.
Be merciful to me!

Thy pardon, full and free,
Thy mercy, tender, mild,
Thy grace, so lovingly
Bestowed upon Thy child
Has filled my heart with gladness,
Has hushed all fear and sadness.
Till Eden's pearly gates I see,
Be merciful to me!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for the
Eleventh Sunday after Trinity.

"TAKE MY YOKE UPON YOU AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART: AND YE SHALL FIND REST UNTO YOUR SOULS."—Matt. 11: 29, 30

"Take my yoke upon you." He has just said, "I will give you rest; now he goes on to speak of a *yoke* which we are to take upon us! What manner of rest is that which one finds under a yoke; it must be the rest of utter fatigue, of exhaustion. How can He ask those who have just come to Him with faltering steps, because that they "labor and are heavy laden,"—take my yoke upon you? Is it not but an exchange of burdens that He suggests: free your shoulders of one weary load and present them for another? Yes, that is the view which they of the flesh take of it, the "wise and prudent", v. 25. There He thanks the Father that He "has hid these things" from such.

What adds to the strangeness of the Savior's suggestion is that He even expects us to do His bidding willingly,— "come unto me take my yoke upon you." Where will you find any that are equal to it?

Such there are: God makes them. That is the wonder of it. Though none are able to so much as stir a finger

to gain Christ and His kingdom, yet, on the other hand, none is to bear His yoke unwillingly: yoke-fellowship under Christ knows no coercion. Ah, truly here is a problem: man is unwilling—God accepts but the willing! Who then shall come unto Him and take upon him His yoke? Oh, to be truly "wise and prudent" to be able to solve it!

There's a way. Christ says, "learn of *me*." That means, be a fool according to man's standard, not only setting aside man's rule of conduct, but abandoning it so utterly as to reject it as wrong and adopting another which is contrary to it. That were indeed surrender! That is what the Savior wants. That's why He refers to such as come to know Him as "babes," v. 25.

"Learn of *me*." Here you have the example of complete surrender: "for I am meek and lowly in heart." Jesus was so meek and lowly in heart that He never knew a thought or wish that was not in complete harmony with the will of the Father; He was not only the true God but also the Perfect Man, the Second Adam. The word surrender therefore ill applies to Him since it implies a struggle, a clash of wills which goes before utter subjection of one force to the other. To us, however, this word fully applies.

When we come to Jesus in childlike faith and accept Him as our Peace we learn from Him the sweetest truest wisdom that the sinner can know. When we accept the pardon proclaimed on Calvary when He said, "It is finished," we come under His sheltering love and the burden of disobedience and guilt falls from us as a mantle cast aside. We stand forth ransomed blessed creatures and we owe it all to Jesus. The surrender has taken place: we are at one with the Son and through Him with the Father. The yoke has become ours, the yoke of the Son, but we bless it as we glory in bearing it, for we have "found rest unto our souls." G.

COMMENTS

**"Without Me Ye
Can Do Nothing,"**
John 15: 5

"Efforts to check the spreading of social diseases have led to the adoption of measures which have as their chief aim the enlighten-

ment of the masses by making accessible to them scientifically established facts. Thus, it was thought, public sentiment could be aroused and utilized for social control. The usual means were resorted to, such as the organization of clubs, the help of the press, lectures, congresses, exhibitions. Lectures were delivered before the youth of preparatory schools, parents and educators were given information through lectures and literature, the theater and the motion picture show were brought into service for graphic presentation of the evils of sexual indulgence. What has been the result? Is enlightenment in itself a sufficient forceful check to the growth of social disease? If it were, the results should be evident now, for never was there a greater campaign for enlightenment concern-

ing social disease waged than that among the soldiers during the war. The experiences in this regard, during the war, raise two questions: (1) Can the methods of enlightenment be effective? (2) What is the extent to which they are? Statistics show that ignorance is not the cause of transgression. The highest percentage of sexual indulgence is found among the enlightened, academic classes taking the lead, and the medical profession having the highest percentage among these. Surely they cannot be accused of ignorance. Experiences during the war, in camp and garrisons, show that enlightenment caused no sexual restraint though it may have resulted in more prompt reports to a physician. Have we not been guilty of the Socratic fallacy that knowledge of the good is sufficient for the avoiding of evil? It is not our intention to belittle the good effects of the campaign for enlightenment, if such there are, but we must point out its inadequacy as a means of control. Have we not had sufficient proof that emotion influences thinking and decisions, according to our innermost desires? Reason, as such, does not suffice to check the sex impulse. Training in self-control, inhibition through the effective functioning of other impulses will be the only effective means of control. We come to the conclusion that in order to conform to sexual-ethical demands man needs not so much intellectual enlightenment as education and training of the will." Kurt Finkenrath, *Zeitschrift fuer Sexualwissenschaft*, January, 1920.—Quoted in *The American Journal of Sociology*.

To us this is not news. We know what Christ says John 15: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can know nothing." Sin is not caused by ignorance of certain scientific facts; it comes from the totally depraved heart of man. Enlightenment, natural enlightenment, cannot set a man free from the control of sin and Satan; science will never prove the savior of mankind. A power that is not of man is needed for the true enlightenment of the intellect, the right direction of the will and the proper control of the affections;—the power of God.

And that power of God is the Gospel of Jesus Christ who died than men might live; the Gospel that comforts the conscience-stricken sinner with the announcement of a free pardon for Jesus' sake; the Gospel that removes fear and fills with peace and hope and joy.

He who has been comforted by the Gospel and who rejoices in the saving grace of God truly knows and abominates sin; his will is directed by the Spirit of God; his affections are held and controlled by the love of the Savior who died for him. He is free. "If the Son shall make you free, ye shall be free indeed." The woman of sin in the Gospel is an example of the power of the Savior to set free the slave of sin.

But this does not hold good only in the case of the sexual sins, it applies to all sins, to *sin*, in fact, for the various sins are but the different forms in which sin

appears. Intellectual enlightenment cannot free a man from the control of sin; it cannot lead man to shun sin and to lead a holy life; it cannot produce character.

This fact has a practical application in which we all are, or should be, interested. Today everybody looks to the school as to that factor in human life from which we may and must expect great things for the coming generations. In doing this, very many think of nothing but of the knowledge that the school imparts and of the training it gives the human body.

What a sad mistake! What sore disappointment will be our share, if that is the case!

But there are schools which will not disappoint us, the schools that teach the Gospel of Jesus Christ and train children and youths by means of the Gospel; your parish schools, your Christian high schools, your colleges and seminaries.

Vacation time is drawing to a close. Will you not think, and think seriously, on the truth voiced by this writer? And will you not look for that one power that he from his scientific standpoint declares necessary where alone you can find it? "Without me ye can do nothing," says your Savior. Will you attempt again, if you have done so until now, what He declares to be impossible, by giving your child, your adolescent son or daughter, an education that does not know and employ the Gospel, the power of God unto salvation? Will you continue to harden your heart against the truth He teaches you, the truth to which human experience is compelled to testify? God forbid it!

J. B.

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The Prophets of Today The impetus which the practice of prophesying received during the stirring days of the World War is as yet not entirely spent. Now and then the voice of the prophet is still heard in the land. One of the most recent to furnish reading matter for the press is taken note of in the following:

Marion, O.—"Senator Harding received a letter from George H. Bean of Orono, Me., warning him that all his ambitions were doomed because after Aug. 4 there no longer will be a world for him to work in. Bean said: "Aug. 4, 1920, the sun and moon, Venus, Mercury, Mars, Jupiter, Saturn and Neptune will be on one side of the world with Uranus in a continuation on the line with the other side. Isaiah XIII, 13, will be fulfilled and the nations who participated in the World war will be submerged by the Atlantic ocean."

Mr. Bean has sprouted and withered! He made a mistake. The 4th of August, 1920, will never come again, neither, think we, will Mr. Bean ever again wear the mantle of a prophet among his fellows. He is hopelessly discredited. He was rash to select the immediate future for the fulfillment of his predictions. The following, from the Wisconsin News, shows much more forethought and system:

Chicago—"Wilbur Glenn Voliva, overseer of Zion City, gave some of the elders a bad moment when he looked ahead to 1922 and reported his observations. After that, however, he quieted them with a full report of the situation as it will be in 1925 and in 1932.

"To begin with, Voliva asserted that the World war, quite a ruction in its way, was but the beginning of a series of events which will rock, wreck and re-establish the world.

"Along about 1922 the earth will be a seething chaos of anarchy. There will be three hectic years, but in 1925, perhaps in the spring, all Christians upon the face of the earth will be called to the realms above for a visit of seven years.

"Then in 1932 they will return to earth, accompanied by contingents of saints, and a changed and bettered world will again be open for business at the old location.

No one, not even Voliva, knew this until last night."

This style of prophecy might be termed the conservative or long-distance type and is much safer for the prophet. Why, by 1922 Voliva may have joined his illustrious predecessor, John Alexander Dowie and, whatever his other disappointments may then be, he will be spared this one disappointment of living longer than his record for veracity. If, on the other hand, he is still among the living he, with his much riper experience, can easily arrange another revelation which will supersede the old. Meanwhile we who have a much better source of knowledge can easily afford to sit back and wait for developments. The Savior's warning against just that stamp of leader is too solemn for us even to take such men at their own valuation. They are prophets in a way—as Jesus speaks of them Mark 13:22. Their very activity is a prophecy of the approaching grand consummation. G.

THE TEACHING OF CHRISTIANITY ITS FUNCTION.

The function of the teaching of Christianity, and hence of the Christian school, is two-fold: (1) to make the pupil wise unto salvation, (2) to fit the scholar for his or her mission in life of being a witness of Jesus Christ.

The former might be termed the personal, the latter the social function of the teaching of Christianity.

Our thesis takes it for granted that the one and only mission of the Christian school is the teaching of Christianity.

To stress it: the single encompassing purpose of the Christian school is to impart to its scholars in all and by means of all of its work a pointedly Christian Weltanschauung, and to train them, whatever their station and occupation in later life be, to fulfill their sole mission in life of being witnesses of Jesus Christ. That is the only warrant for the existence of the Christian school.

Its warrant of life should not be derived from the idea that the child must learn the common branches or more in order to be equipped for the struggle of life, to

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be able to earn a decent living, and so forth, as the tune goes. That isn't true!

But one thing is needful (Luke 10:42)! Why treat what the Master said as an academic utterance, why not accept it at its face value as a practical maxim? And if eating and drinking are not needful, then according to Adam Riese there is no need of learning to read and write, and figure in order to obtain the wherewithal that will buy us food and drink and clothes. Let's accept it as our workaday principle: food and drink and clothes are not needful. But we shall not go without them; all these things will be added unto us by our heavenly Father (Matt. 6:24-34). The point is we, we, should not be troubled and careful about these many things, we should be concerned about but one thing, to wit: that we learn the way of salvation,—and that is a legitimate reason why a child should learn to read.

Enters the state with its law of compulsory education. Should the existence of the Christian school be predicated upon this?

Again we venture to say, no. The state has no moral right to demand a certain grade of intelligence of its citizens, even tho it may limit the franchise to a certain class of voters⁶). Then, the police authority of the state should extend only to those who are a menace to society, not those who may become a menace according to the dictum of the self-appointed guardians of the public weal. We have too much of this prophylactic business, as witness the demands for legislation on the part of the apostles of eugenics.

As to the Christian's submission to the physical power of the state by obedience or—the only alternative—by suffering, that is a matter that must be left to the individual conscience⁷). One should not presume to judge

⁶) But why vote? Answer is made that we are enjoined, Seek the peace of the city (Jerem. 29:7). But that has reference to the Christian's attitude; the practical accomplishment is immediately indicated. Pray unto the Lord for it (ibid.).

⁷) Continual references to the relation of state and church may not seem germane to the subject, but the school question is intimately bound up with it.

Apropos of the individual conscience. Lines, but not hard-and-fast rules, of conduct are laid down for the Christian in his relation to the state. The lines of conduct are indicated

Christian or other parents who refuse to submit to the compulsory education law. It all depends. From a purely human standpoint, it is a debatable question whether education is a benefit or a bane. It hasn't benefited the Indian, and it is a safe guess that the illiterate backwoodsmen of Kentucky are as good citizens as some of the learned men high in the councils of the nation. Education is another of the modern fetishes.

Nor should the Christian school, finally, derive its lease on life from what might be termed the cloister idea.

That is our talking-point and working-basis to-day: to shut away (*claudio*), to segregate our youth in order to keep them out of harm's way attending their training in other schools. To be sure, it is not only legitimate, but imperative that we do so; we must guard our youth to-day if ever, the reason why has been set forth in a previous chapter. We must have schools of our own to tutor our young and our youth, that is to say, we must safeguard (*tueor*) the education of the church's children during the impressionable years and the formative period of their lives. That argues for the Christian elementary school, high school, and college⁸). Certainly, a talking-point; however, it ought to be a foregone conclusion. It should not be the talking-point; most certainly, it should not be the working-basis of the Christian school that is.

It should not be the talking-point, because it savors somewhat of an untruth, un-truth, in that it is not the full truth. For we should need the Christian elementary

in Rom. 13:1-7 and Acts 5:29. When the latter vacates the former, can, in the end, be determined only by the individual conscience.

The experiences of the war were very illuminating in regard to this. There were Christians who, seeing a just cause, entered into the war with heart and soul, but did not become hysterical; there were other Christians, firmly convinced of the moral wrong of it, who refused to become parties to the war and suffered contumely and vile abuse in return. Others there were without strong convictions either one way or the other who did their bit as a matter of obedience to the government; again there were such who refused to buy bonds in order to voice a protest against the cowardly intimidation that accompanied the drives, and still were willing to submit to the draft, which was a matter of law. An enlisted Christian soldier may have had intense anti-war sentiments, but did his duty and shot to kill, as a matter of obedience to his military oath. And so the cases might be multiplied. They all did right, each according to his lights and conscience.

As for those who did not do right according to their own lights, the less said about them, the better, as with Nero.

This being a discussion of academic subjects, a bit of classroom humor may be added by way of explanation of the reference. Johnny had been an eager listener to the teacher's story of Nero, but Johnny was not given to studying the facts of his history lessons. So when the test came and a composition on the cruel emperor was assigned as the topic, Johnny handed in a blank, blandly explaining to the irate teacher: The less said about Nero, the better.

⁸) The plan of a Lutheran university is utopian, and there is no need of such an institution. After the Christian college has done its duty by the student, it is an advantage for him or her to rub elbows with the educational world at large.

school, high school, college, even if the faith of the church's youth were not placed in jeopardy at other schools. The why will be presently enlarged upon.

It should not be our working-basis, because that leads to such rapid, tho valiant, statements as the following: "Anthropology, Physiology, Physics, History, Literature and Art must here be taught, if taught at all, in complete accordance with the teachings of the Word of God. No undue stress must be laid on any of these secular subjects which will tend to confuse the pupil's mind as to the real valuation of the things temporal and the things eternal. Any deviation in textbooks or previous instruction, from the great and only standard of Truth, the Bible, will be ruthlessly exposed as human error, and the necessary correction made." Aside from the shopworn distinction between religious and secular subjects, this ruthless correction of views and statements that are at variance with the Word of God is apologetic in character. It must be done, of course, but like all negative things it lacks a message and the punch of a positive program that will drive home the message.

What then does warrant the establishment of the Christian elementary school, high school, and college, if education in the profane sense be not needful? Or: what reason is there why we should need this system, even if there were no compulsory education or no harm attending the training of our youth at the public or at other schools?

Answer: the teaching of Christianity.

Taking the edge off this precise statement and making anything else your working-basis will be prejudicial to the character of your teaching and will make for mischief in the organization of the work.

A sufficient and compelling reason it is, because it is the only business we Christians have in this world.

But then, why teach anything but the religious subjects? It isn't the writer who raises the question, the query will come from those who are still in a haze in respect to the principles of Christian education.

There is no distinction at the Christian school between religious and secular branches, or between sacred and profane subjects. They are all sacred: reading, writing, arithmetic, history, literature, music and art, civics, the natural sciences, the commercial branches, domestic science, the handicrafts, agriculture, athletics, and what-not. They are sacred all of them—if they be taught right, by professed and spirited Christians.

The formal studies are needed to set the Christian on his feet in puncto Christianity. The cultural subjects are necessary to give point to the Christian's *Weltanschauung*. The applied sciences and arts and business branches—well, there's a crux. But no! Take the Christian business school for an instance. There can be no objection to the church's conducting a business school. However, not such, as we have them, where religion is also taught (the teachers of the business branches being either unbelievers or indifferent, if professing, Christians), but

business schools whose aim is the teaching of Christianity, whose teachers teach their pupils to spell correctly for Christ's sake and still, paradoxically, that but one thing is needful. We need such schools in order to send men and women out into the business world who sincerely believe and preach that but one thing is needful, and give character to their preaching by being efficient in their business withal.

There should be no question whether or not anthropology, physiology, physics, history, literature, and art are to be taught at all in the Christian school. They should be taught and due stress should be laid on them as a vehicle to carry the message of the Word of God.

For: *the purpose of the Christian school is to impart in all and by means of all of its work a pointedly Christian Weltanschauung to its scholars.*

Do we stand in need of reorientation in this respect?

(To be concluded.)

THE MICHIGAN AGITATION

(Continued.)

3. *The Religious Aspect.*

Since the publication of our last article on the Michigan school amendment we noticed in the daily press that the Attorney General of the State of Michigan has decreed that the proposed amendment can not be voted upon by reason of its unconstitutionality. Be this as it may, the spirit which prompted such amendment is still extant, and no efforts at destroying the parochial schools will be spared in the future. We therefore continue to remonstrate against such school legislation, showing its menace, finally, from a religious aspect.

There is a growing demand for the religious education of our American youth. "Our children must be religiously trained," is the general cry which becomes louder with each successive year. People are becoming alarmed at the conditions confronting our coming generation ensuing from an education which is utterly devoid of the moral and religious element. Prominent educators and editors of our country—and they are not Lutherans—having observed for the past years the deleterious effects of a non-religious education of our youth, ask with dread and terror, what will be the moral standard of our future citizens, who grow up without any religious or moral training, and what will be the condition of our nation, when they will rule and direct its affairs? Listen to some of their statements. Dr. J. G. Schurman, President of Cornell University, said some years ago: "It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary, and the scaffold. To escape these ugly avengers of civil society is its only categorical imperative, the only law with which its Sinai thunders. To get there and not get caught is its Golden Rule. To 'get rich quick', financiers of this age will rob the widow and orphan and grind the faces of the poor, speculate in trust funds, and purchase

immunity by using other people's money to bribe legislators, judges, and magistrates. And then we hear the praises of poor boys who have become millionaires! O God, send us men of honor and integrity!" President W. D. MacKenzie, of Hartford Theological Seminary, in *Sunday School Times*, July 18, 1914, says: "No prospect awakens greater dread in the minds of any audience than to suggest the possibility of a generation of children arising for whom religion has become a superstition and the knowledge of the Bible a puerile and needless irritation." Dr. Robert E. Speer, at a Y. M. C. A. meeting, Dec. 4, 1919, states: "It was an awful revelation during the war that eighty per cent of the men in the ranks knew no more of Jesus Christ than do the men of Africa or Thibet." The *Universalist Leader*, Boston, has this to say: "The State is going to recognize the verdict of all history, that any education which leaves out religion is in the end disastrous to the individual and the State." "*The Presbyterian*" writes: "The spiritual condition of our children is being neglected, and to their eternal loss. If the secular education of our young were carried on in the same haphazard way as their education in the things of Christ and His Kingdom, what a nation of ignoramuses we would soon have!" Again, Dr. Wm. P. Faunce, President Brown University, is quoted to have said: "The public schools now teaching nothing of Biblical history or of Christian truth, and the indispensable task of Christian education is falling between Church and State, to be undertaken by neither. The State has handed religion over to the Church, and the Church has handed education over to the State. Hence, we have in America millions of children growing up without any religious training whatever—a situation which would have seemed inconceivable to ancient Athens or medieval Florence; a situation such as no pagan nation ever tolerated; a situation more perilous than any other with which the republic is now confronted." (Quotations from Th. Graebner's collection of statements relating to religious education by prominent Americans.)

If there is one thing clearly demonstrated by the above extracts, it is the necessity of religious education of our American youth. As is shown, this necessity is felt to an alarming extent; and unless the situation is properly taken care of, no one will be able to foresee the disastrous consequences arising from a non-religious education of our future citizens. The question, therefore, arises, how shall we meet this situation? Shall the state school supply this crying want? Shall our American children receive religious training in the public schools? The question has been receiving more attention, and has been more generally discussed in this country than almost any other subject. The press, the pulpit, and the people generally are more or less occupied with this important query; and while the general sentiment is clearly against what is known as "sectarianism," it is urged by many that the State ought to give "unsectarian instruction in the fundamental truths of Christianity." Thus the advocates of

the Michigan school amendment favor such sentiment. Touching upon the religious side of said amendment, Dr. Eli J. Forsythe says: "Would it not be a matter of real congratulation on the part of Christian people, if some uniform training in the fundamentals of the Christian religion could be given in this land, the people of which are in such large numbers professedly Christians? It is, indeed, a matter of keen disappointment to Christian people that step by step we have been forced to forego the teaching of religion in our public schools, or discontinue where it has been in vogue. This has not been because of the decline of religious thought among our people, but because we are realizing that the State cannot teach religion *unless all the peoples be agreed upon what religion is*. It is a matter of regret that in the campaign to ensure all children of school age being educated in our public schools, that the opposition comes mostly from Churches—part of the Lutheran and all of the Catholic Churches."

It is evident that these people are aiming at one uniform American religion, and having arrived at such a stage, they think, the problem of the religious training of our youth will be solved by introducing the teaching of such religion into the curriculum of the common school. Yet aside from the fact that all such attempts at an uniform American religion is in itself heresy, heresy of the rankest kind, no plan of religious instruction will work in American public schools. These are secular in their nature pure and simple; and as they are secular, all education imparted in them must be of a secular nature. As the State is entirely secular in its functions, and nothing else, so are also its schools. And as the State in its official capacity has no religion whatever, it cannot undertake to give any religious instruction of whatever name through the medium of its schools. Public instruction in religion involves ideas essentially un-American, inasmuch as it implies a violation of the principle of complete separation of Church and State. Not only is the public school debarred from teaching religion by the principle of freedom of conscience, and also by the fact that its workers are not trained for that purpose, it is also limited by the necessity that it should keep to its own special field of work.

Where, then, are our American children to receive thorough religious and moral training? Is it in the Sunday school? That is a mere makeshift. How can effectual training be done in the short space of time allotted to the Sunday school, where but thirty minutes a week are given to religious instruction, and that, too, very meagerly and superficially, and in most cases by incompetent and untrained teachers? How can it be expected that the influences over a child that may possibly be gained in this short space of time will predominate over that under which the pupil is placed all the rest of the week? How can such insufficient religious training counteract the evil effects of a non-religious training during six days of a week? Someone who is not a Lutheran has

said, the Sunday school is, in the last analysis, an agency which attempts on one day in seven to repair the damage systematically done to the Christian theory of life during the other six.

No, there is but one school, where our children find the opportunity of receiving a thorough religious training; it is the school established and conducted by the Church—the Christian day school—which shall be open to the children five days in the week, precisely like those schools which the State maintains for the secular education of its children. To the Church is entrusted the only means of moral, Christian training—the Word of God; to the Church, therefore, also is given in trust the Christian education of her children. The command of Christ, literally translated: "Go into all the world and make all men disciples by baptizing them, and by teaching them to observe whatsoever I have commanded you," is addressed to the Church, and is not without a special and peculiar bearing on the children. They are to be taught to observe all things the Lord has commanded, from their very youth; they are to be trained and brought up in the nurture and admonition of the Lord. Hence it is the sacred duty of the Church to provide for the Christian training of children, and the only adequate and most effective means for obtaining this object is the parochial school, the school in which the Word of God rules, and where a child's character may be truly formed, along the lines which God Himself has laid down. In such schools alone may we hope to educate our children as God would have it for their own salvation; and by having our children educated in them, we are taking the very best measures to give to the State the highest type of citizens, the truly Christian citizen, equipped with those Christian virtues which make for the highest moral efficiency, faithfulness and integrity in every calling of life.

All churches, all Christian denominations in our country ought to maintain such Christian schools—it is really their duty—in their own interest and in the interest of the State. The difficulty in this whole matter is that the Protestant churches of our country, with but few exceptions, have been recreant to their trust, and have deplorably failed to do the very work which belongs to them, the Christian training of their children, and having failed to do this, it is a poor plea for this church to stand up and insist that the State shall teach religion to the children, and that the State shall not leave them godless when she herself, through the failure to teach them the Gospel of Christ has left them godless.

We do not blame the State school for the non-religious education imparted there to our American children. Religious education is as we have seen, a matter entirely outside its function. But we charge the 4,500,000 Methodists or more, the 3,500,000 Baptists or more, the 2,000,000 Presbyterians or more; we charge the great masses of the 40,000,000 people in our land, who pretend to be Christians, and to believe in Christian morality, and yet permit their children to grow up without religious train-

ing in a Christian day school. The burden of responsibility for the deplorable condition confronting our young generation must, to a great extent, be cast upon their shoulders.

We need the parochial school; it is the only potent agency to save our youth from going down into moral bankruptcy, and from falling a prey to religious indifference and worldliness of our age. Woe to our country, if ever the blessed influences of the Christian day school should be obliterated, and such obnoxious school legislation as the Michigan amendment should succeed in annihilating the same! God guard and protect our parochial schools against all such legislative assaults!

J. J.

AN ACTUAL SHORTAGE OF LABOR, OR A STRIKE?

"White already to the harvest," says Jesus in the 4th of John to us. But the trouble is that, although the harvest truly is plenteous, the laborers are few. They are few, not because there are no laborers in point of number, but they are lacking in the will to work. They do not want to work. As far as potential numbers are concerned, there is no shortage. There is therefore a situation resembling a strike. Looking at the matter from the angle of laborers willing to work in the Lord's Vineyard, there is a great and growing shortage.

One is reminded of what occurred in Minot, N. D., not many years ago, when farm hands were not yet demanding a dollar an hour and board for their labor in the harvest fields, but when \$3.50 a day and board was considered a very good wage for a day's work. The fields were white to the harvest in North Dakota. There was a shortage of farm hands. Minot is a railroad junction and therefore a favorite hangout for bums and hoboes. On this occasion some 500 "Knights of the Road" were congregated there. They were potential laborers in the Dakota harvest fields, for they were none of them showing signs of famine or ill health. The farmers needed hands and needed them badly. Their crops were shelling out. They were dead ripe to the harvest. The farmers came to the hoboes and offered them work. "How much will you give us?" "\$3.50 a day and board." "Make it four and we'll come." The farmers made it four dollars a day, for they were in dire need. But the new demand was made, "Make it \$4.50, and we'll work for you." \$4.50 looked rather high to the farmers, but they agreed. What now? Do the gentlemen go to work? Not yet! "Give us a half-dollar more a day," is the demand. After a consultation the farmers finally agree to meet the new demand, so urgent is the call to the harvest; "We'll give you \$5.00." The answer: "Aw, we don't want to work for you!"

Similar to the situation that harassed the farmers of Minot is the one confronting the Lord Jesus in his harvest field in Arizona. Jesus has many fields. He is a landlord on such a grand scale, that he has seen fit to

lease his fields to corporations that are to work His fields for Him, with the promise that the fruits of the field are to accrue to those who are members of those corporations, provided each and every member be found faithful in his trust. It is the business of each and every member of such a corporation to be in some way active in the work of the fields leased to them. They are all in some way to be engaged. And the corporation as a whole, but also each individual belonging to such corporation, is responsible for the harvest in the field leased.

A corporation in point is the Wisconsin Synod. That Synod has leased several fields from the Lord. One of the most important is the Apache Indian Mission in Arizona. The corporation mentioned has over 200,000 communicant members, all potential laborers in the Apache field. Out of these 200,000 potential laborers just seven have been thus far sent into the field mentioned.

But the Lord Jesus has us all daily with the life-giving bread of the Gospel. Surely, we do not wish to bait Him now and return the same answer that the hoboës gave, "Aw, we don't want to work for you."

Consider the field that is white to the harvest. It is divided into sections. Sections lie all the way from five to thirty miles apart where there is just one laborer to cover the sections. Take the instance offered by the White River station. Hitherto it has been so that one man was expected to serve the Government School at Whiteriver itself, the camps about the Agency, the Canyon Camps (8 to 14 miles distant), North Fork Camps 12 miles away, Cooley 27, Bear Springs 12, Cedar Creek, 22, Carrizo 34. A similar condition obtains at Globe, and at San Carlos, from which latter place Bylas, 20 miles away is served. All these fields are white to the harvest. Think of the distracted farmer who had his fields as widely scattered as is the case above, who would daily receive news from a different field, that it was white to the harvest and that the wheat was shelling out. What a ridiculously sorry figure the farmer would cut, if he should be found driving with his binder from one field to another, his horses in a continual gallop, cutting enough for a bundle or two and then chasing off to the next field several miles away. That is the exact picture of most of our missionaries. And it would be a ridiculous thing, too, if it were not so profoundly frightful in its consequences, not only to the over-ripe harvest, but also to the lessee, our Synod.

Every day wheat is shelling out in this field in Arizona. It is being lost to the granary of our Lord. Every day some Indian dies, often without having become acquainted with his Savior. Such a one is the shelled out wheat gone lost, lost forever. This need not be, humanly speaking, if there were willing laborers enough to work the separate fields intensively. "But the laborers are few."

What more intensive work will do can be seen from the results a little special work brought in the case of the Government Boarding School at Whiteriver. Because there is a resident missionary there, he could give more

attention to his work at the School, although not in the measure he might wish to. What was the immediate fruit? This: Sunday, the 16th of May, saw nineteen sheaves bound for the Lord in baptism. Nineteen Apache children denied the devil's claim to them and swore their allegiance to the Christ in the face of all His adversaries.

The special baptismal services arranged for the occasion were opened at 1 P. M. Short addresses were made by the missionaries present, and by Jack Keyes in Apache. Thereupon the Rev. Guenther poured the water that, hallowed by the Word of the Lord, is powerful to cleanse us from our sins. The certificates of baptism were then distributed. They were the gift of the Bible and Confirmation Classes of the Rev. J. Klingmann of Watertown. Mrs. Davis, the Agent's wife, accompanied the hymns. This good Christian woman was so deeply affected by the event, an event such as had never before taken place at the School, that she wept for joy over the children who had become children of God through baptism.

That very same day Mr. Wehausen on East Fork had added four souls to the Kingdom through baptism, and the next Sunday saw six more come at the same station. Another example of what intensive work can do as over against extensive, for although Mr. Wehausen is pretty well tied down by his school work, he still finds time to do personal work among the grown folk.

Intensive work is the word. There must be more willing laborers. There is no time to waste. Let us not keep the Lord waiting while we dicker with Him for ever higher rewards. He has already promised us the highest of all rewards, eternal life. Perhaps we are looking for the riches of Solomon as a reward? Perhaps we are looking for a cash balance in the Synod treasury? Were it not better to ask for the wisdom of Solomon to do our work well? Here is what Jesus, Wisdom Incarnate, saith, "Seek ye first the kingdom of God and His righteousness" and again, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt." Or say we to the Lord of the field, "Aw, we don't want to work for You for those wages?" T. O. I. S.

These nice Sunday walks, when two friends get to know one another so intimately; these Sunday evening talks, when you gather by twos and threes in the firelight, and talk so freely; oh, what a power they are for good, if used aright; what a power for harm, if wasted or misused! No one wants you to force the conversation into an edifying channel; but one knows how talk bifurcates, as it were, and how often there is a choice between high and low, wise and foolish, kindly and unkindly.—Elizabeth Wordsworth.

A good many people don't seem satisfied with the privilege of laying up treasures in heaven; they think they ought also to have the right to check out the deposit when they get morally hard up.

CONVENTION OF THE JOINT SYNOD OF
WISCONSIN AND OTHER STATES, AT
WATERTOWN, WIS., JULY 12-20

MISSIONS.

A detailed report of the various mission fields had been submitted. These are the statistics:

Michigan District: Eleven parishes; fifteen stations; ten pastors. Two parishes have become self-supporting, work has been begun in four new fields. There are in all 261 voters, 717 communicant members, and about 250 children being instructed in the Word of God. Cost, about \$550.00 a month. \$2,700.00 were contributed by the mission churches toward the salary of the preachers. Total value of mission property \$76,500.00. Advanced to the various congregations from the Church Extension Fund \$26,000.00. The greater part of the work is being done in Detroit, Lansing, and Flint, which cities are, on account of their rapid growth, very promising fields for our work.

Nebraska District: Six parishes; fourteen stations; 142 families. Though their membership is small, these congregations have contributed comparatively large amounts toward the current expenses. A new post has been recently added, a small congregation in Brunsville, Iowa. Here 19 members raise \$500 for home purposes. The lack of parsonages for the missionaries is felt acutely.

Minnesota District: Twenty-two parishes; twenty pastors; sixty-two posts where there are regular services; thirty-six organized congregations; 2500 souls; 375 voters; 1200 communicant members; 550 families. 25 posts entirely German, 20 entirely English, and 17 German-English. 1200 communed. Baptisms, marriages and funerals, 250. 350 children were instructed and 125 confirmed. The property of these missions has a value of \$50,000.00, with a debt of \$7,500.00 resting upon it. Four fields were added, four parishes have become self-supporting. Work has been begun in two new places in St. Paul, Minn.

Pacific-Northwest District: No report.

North Wisconsin District: Twelve parishes; thirty-nine stations; twelve missionaries; 470 families; 1803 souls. These congregations have raised \$4,192.00; \$7,244.00 were added for their support, an average of \$604.00 a month.

South Wisconsin District: Eleven parishes; eleven pastors and one teacher. Five pastors are at work in Milwaukee, four in Arizona, and one in the Home for Feeble Minded in Union Grove.

West Wisconsin District:

Trinity church at Watertown has become self-supporting.

The Commission points out four urgent needs of our missions:

1) More men. Several fields have suffered greatly, while others have been lost entirely, because we were not able to supply them with pastors.

2) Parsonages. Complaints are heard from almost all districts that it is very difficult to provide our missionaries with dwellings. When application is made for a loan from the Church Extension Fund, the usual reply is, "No funds." In Michigan and in Minnesota members of the Commission or the missionaries themselves have been compelled to borrow money to buy a house. One of our missionaries had to move three times in one year, as the house in which he lived was sold. In one instance a barn was temporarily converted into a dwelling. Ways and means should be found to obviate these discouraging conditions.

3) Higher Salaries. The salaries of our workers were raised to a minimum of \$75.00 a month. Even this is not sufficient. Nevertheless the missionaries did not complain and continued to work with devotion. It is for us to see to it that the burden does not rest almost entirely on the shoulders of the men we called into this work. Our support of the fund for missions should be more liberal. A laborer is worthy of his hire.

4) Churches and Chapels. The lack of suitable places of worship proved a serious handicap in our work. In Globe, Ariz., where a good start has been made, services had to be held in private residences. This was also the case in the Dakotas, Montana, Nebraska and Washington. This want was felt most acutely in the larger cities, Detroit, Lansing, Flint, South St. Paul and Midway. If we want to work with success in these places, churches will have to be erected immediately. Little can be accomplished without them. In Detroit a church was bought, and the report shows correspondingly encouraging results. About \$50,000.00 will be required for this purpose in the near future. This fact should direct our interest toward the Church Extension Fund. Every member of the synod ought to make it his personal business to see to it that this fund is increased sufficiently to meet all demands.

Our Work Among the Apaches

In this work there are engaged at present eight white missionaries and one Apache, Jack Keyes. Minimum salary \$1200.00, with additional \$100.00 for preparing dinner for the pupils of the mission school, \$100.00 a year, in two exceptional cases \$150.00, are allowed for traveling expenses. Superintendent Guenther receives a salary of \$1800.00 from which he must, however, defray all the expenses of his office. Jack Keyes has been granted \$75.00 a month since last June. He is proving himself a diligent and efficient worker. Since last fall Mr. Knoop, a carpenter, has been in the employ of the Commission. He is being paid \$100.00 a month. There will be sufficient work to keep him busy, at a saving to the Commission, for a long time to come.

Stud. theol. Albrecht, who since last fall, with his sister, had charge of Cibique will return to the seminary when his school closes. Candidate Weindorf will succeed him.

The general situation in our Indian mission is this: We have apparently arrived at a turning point in our work. The field is ripening for the harvest. The Apaches are more willing than heretofore to hear and learn. They ask for missionaries. One other denomination has already entered our field, others seem inclined to follow. A goodly number of children and adults have asked to be baptized.

We must have more men and equipments. There should be two men at every post, one teaching the school, the other visiting the camps. Three missionaries cannot properly care for 3000 souls. Several buildings and equipments costing large sums of money will be necessary, if the work is not to suffer. Upon us rests the responsibility that it does not suffer but is carried on efficiently. May we not be found unwilling to lend our services to the Lord!

Superintendent Guenther expresses the wish that several members of the Commission be sent to Arizona to study the situation. The Commission states that this would most certainly aid it in administrating the affairs of the mission with better judgment. At the same time the Commission raises the question if a mode of electing its members could not be found which would guarantee longer term of office to the experienced members. Under the present arrangements it can easily happen that an election will place an entirely new Board in charge of the affairs of our Indian mission. The suggestion of the Commission is that an executive for Indian mission consisting of two pastors and one layman be elected, this executive to remain in close contact with the General Mission Board. The members are to hold office for a term of six years, one to be elected at every convention of the Joint Synod.

The following resolutions were adopted:

- 1) That the General Mission Board be authorized to call at present one Missionary-at-large, who is to work under the direction of the Board.
- 2) That a second missionary-at-large be called for Arizona, if the Mission Board finds this necessary.
- 3) That a minimum of \$1200.00 a year be established as standard for the salary of our home missionaries.
- 4) That the Board assist the home missionaries in acquiring Fords where in the judgment of the Board this is necessary for the efficient prosecution of the work.
- 5) That the Board of Trustees be authorized to borrow moneys at a low rate of interest for the Church Extension Fund when there are no moneys in this fund.
- 6) That moneys be advanced from the Church Extension Fund also to needy congregations at a low rate of interest or, if necessary, entirely without interest.

7) That the Mission Board may use the moneys of the Church Extension Fund to purchase parsonages for the missionaries.

8) That the proposed building be erected at Rice at a cost of about \$10,000.

9) That \$200.00 be placed at the disposal of the Board for the erection of a dining hall in Peridot.

10) That a well be drilled at San Carlos.

11) That a chapel be erected at White River, the cost approximately \$10,000.

12) That the matter of the proposed change in the election of the Committee for Indian Mission be referred to a committee consisting of the chairman and the secretary of the Mission Board and the executive committee of the Committee on Constitution, to be reported on next year.

13) That a missionary be called for Bylas, Ariz., and that a chapel be erected there to cost about \$4,000.

14) That the Board of Trustees be authorized to sell certain mission properties upon the recommendation of the Mission Board.

J. B.

(To be continued.)

WHAT OTHERS SAY

Finally we have found a statement by the pope which we can subscribe to and fully endorse. He has uttered a word about present day indecency in women's fashions. His pronouncement reads:

"We rejoice at the resolution which has been formulated that Catholic women, in addition to being modest, should also show themselves such in their manner of dress. Such a resolution expresses the necessity of the good example that the Catholic women ought to give; and oh! how grave, how urgent is the duty of repudiating these exaggerations of fashion which, themselves the fruit of the corruption of their designers, contribute in a deplorable degree to the general corruption of manners. We feel it our duty to insist in a particular manner on this point, because, on the one hand, we know that certain styles of dress which nowadays have become usual among women are harmful to the wellbeing of society."

Catholic women have taken up the fight for decency and promised to observe the following rules:

1. The exclusion of décolleté gowns, strictly so-called, and of all low necked dresses; that is "such as are cut lower than the little hollow of the throat."
2. The elimination of short sleeves and of the short as well as the tight skirt.
3. The nonuse of transparent hose and of all transparent or diaphanous outer garments, unless the transparency is nullified by an undergarment.
4. "The wearing of sufficient clothing to prevent needless revealing of the form."

Some time ago we read about a Catholic priest who refused to perform a wedding service on account of the

scant clothing of the bride; ordered the lights put out and told the bride to go home and put on decent clothes. A story is told of Billy Sunday that once when two young extreme fashion demonstrators entered his tabernacle he called out: "Is there a butcher in the audience? He is wanted to dress two young spring chickens."

A movement should be started by the women to be emancipated from the slavery of fashion and to insist on decency.

The best ornament for women according to Paul is "a meek and quiet spirit, which is in the sight of God a great price."—Lutheran Church Herald.

* * *

We talk about the heathens lacking the proper respect for human life. Christianity has taught the world to place a high value on the human soul and body and placed all men on the same level of equality. The story is told of an old Roman who ordered a slave crucified to entertain his guests. But what shall we say about the reckless destruction of human life by preventable accidents in this country? Great progress has been made in the industrial world by more stringent legislation in favor of the laboring man, making the employer responsible. Much has been done to cover machinery and take all kinds of precaution to avoid accidents, but during last year 677 people were killed in New York by automobiles, 420 in Chicago, 131 in Cleveland, and so on down the line in proportion to the size of the city and number of vehicles. With 8,000,000 motor vehicles in operation and the number steadily increasing, the fatalities will grow in proportion. There will always be some accidents, even with the greatest precaution, but most of the accidents are caused by recklessness, carelessness, and disregard for human life. A person will place a \$10,000 liability insurance on his car and speed up depending upon the insurance company to take care of him if he happens to kill somebody. More severe punishment may help, but the remedy in this case is to teach people to respect human life. But the proper respect for human life is found only in the heart of the man who has become a new man thru the influence of Christianity.—Lutheran Church Herald.

* * *

Ministers need vacations like other people, only some need them more. Our churches are awake to this fact and as a rule, are very thoughtful to see that the pastor has the needed opportunity for rest and change. It may be that sometimes the minister presumes and takes a vacation when he should be at work. Such a man, however, is the exception and not the true type of the profession to which he belongs.

The work of the ministry was never more exacting than it is today, and the awful strain of trying to make an inadequate salary meet unusual demands adds its burden, until many a preacher finds himself at this season of the year almost a nervous wreck. He never needed a vacation more and he never anticipated one quite so much.

It is not a question of place or association or even of change. He needs inspiration more than anything else. The grind and monotony of the year have done their work and now he needs something to take him out of his ruts. His brother ministers are a blessing, but in his vacation time he would be wiser to be away from them. The luxury of his life is preaching, so that it is not freedom absolutely from pulpit work that he craves. In fact, he may be in some place where it is much harder to hear the pastor preach than to preach himself.

Some great books have been luring him for years, and it would greatly rest him if he could read some of them this summer. There are some places he has longed to see, and it would feast his eyes and his soul to get a good view of them. There are some men he has never heard, and he gets new inspiration as he hears one or two of them.

He has dropped his care for a few weeks or days, and what a relief! He has visited the scenes of his boyhood and has renewed the days of his youth. He has taken long walks and longer rides; he has met old friends and reread old books; he has put on old clothes and climbed and fished and dreamed to his heart's content.

He has taken time to think out some things that longed for expression, and he has a clearer understanding of some truths than ever before. He thought he was tired of preaching, but he was simply overworked. His vacation is not over, but he longs to get back to his pulpit and his people and his work. He may be more tired than when he went away, but he has an inspiration that will last for more than a year. He has seen a new vision and has forgotten himself.—Zion's Herald.

* * *

Hanged by Mistake

A grand jury in Duluth, Minn., has indicted for murder three men who are accused of having taken part in the lynching of three Negroes on the night of June 15. That is immensely better than the record which has often been made in other parts of the country in such sad affairs.

But it is not enough. For it now develops that at least one of the three Negroes was innocent of the crime with which he was charged. He was merely being held as a witness. Six men were in jail; three were lynched; one at least was guiltless. That takes away from the wanton murder every shadow of excuse it may have had.

When shall we learn that prejudice, red-hot passion, race-hatred and similar things are no substitute for justice? No matter what may be the excuse given, lynching is a savage abomination which men who call themselves reasonable and even Christian should abjure with all the power at their command. The guilt of the blood of this innocent man should rest heavy upon the hearts of all those implicated. The tragedy should serve as a solemn warning to all other communities.—The Baptist.

THE DEAD SEA AND THE JORDAN

Adapted from W. C. Prime's "Tent Life in the Holy Land"

The water was clear, bright and transparent as glass, sparkling in the sunshine, and glittering with all the beauty of a sea beach on the Atlantic coast, without the mixture of sand to discolor it. The shore was composed of hard pebbles of various kinds of stones.

The whole appearance of the beach was beautiful in the extreme. The bushes and reeds came down to the slope of the beach, and all the ordinary flowers of the country bloomed in profusion at the very edge of the water, much nearer than I have ever seen vegetation on the Atlantic shores. At the very moment of springing from our horses we started two rabbits that were among the driftwood on the shore, and we saw birds among the brush, and snails on the bank, so that there was no appearance of death or gloom in the valley.

The sea was tempting. I can never resist the invitation of sparkling waters, and at sea have always difficulty in restraining myself from plunging into the bright foam. The day was warm, we had ridden far and were weary and thirsty, and the waves were before us. While Abdel-Atti arranged our luncheon, and Bettuni took care of the horses, Whitely, Moreright, and I walked westward along the shore until we found a good place, and prepared for a bath.

There was a breeze of wind blowing from the south, and we walked off three hundred feet before we found four feet of water.

"Come on, Whitely," I shouted, and threw myself forward into it, as I would at home into the arms of the surf. And then!

If there were words to express an agony that no one has experienced I would use them here. I can not conceive worse torture than that plunge caused me.

Every inch of my skin smarted and stung as if a thousand nettles had been whipped over it. My face was as if dipped in boiling oil, the skin under my hair and beard was absolute fire, my eyes were balls of anguish, and my nostrils burned as if I had inhaled fire. I howled with pain, but I suspended when I heard Whitely's voice. He had swallowed some of the water, and coughed it up into his nose and the tubes under his eyes. The effect was to overcome all pain elsewhere while that torture endured. It came near being a serious matter with him, and, as it was, his voice suffered for a week, his eyes and nose were inflamed as with a severe cold, and the pain continued severe for several days. Recovering our feet with difficulty, we stood pictures of despair, not able to open our eyes, and increasing the pain by every attempt we made to rub them with our wet hands or arms. It was some minutes before we could regain our equanimity and open our organs of sight, when we saw Moreright, who had taken warning from our example, laughing at us,

while he very coolly lay rolling about in the sea with head high and dry in the air. As soon as possible we made some experiments to test the density of the water, and as after awhile the smarting pain in the skin diminished, we remained in the sea nearly an hour, thoroughly trying its buoyant powers.

Walking off slowly from the shore, when I reached a depth where the water was at my armpits my feet left the ground and turned up to the surface. Lying down to float, no part of my body descended entirely below the surface. If on my back, my two knees, breast and face were out. I found no difficulty in lying on one side with my hand under my cheek and my elbow in the water, as if I were leaning on it. I lay on my back and lifted my right foot into the air, the lower part of the leg being parallel with the surface.

I found it very difficult to swim, lying on my face, from the fact that my feet would be thrown into the air instead of against the water. This was a matter of practice, however, and in a short time I found no difficulty in making rapid progress, quite as rapid as in ordinary salt water, and much more so than in fresh water. The bottom was visible at a great distance from shore; once I attempted swimming below the surface with my eyes open, a practice not difficult in the Atlantic, but I paid dearly for this second attempt. The agony in my eyes was almost intolerable, and when I attempted to regain my feet I found I was in such deep water that I could but touch my toes to the ground, and up they would go to the surface, while I floundered about like a fish on land, and my two friends shouted at me in an ecstasy of fun.

I brought up from the bottom everything I could find with my toes, but I got nothing but pebbles. There were no shells whatever.

While we were bathing, Miriam was making a thorough examination for shells, along the beach to the eastward, and we at length rejoined her and continued the search. I was content with her verdict, knowing her skill, by years of practice, in detecting the minutest specimens of conchology which were totally invisible to my eyes. She examined the sand and clay, and made a complete investigation, resulting in nothing found. We discovered plenty of fresh water shells of various kinds, which we afterwards found in quantities in the Jordan, but they were all dead, and mostly worn on the pebbles. There was no shell in the Dead Sea not already well-known as a fresh water inhabitant, and therefore a stranger here. It may be considered as settled, by frequent examination, that there is no life whatever within those waters.

A pint of Dead Sea water, which I took in one of the tin cases we carried, remained in it till we reached America, just six months afterward, when it was transferred to an open-mouthed bottle. It was clear and sparkling when opened, as it was in the sea, but in a few days it became yellow, thick and oily. In this condition it remained until again closed and corked, since which time

it has become more and more clear and white, and I am anticipating its perfect restoration.

We lunched on the shore of the sea. Abd-el-Atti had kindled a fire among the drift-wood which lay piled up on the beach. The drift-wood was much of it large timber from the hill-sides of Moab, and lay in quantities sufficient to supply Jerusalem with fuel for months if there were any way of conveying it thither. But here it lies and rots, since a camel would take two days to carry a small quantity to the Holy City and the worth of this load would not repay the time and labor. The fire spread rapidly and blazed fiercely among the dry trunks and branches of trees. Leaving it to complete its work of demolition on these memorials of the desolateness of the spot, we mounted our horses to proceed to the Jordan.

I rode the bay, Mohammed, down to the edge of the sea, but he paused, snuffed the salt air with his nostrils and refused to wet his dainty fetlocks in it. He knew it well, and after a pleasant discussion with him, in which he very gently but decidedly begged off, I turned him to the path by which the others were gone, and took the road at a flying run that soon brought us up with them.

We had now to cross the plain which lies west of the Jordan and north of the Dead Sea. It was very evident from its surface that it had been overflowed in rainy weather, and the deposit of clay on the surface forbade vegetation. It was a dead level of barren soil. Not even a blade of grass grew on it. On the ground lay quantities of small shells of a peculiar sort found in the Jordan, which had spread over the ground during the overflow, and now lay dead and white on the surface of the soil. A thin dry crust had formed in the sunshine as is usual over mud, but I could detect nothing in its appearance nitrous or in any respect unusual. We were three-fourths of an hour from the sea to the ford of the Jordan, crossing the angle made by the latter with the north shore of the former.

The Jordan was flowing strong and fierce between its high banks, swollen by the rains and the melting snow of Hermon. At this point, and, indeed, on most of its course, the Jordan has double banks, one set of which it overflows in very high water, while the other is far above that level. On the intermediate terrace grows a dense thicket of trees, willows, and other brush.

The pain of our bath in the Dead Sea was not over. My face, especially my chin under my beard, was burning. The beard itself was crusted with salt and all my skin, from head to foot, was covered with an oily substance that the reader can obtain some idea of by dissolving salt, soda and lime in hot lamp-oil and brushing himself over with the mixture.

We were in haste, therefore, to see the Jordan, and the instant we reached its banks we plunged into its cool flood.

The snows of Lebanon had reduced it almost to freezing point, but the relief from the Dead Sea water was de-

licious. We remained in it but for a few minutes, however, and then sat down on the bank to feast our eyes on this, the great end of our pilgrimage.

The flow was swift and strong, like the flow of a river that knew its own might and majesty. The color of the water disappointed me. It held in solution a light clay that gave it a milky or even a muddy appearance, and made it the very contrast of the light clear water of the Dead Sea. The stones under the water and the edges of the bank were encrusted with the shells I have mentioned. We collected a few of these and cut a half dozen canes from the various trees that grew on its banks.

We had not brought our shrouds with us, as the eastern pilgrims do, to dip in the sacred stream, and then preserve for the time of burial, but we took away the impress of the scene on our mind and heart to outlast many another impression of later days.

Beyond the stream the mountains stood cold and calm as when Moses from their summits viewed the Land of Promise. We endeavored to locate Pisgah, and in this succeeded to our satisfaction. I know of no line of mountains whose summit is such an exact level as is the summit of those hills of Moab. The line on the sky was almost without a curve, but one point "over against Jericho" was higher than the others, and this sufficed us.

Sheik Halima had been urgent for our departure for an hour. He feared the Bedouins on the east of the Jordan. As the darkness was impending we reluctantly turned our horses' heads from the pool; once before we departed I spoke to my bay horse Mohammed, and shook his jingling rein. He went into the stream like a rock from the hillside, with a fierce, grand plunge, and shook his fine head and flowing mane, as he breasted the swift waters, and then we came out again, and with a wild halloo, went up the bank at a bound, and then altogether were off over the plain for Jericho.

NEBRASKA DISTRICT MEETING

For five days the pastors and delegates of this district enjoyed the hospitality of Zions Congregation (Rev. A. B. Korn) at Shickley, Nebr. The opening service for this convention was held Thursday morning, June 17th, in which the Rev. J. Westendorf of Saginaw, Mich., preached the sermon.

The morning sessions were chiefly devoted to the discussion of doctrinal papers. Two papers had been prepared for deliberation this year, the first by the Rev. P. Mayerhoff on "The Image of God", the other by the Rev. M. Lehringer on "Christian Training in the Home." The first paper, preeminently of a doctrinal nature, was very instructive and all took a lively interest in its reading and discussion. The second paper, however, was more of a practical nature and was indeed very appropriate for our times, when it is apparent, that something essential is lacking in our modern school education to mold the character of our chil-

dren and when all kinds of attempts are being made to improve and remedy this sad state of affairs, but without results.

When we speak of education, we, of course, are concerned about Christian education, for Christian education alone has the right aim and object in view and also it alone has the right means to attain its object. What we first of all need in answer to the question: What must be done to remedy conditions in our modern school education, is Christian Training in the Home. In the home, in the family the beginning of the education of our children must be made. Therefore the parents are first of all the real educators of the child, so appointed by God, and if they are Christians, who want to fulfill the task enjoined upon them by God, they will from earliest childhood lead their children to Christ, their Savior, by teaching them the Word of God and also by leading a holy life, for an example.

The Rev. J. Westendorf gave an interesting and enlightening report on all phases of the work of our Joint Synod. He especially emphasized the need of our remembering and supporting our Church Extension Fund with collections. This fund is an absolute necessity for efficient mission work, and especially missionary work in our large cities, to which thousands of our people have been flocking during the last few years. A suggestion made for helping along our missionary work among the Apache Indians in Arizona was this, that a congregation, or some society in a congregation, or an individual person adopt an Indian child to help clothe and feed it.

This idea of "adoption" could be extended to the boys at our colleges and seminaries, who are preparing for the work in the Lord's vineyard. For of what use are great sums of money or large fields for missionary endeavor, if we have no young men to send out into these fields to preach the saving Gospel of Christ. Therefore use all means at your command to induce young men to enter our institutions and, if need be, help support them during the years they are at college and seminary. The recommendations made by the committee on the exhaustive report of the President on the activities of the foregoing year were accepted and thereby made to resolutions; among others the following might be of interest. To continue holding One Day Conferences with delegates after the meeting of our general body; to ask our War Council to serve as long as necessary; to approve of the appointments made by the president of members, to serve on the finance committee and mission board.

Mr. Zutz, our treasurer, was not able to be present in person to give his report, but Mr. Fuhrmann, in his stead, gave a report on the financial condition of the district. Rev. Korn, member of the mission board read a detailed report on conditions in our mission fields. Two new men have been gained to begin work

in this district this year. A petition from Immanuel's Congregation at Hadar, Nebr., was heard and discussed, which prompted synod to decide to have a short report of the proceedings at our meeting printed immediately after the convention, to be distributed among the congregations and thereby retain, and at the same time stimulate, the interest of the individual members of our congregations in the work of our district.

On Sunday, June 20th, Zion's Congregation at Shickley celebrated its mission festival with three services, which were all well attended. In the morning Rev. J. Westendorf preached, in the afternoon Rev. J. Witt, and in the evening Rev. W. Baumann, English. On Monday evening services again were held, in which Rev. Theo. Brauer preached on Acts 20:28 and Rev. Zaremba gave the confessional address. W. B.

ONE NOTE

By H. E. O. C.

Seated in a corner of the studio, the City Woman listened to her young friend's lesson on the violin. The child was at the beginning of her study, and had not mastered even the first intricacies of that difficult instrument. But the master patiently reminded her of the correct position for hand, head, and shoulders; and slowly guided her arm backwards and forwards, running the bow over the strings.

Then, suddenly, she found her tone—a clear, resonant note, with confident touch.

"Keep on playing that note," said the master.

And backwards and forwards the child drew her bow, intent upon keeping the quality of tone she had acquired.

Silently the violinist reached for his instrument. Quietly he raised it and began an accompaniment, softly and with little trills and runs. Gradually he worked up to a swift, violent movement, where harmony chased harmony in quick, loud succession.

"Hear the storm rage!" said the master.

And the child, awed by the music and the picture of the elements, steadily drew forth a long succession of the same tone.

"The storm is dying now," murmured the master, "play as softly as you can."

And his own music drifted away until it ceased.

The child said nothing—just smiled and drew in a long breath. She had been part of that beautiful harmony.

And the Listener thought of how God, the great Master, in His mysterious workings does often use our one, monotonous note, played in earnest but ignorant fashion, to weave around it and above it and below it His own accompaniment.—The Living Church.

People who complain about being misunderstood ought to reflect on how much worse it is to be understood too well.

**NORTHWESTERN COLLEGE, WATERTOWN,
WISCONSIN**

Opening day August 31
 Christmas recess begins December 21
 Closing day June 17
 Board and room \$3 per week for 40 weeks
 Tuition (for such as are not preparing for
 the ministry) \$40
 Typewriter rent \$1 per month
 Deposit (for breakages) \$1.50 per year
 Mattress \$2 to \$6
 Athletic fees \$3.50 for the year
 Black and Red \$1
 Reading room \$1
 Military or band uniform, about \$30

The Classical Department extends through four years of high school work and four years of college work and prepares for entrance into the Theological Seminary from which after a three years' course the student is sent into the ministry. Board and room at the seminary are free.

The Commercial Department comprises two courses, one a high school course of four years, the other an advanced course which adds one year of college work to the high school course.

The Modern Classical Department was added by decision of the Synod this summer. This course is intended for such as do not intend to enter the ministry and do not care to specialize in business branches, but who desire a liberal education imparted from the Christian point of view, on the basis of which they may later continue their specialized studies for one of the professions. This course is not yet ready except in the high school grades. Announcement will be made when the college course in this department is ready.

Address communications to Prof. E. E. Kowalke, 814 Richards Avenue, Watertown, Wisconsin.

MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., begins Sept. 2. Pastors, teachers, and parents are kindly requested to announce new scholars, if possible, before Aug. 25.

By a resolution of the Joint Synod the board for all students in all our high schools and the Northwestern College at Watertown, Wis., has been raised from \$2 to \$3 per week, but at the same time it was resolved that from now on all students of the Theological Seminary at Wauwatosa, Wis., and in the normal department of the Martin Luther College at New Ulm, Minn., are to receive their board free of charge.

For further information and for catalogs apply to
 OTTO J. R. HOENECKE,
 Pres. Mich. Luth. Seminary,
 2020 Court St., Saginaw, Mich.

**WISCONSIN AND CHIPPEWA VALLEY
CONFERENCE**

The Wisconsin and Chippewa Valley Conference will meet, D. v. in the congregation of Rev. W. Parisius in the town of Globe, Wis., on August 24th and 25th. In your announcement kindly mention the hour of your arrival at Neillsville.

G. J. FISCHER, Sec'y.

NORTHERN CONFERENCE

The Northern Pastoral Conference will meet D. v. on the 23rd of August, at 8 o'clock P. M., in the congregation of the Rev. M. Denninger, Haven, Wis. Papers will be presented by the Revs. Sprengling, Hensel, Ed. Kionka, Kirchner, Machmueller. Conference service Tuesday evening, with the Rev. M. Sauer, resp. the Rev. L. Mielke, officiating. Announcements should be made to the local pastor, stating whether one will come by train or by auto.

HERBERT C. KIRCHNER, Sec'y.

SOUTHERN CONFERENCE

The Southern Conference will convene, D. v. August 23-25, 1920, at Wilmot, Wis. Kindly notify the Rev. S. Jedele before August 20, 1920. and state definitely whether you are coming by railroad or by automobile. The train from Kenosha on the Northwestern line arrives at Fox River 10:04 A. M. The train on the Soo line from the north arrives at Silver Lake 9:28 A. M., and the train from the south at 10:28 A. M. Those unable to attend will likewise send their excuses to the same address. Discussions will be led by Revs. S. Jedele, R. Wolff, Theo. Volkert, F. Koch, O. Nommensen.

Confessional address: R. Wolff, S. Jedele.

Sermon: Christ. Sieker, Julius Toepel.

ROBERT F. F. WOLFF, Sec'y.

ANNOUNCEMENT

The new school year of Bethany College for Young Ladies, Mankato, Minn., will open Sept. 6. The following courses will be offered: Preparatory, Academic, College, Home Economics, Commercial, Music, Expression, Art, Physical Culture. Mail application for admission to B. F. Laukandt, Bethany College, Mankato, Minn.

DR. MARTIN LUTHER COLLEGE

God willing, the coming school year at Dr. Martin Luther College, New Ulm, Minn., will begin Sept. 1. May the Lord grant that a large number of Christian young men and women are willing to prepare for the work in His vineyard.

Enrollment can be made with

E. R. BLIEFERNICHT,
 213 So. Jefferson St.,
 New Ulm, Minn.

ORDINATION AND INSTALLATION

On the ninth Sunday after Trinity Rev. Walter Gutzke was ordained and installed.

Rev. Walter Gutzke of Racine, Wis., has accepted a call to the mission fields of Hyde, Wilson, Powers, Spaulding, Rock and Metropolitan, situated in Upper Michigan.

In the forenoon he was ordained and installed at Hyde. Installation services in the English language were conducted at Wilson in the afternoon.

May the Lord Jesus Christ, who Himself is the Beginning and Ending, be the beginning, continuance and completion of the blessed work commenced in these new fields to His honor and glory. PAUL G. BERGMANN.

AN EXPLANATION

In order to avoid the possibility of not having a complete faculty at the beginning of the school year, the Board of Trustees of the Dr. M. Luther College requested the Synod during its meeting at Watertown to nominate candidates for the vacancy caused by the acceptance of Prof. Bliefernicht to the directorship. This enabled the Board to elect two professors in one meeting. Rev. K. Schweppe of Bowdle, S. Dak., was called as professor of English and Rev. F. Brenner of Hoskins, Nebr., as professor of Greek, Latin and German.

J. F. GAWRISCH, Sec'y.

LUTHERAN HIGH SCHOOL

The new school year at the Lutheran High School at Milwaukee will begin Sept. 8th. For further information apply to

EMIL SAMPE,
1131 Island Ave., Milwaukee, Wis.

LIST OF CANDIDATES

The following is a list of candidates nominated for the fifth professorship at our seminary at Wauwatosa:

Rev. J. Abelmann nominated by St. Markus Congregation, Watertown, Wis.

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

Rev. J. Brenner nominated by Rev. Chr. Sauer.

Rev. J. Buenger nominated by Gethsemane Congregation, Milwaukee.

Rev. E. Ph. Dornfeld nominated by Rev. H. Gieschen, Sr.

Prof. W. Henkel nominated by Rev. H. Gieschen, Sr.

Rev. W. Hoenecke nominated by St. Pauls Congregation, Ixonia, Wis.

Rev. K. Koehler nominated by Rev. F. Koch.

Rev. H. K. Moussa nominated by Rev. F. Koch; St. Markus Congregation, Watertown, Wis.; St. Pauls Congregation, North Fond du Lac, Wis.; Salems Congregation, Lowell, Wis.; Rev. P. J. Bergmann.

Prof. Th. Schlueter nominated by Rev. J. B. Bernthal.

Rev. C. Sieker nominated by Rev. R. F. F. Wolff.

Rev. J. Witt nominated by Gethsemane Congregation, Milwaukee.

Rev. H. Wojahn nominated by Rev. R. F. F. Wolff.

Rev. Aug. F. Zich nominated by St. Pauls Congregation, Eldorado, Wis.; St. Peters Congregation, Eldorado, Wis.; Bethesda Congregation, Milwaukee, Wis.; Rev. P. J. Bergmann.

Election will be held Sept. 1, at 8 o'clock P. M. in St. Johns School, Milwaukee.

J. GIESCHEN, Sekr.

ITEMS OF INTEREST

It Comes High

Rome—"How much does it cost to become a saint?"

"The question is hard to answer," said a prelate formerly connected with the vatican exchequer, "as the cost of a canonization is the most difficult to figure in details, first because the items large and small to be taken into account are many; and second, because the cost of qualifying for a place on the altars of the Catholic church varies from saint to saint, and is chiefly based on the financial resources and wealth of the saint's relatives, or those of the religious order demanding his canonization.

"Today," the prelate continued, "the expenses connected with a canonization are not as heavy as they used to be. In the fourth, fifth and sixth centuries, the congregation of rites which has charge of the work, used to render bills that ran into millions.

"As is known, in past centuries the different monastic orders vied with one another in presenting to the church candidates for beatification first and canonization afterwards. The importance, prestige and renown of an order was based not on the services it rendered to the church or to mankind, but on the number of saints it had given to the church. The same was true for communities of Catholic countries. The canonization of a saint greatly increased the fame of his native town or city, and often gave his birthplace a world-wide reputation.

"Benedict XIV. in his effort to democratize the church, and give the poor candidates a chance, greatly reduced the expenses, but low as they are now, they still average from \$40,000 to \$50,000.

"It is interesting to add," the prelate concluded, "that many who aspired to title of saints went no farther than the rank of blessed because either their families or their sponsors failed to raise the necessary funds."—Milw. Leader.

Just Like Here

Osaka, Japan—Convinced that sensational motion pictures incited Japanese boys to the recent murder of two school girls here, the police have prohibited children under 16 years from attending picture shows open to adults. Police examination demonstrated that the killing of the girls who were carried off by force and slain was due to an idea obtained at a movie show. Films for children henceforth will receive a special censorship.—Wis. News.

A Shocking Record

New York—Fifty-two murders have been committed in New York city during the seven months since Jan. 1, setting a homicide record, unparalleled in many previous years, it was stated just recently at the district attorney's office.—Milw. Leader.